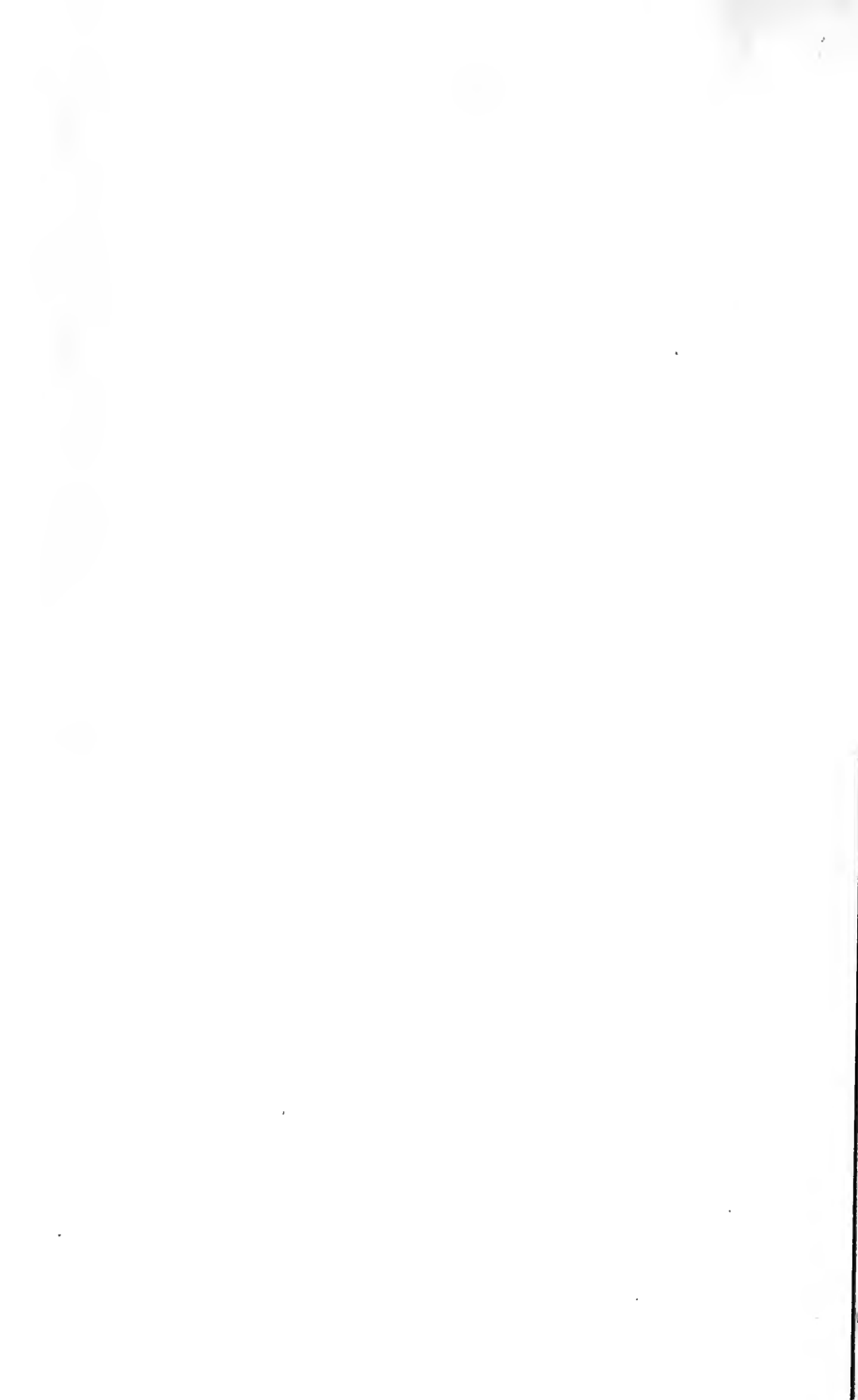


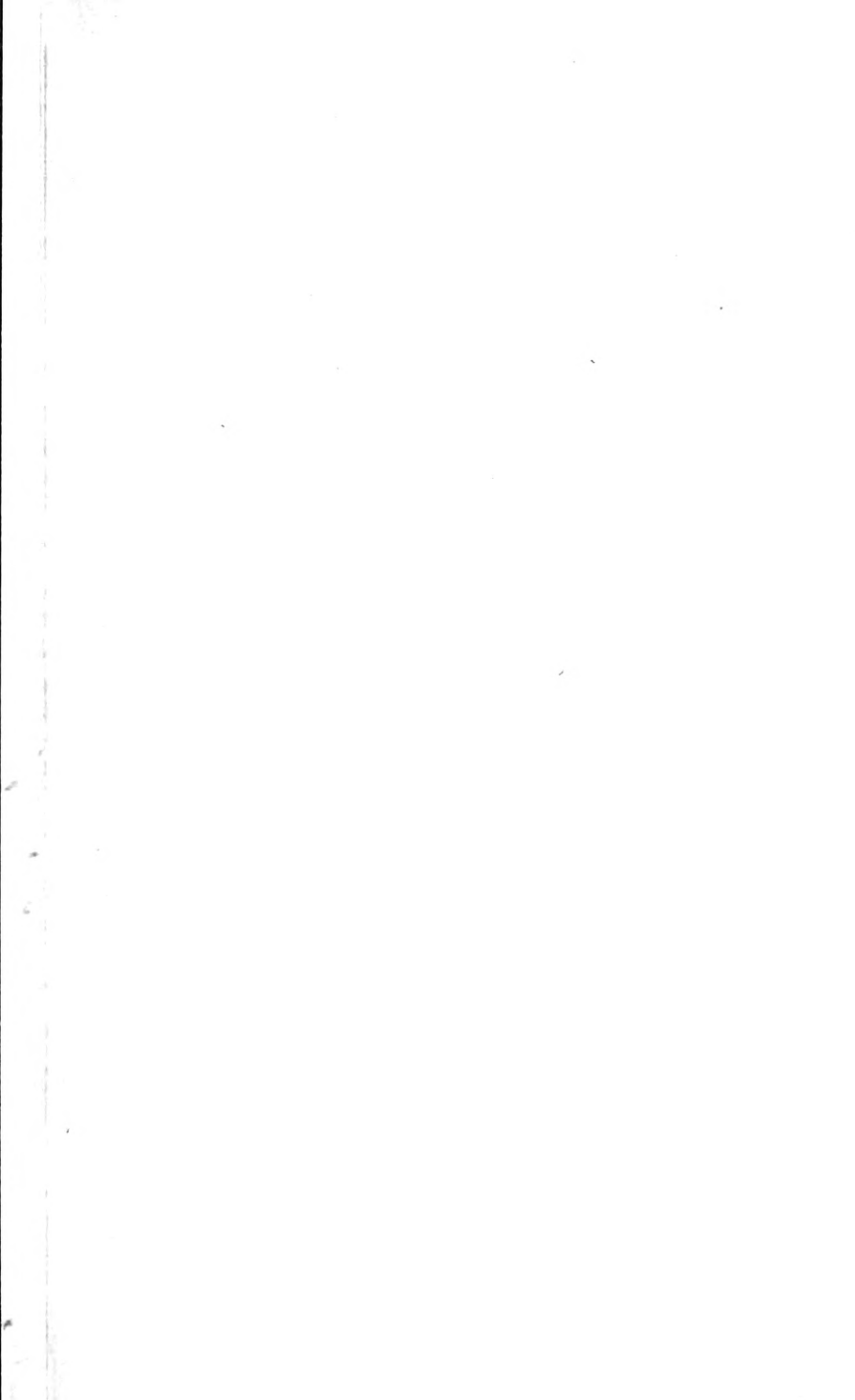
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THE

MADRAS CHRISTIAN INSTRUCTOR

AND

MISSIONARY RECORD.

CONDUCTED BY

SEVERAL MINISTERS

OF DIFFERENT DENOMINATIONS

IN MADRAS.

Vol. I.

June—May, 1843—44.

MADRAS:

PRINTED AND PUBLISHED BY P. R. HUNT.
AMERICAN MISSION PRESS, POPHAM HOUSE.

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MADRAS CHRISTIAN INSTRUCTOR

AND

MISSIONARY RECORD.

Vol. I.

JUNE, 1843.

No. 1.

INTRODUCTORY REMARKS.

THE need of such a periodical as that announced in the Prospectus of the *Madras Christian Instructor and Missionary Record*, will be sufficiently apparent, when we simply state, that there are three large Protestant Missionary Societies in active operation throughout this Presidency, which have no appropriate medium of communication with the Madras public.

First, we have the London Society, one of the oldest and most honoured of the class, with its fourteen stations, at Madras, Combaconum, Vizagapatam, Cuddapah, Coimbatoor, Salem, Bangalore, Mysore, Bellary, Belgaum, Neyoor, Nagercoil, Trevandrum, and Quilon; supporting at these stations twenty-seven European and East Indian Missionaries, four Assistant Missionaries, and two ordained Native Missionaries; and expending, in the work of spreading the Gospel, about £12,000 per annum.

Secondly, we have the Wesleyan Society, with stations at Madras, Negapatam, Manargoody, Bangalore, Mysore, and Goobbee, supporting eight European Missionaries, at an expense of not less than £5,000; and,

Thirdly, we have the American Board of Missions, which has come into this field at a comparatively re-

cent date, from the neighbouring island of Ceylon—where it has long laboured with much success; and has already made itself extensively felt at this Presidency—viz. at Madras, Madura, Dindigul, Terupuvannum, Sivagunga, and Teramungalum. This list will probably take not a few by surprise, and it might well surprise them more to be informed, that if they would learn what is going on at these several stations, they must receive their account of them viâ England and America.

The General Assembly's Institution, its Missionaries, out-stations, and agents are not included in this list, because the Missionaries of this body have wisely supplied the desideratum for themselves, by means of the *Native Herald*. Neither are the old and influential Societies of the Church of England noticed, and for the same reason. Some of them have Missionary Records for themselves, and all of them have ready access to the Christian public, by means of the Christian congregations belonging to the Established Church of England throughout this land. Yet even for these Societies such a periodical as the present seems desirable, and for the others, absolutely necessary.

"The children of this world," said our Lord, "are wiser in their generation than the children of light." Do we not see an illustration of the truth of this, in the exertions which are made to supply the reading public with the earliest notice of passing secular events throughout the country?—Does a traveller pass through an up-country station; is an entertainment given, or a regiment reviewed?—immediately the thing is reported, and published throughout the length and breadth of the land; and is read and remembered, and talked of, at every station in the country. Thus the thirst for novelty is gratified and stimulated, and society on the whole is benefited. But ought not the religious public

to be similarly entertained by details of the progress of the Redeemer's kingdom—of the conflict that is going on, where the Gospel has been introduced, betwixt the powers of light and the powers of darkness? The minute particulars of this conflict, if duly observed and registered, can never fail to be interesting to the Christian mind; and to be interested by such a subject is to be benefited. And hence one advantage of such a publication as the present, in affording a suitable medium for such communications.

Besides, we expect much from the prayers of the church in the Missionary enterprise. "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." But in order to this agreement, to which so rich a promise is annexed, there must be information; and hence the duty to impart information, and to provide for its being imparted, that there may be this agreement and success in prayer.

It may be proper in this place, and once for all, to say a word in vindication of the principles on which the periodical is to be conducted, and the coalition of parties to which it looks for support. Some persons are exceedingly jealous of such coalitions, and can conceive of them only as evil in themselves and in their effects. This arrangement in the present case is the result, partly of necessity, and partly of choice. Each of the above societies could not have a periodical for itself; neither the writing nor the reading public of Madras could afford this. If each society, therefore, is to have the advantage of a periodical, coalition is absolutely necessary. But inclination, and a sense of duty, as well as necessity, have dictated this arrangement. It is true, these societies differ both in matters of doctrine and of discipline, and these differences we regard as in themselves weighty and important. Still, however, they are

the differences of brethren—of men who have one Lord, one faith, one hope, one baptism; and who, therefore, have a common ground of doctrine and discipline, within the pale of the Christian church, in which they can unitedly stand. Moreover, they are the differences of brethren peculiarly circumstanced, who are dwelling together in the sight of the heathen, and who are here for a common object in reference to the heathen,—namely, that of bringing them from darkness to light, and from the power of Satan unto God. How then are such differences among brethren to be treated, so as best to promote this common object? God is said in Scripture to make the wrath of man to praise Him. How may Christians imitate their heavenly Father in this, and make even their defects redound to His glory? Is it by standing each one upon his peculiarities, and the peculiarities of his party? The Wesleyan upon his Wesleyanism? The Presbyterian upon his Presbyterianism? And the Episcopalian upon his Episcopalianism? Or is it by each one merging as much as possible his peculiarities, throwing them into the background, and studying to give the heathen the impression that the points which separate Christians from each other, are, after all, as nothing, compared with those which unite them, and form them into one body in Christ? That how much so ever they may differ in name, and how tenacious so ever they may be of their respective tenets amongst themselves, yet they can overlook and forget them all in the presence of a common enemy; and can contend as cordially and as unitedly for the unity and spirituality of the Divine nature; for the doctrine of a Trinity; for the immutability of the Divine law; for the knowledge of the way of salvation by Jesus Christ; for the doctrine of a resurrection—of a final judgment, and of a state of rewards and punishments in a future world, in the face

of a heathen, Mahomedan, or infidel community, as if they were entirely one.

This question needs but to be rightly put, to be rightly and unhesitatingly answered. If even in a Christian land, the differences among Christians greatly obstruct the efficacy of the truth, rendering it comparatively weak and powerless upon the majority; much more must they operate against it amongst the heathen, who do not know the truth itself—who know it only as it appears in the lives of its professors. The mind of the Holy Spirit is very significantly conveyed to us on this point, in a remarkable passage in the Book of Genesis. We are told that there was a strife betwixt the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle. This, in any circumstance, were an unpleasant and unseemly thing, for Abraham and Lot were brethren, and brethren should dwell together in unity; but a circumstance is immediately added which, in the estimation of the Holy Spirit of God, rendered it doubly unpleasant and doubly unseemly in the present case—that they were then in the presence of a common enemy—"The Canaanite and the Perrizite dwelt then in the land." Gen. xiii. 7.

This, then, is our apology, if apology be necessary, for coalescing in this matter. We differ in many things, and continue to hold our differences; but in the circumstances in which we find ourselves, we are contented to wave and keep them in abeyance, for the sake of the common good, which we all seek. Assenting as we do to the truth and authority of the following propositions, we would show that our assent to them is not a barren speculation, but a practical principle, influencing our affections and directing our conduct. "Saints by profession are *bound* to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual

edification.”—Westminster Confession of Faith, chap. 26. “Let us consider one another to provoke unto love and good works.” Heb. x. 24. “And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.” Acts ii. 44, 45. “I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” 1 Cor. i. 10. “From whence come wars and fightings among you? come they not hence, even of your lusts?” James iv. 1. “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself, shall not stand.” Matt. xii. 25. M. B.

DIVINE INFLUENCE ON MISSIONS;

WHY RESTRAINED?—AND HOW TO BE SOUGHT?

Substance of an Address delivered in the Scotch Church, Madras, at a Monthly Missionary Prayer Meeting.

BY THE REV. M. WINSLOW, M. A.

It is not my intention to confine this question to those more general effusions of the Holy Spirit which are granted in what are called *revivals of religion*—though such *divine influences* are the principal objects of inquiry—but to include every degree and measure of saving influence. It is of course taken for granted that, without this influence, whatever good is otherwise effected, the main end of Missionary labours is not gained, but remains to be sought.

One preliminary branch of the inquiry is, How much knowledge must be communicated before the Spirit of God

can change the heart? If this cannot be distinctly answered, some leading principles may, perhaps, be established from Scripture and observation, to help our investigation of the general subject.

The Scriptures teach us plainly that men are "sanctified through the *truth*"—"begotten by the word"—"saved by faith," &c. Without then limiting the Holy One of Israel, or attempting to assert that God *cannot* save men who are wholly ignorant of the way of salvation, it may be sufficient to say that we have no evidence of his actually doing so, whatever he may have power to do; and there can be no necessity for supposing that he does, as He is able to make known the truth to all, and need not save men without that knowledge.

Again; observation, as well as Scripture, teaches that, "where there is no vision the people perish." The heathen, and all who are ignorant of the Gospel, are evidently unholy and unfit for heaven.

If then we except children and idiots, and include only moral agents who have been guilty of actual sin, all must, so far as we can understand, have some knowledge of themselves and of God, enough at least to repent of sin, or they cannot be saved. Whether this knowledge can be communicated by the light of Nature, or by immediate revelation of the spirit of God, where the Bible is not known, we need not attempt to decide. Whatever the light of nature *may* do, or however the spirit of God *may*, in some instances, be given out of the common order, any such case, if it exist, is an *exception* to the general rule that, "*Faith cometh by hearing, and hearing by the Word of God.*" Those who have not the Gospel are, therefore, generally under condemnation. "They that are without law shall perish without law."

But, how *much* must they know to be in a salvable state? They must, it would seem, know *something*, but not necessarily more than the first principles of Christian-

ity which relate to the character of God and themselves—with some idea, more or less distinct, of a Saviour from sin. “How shall they believe in Him of whom they have not heard?” But though a very small degree of knowledge *may* be sufficient for the salvation of the heathen and others, a greater degree will be necessary to make their salvation *probable*; and the saving influences of the Spirit may—other things being equal—be expected in some proportion according to the amount of this knowledge.

Thus much being premised, as to the knowledge *generally* necessary for the saving influences of the Spirit, we may consider, in a few particulars, what is necessary, as a “preparation of condition” for this blessing.

1. *Removal of hinderances.* Some of these may be in Missionaries themselves and their assistants.

1. *Inconsistencies with their profession.* They may have, for instance, an overbearing and haughty temper, instead of a meek and quiet spirit; an arrogant disposition, instead of one forbearing and humble. They may be impatient and severe, instead of forbearing and gentle—as a nurse who cherishes her children; and there may be in their habits of thought and feeling and action much that is worldly, instead of heavenly. These, as well as anything in their conversation or conduct, contrary to the religion they profess, will go far to neutralize the effect of the religious instructions they may give.

2. *Formality in their exhibitions of truth.* Though they may exhibit the truth *clearly*, in teaching and preaching, and not contradict it by their conduct, its rays, as transmitted or reflected by them, may, through their formality, or want of interest and feeling, be like the rays of the moon, “as cold as they are clear.”

3. *Unbelief.* It was said of our Saviour, in relation to certain cities, “He did not many mighty works there

because of their unbelief," and there is no doubt that, as the word "not being mixed with faith in those who hear it," is inefficient, so the want of faith in those who deliver it, may weaken its force. Besides the blessing which faith brings from on high, there is a wonderful power in sympathy, and, as the feelings of one in earnest are readily communicated to others, so the feelings, or rather the want of any feeling, in one who is indifferent, and who seems hardly to believe what he says, occasions a corresponding deficiency in those who hear him.

4. *Want of prayer.* Aside from the direct effect of unbelief and prayerlessness to paralyze the energies of the Christian preacher, and to induce listlessness on the part of his hearers, there is, in the absence of faith and prayer, an obstruction of the channel of mercy by which the Holy Spirit might else descend. As the Spirit is granted in answer to prayer, and as God has declared that He will be intreated of by the House of Israel to do these things for them, the want of prayer is a direct and fatal hinderance.

5. *Defect in holiness.* It would not be consistent for a God of holiness to grant great success to his Church in a low state of piety; nor are Christians, while in such a state, prepared for the duties connected with such success. It would be well, perhaps, for those who are engaged in making known the Gospel, to put the question to themselves, and ask, Are we prepared to witness any thing like a general turning to the Lord? What would be the situation of our congregations and neighbourhoods, if the Spirit should indeed be "poured out from on high?" Are we prepared for the additional labours and cares this would bring? Is there a state of holiness among us and those who assist us, which would meet all the demands for prayer, and praise, and exhortation, and example, required by an abundant gift of the Spirit on those around? Are there teachers enough, themselves really taught of God, to

take the direction of inquiring souls in multitudes, and to feed the flock suddenly enlarged, and hungering for the bread of life ?

Other hinderances in the teachers themselves might be mentioned; but I proceed to notice some from other sources which may be capable of removal.

1. *The ignorance of the mass of the people.* This is, no doubt, to be considered a serious obstacle, whatever may be our opinion as to the extent to which it must be removed before the Spirit of God can be expected to "come down as the rain, as the latter and the former rain upon the earth." To remove this, *education, and the proper use of the Press* are important means. These should be thoroughly employed; but our great dependence must be on the direct and oral preaching of the Word. In reference to this it is encouraging to reflect that not only may a small degree of knowledge be sufficient to awaken inquiry, but when that inquiry is once awakened by the Holy Spirit, the progress of truth may become very rapid. There is an important distinction to be noticed between that degree of knowledge which is *necessary to salvation*, and that which is sufficient to *awaken* the mind, and excite it to seek more, and lead it on to the knowledge of the truth as it is in Jesus. To "prepare the way of the Lord," we must do all in our power to remove the obstacles which ignorance presents, and to "send out light and truth."—Another obstacle is—

2. *The bad example of most who are called Christians.* Our Saviour said to his followers, "Ye are my witnesses"—and among the heathen every one bearing the Christian name is a representative of Christianity. But Christians generally in this land, especially if we include all who are *called* such, do not bear that witness for the truth which it requires. It is too often false witness. Their conduct is too often a libel on Christianity. Look at the Native Christians for instance. As a body they do

no honour to their profession. On the contrary a large proportion of them are real stumbling blocks in the way of the heathen. Were there a few, were there even here and there *one*, who could stand up among their countrymen as full length Christians, as witnesses and examples of the power of the Gospel, above all suspicion of interested motives, ready to renounce caste, and country, and even life itself, for Christ's sake, they would do more towards taking up the stumbling blocks and preparing the way of the Lord, than all the foreigners in the land are able to do.

The want of a higher style of religion among those, whether foreign or native, who are here the embodied representations of Christianity in immediate contact with the heathen, and who ought to be to them the epistles of Christ, is probably among the leading hinderances to the more abundant effusions of the Holy Spirit. Every thing possible should be done to raise the standard of piety among all Christians, and especially in the Native Church. A few *real* converts would have more power than a host of mere *professors* of godliness. "One would chase a thousand."

3. *The want of a Missionary Spirit in the Indian Church.* To whatever cause this is to be attributed the fact is, alas, too obvious. While Churches in Christian lands—far from all the darkness, and misery, and abomination of heathenism—feel these deeply, sympathize with the sufferers, and to benefit them send their contributions, liberally—give up their teachers for mission service cheerfully—and offer their prayers earnestly—the followers of Christ, in the midst of the heathen, seem to have but little of this sympathy for them; and, generally, little missionary spirit. Take as an illustration the *monthly prayer-meeting*. How few comparatively attend it? Yet in England, Scotland, and America these meetings, in all large places, are attended by many of almost every denomination of Christians.

Other missionary meetings, where the object is to communicate information, and collect subscriptions, are scarcely better attended. If this then be a fair criterion of the interest felt here in the cause of missions, we must consider the very small degree of this interest as a serious obstacle to the progress of the missionary work.

4. *The deficiency in the Church at home, as to faith and prayer, and contributions of men and money.* Though, as just mentioned, Christians in Christian lands, are doing *something* for the heathen, it is to be feared it cannot yet be said, regarding the spirit of faith and prayer in the Church, "when Zion travailed she brought forth her children;"—or that in reference to her contributions, "*she has done what she could.*" The want of *faith* lessens the value of what is contributed; and whether we look at the labourers sent forth as yet from Christian lands, or the money collected, we do not find the result of any great *sacrifice*, but rather what could be about as well spared as not. There is little of that readiness to know the fellowship of the Saviour's sufferings, and *to be made conformable to his death*, which a real sympathy with Him would induce, and which would prepare the way for the fulfilment of the promises.

5. *Imperfection in the plans of Missionary operations.* This results in part from the last mentioned defect in the Church. The system of operation is *penurious*, though the Church is rich. The Missionaries sent out are few, and those few feebly supported. A Missionary who ought to give himself wholly "to the ministry of the word and to prayer," is obliged to be house-builder, accountant, book-maker, printer, and general manager of the secular, as well as spiritual, concerns of his schools and station. The loss thus sustained is not merely that he is thus occupied in such concerns, but of ministerial and influence; and that very much in proportion to the time thus occupied. The heathen who see the

Missionary occupied in any thing besides his appropriate work, lose their respect for him as a spiritual guide ; and the Missionary himself, if engaged even in teaching secular learning, and much more in any pecuniary transactions, is in great danger of losing his spirituality of mind.

It is certain that the necessity laid on the Missionary to do almost any thing and every thing besides the work for which he was sent, drinks up his spirit, and weakens his ministerial strength. Besides, the scantiness of the means of operation furnished him, often places the Missionary in the situation of a mechanic without tools.

I might add in reference to deficiency in plans, that no doubt there has often been too much scattering of a few labourers, over a large field, and, sometimes, perhaps, too much concentration on smaller ones. Often too much dependence placed on bazaar-schools and general education, and sometimes too little. There has been too little itinerating at times, and then again too much, to the neglect of pastoral duty. Often too little stress has been laid on preaching the Gospel and sometimes too much, especially in reference to preaching to adults in distinction from children in various schools. Often too little value has been placed on English education for the Natives, and sometimes too much in comparison with teaching also the vernaculars ; but, whatever mistakes have been made in these and other respects, (where almost all is, as yet, experiment,) it is pleasing to know that, even the mistakes are, in a great measure, overruled for good ; and the partiality of any number of Missionaries for a particular form of labour, which may have led them to carry their views, in some respects, perhaps, too far, has only given rise to that ardent preference for their own plans which is necessary for prosecuting them most successfully. A plan which may have deficiencies, if followed out thus

vigorously, is better than a more perfect one, imperfectly realized, and reduced to practice.

Without enumerating other hinderances, let us briefly consider,

II. *The positive efforts to obtain a blessing, which should be made.*

1. *All should seek to obtain a deeper baptism of the Holy Spirit.* We should live more eminently a life of *faith*, and *prayer*, and *meditation*. Seasons of private fasting, and also of united social prayer would no doubt be useful. The frequent and devout reading of the word of God, with serious and habitual meditation on its sacred truths, as well as regular attendance on the preached word and the ordinances of God's house, are most important.

2. *In every possible way we should strive to pervade the country with Christian knowledge.* "The Gospel must first be published among all nations." Itinerant labours may, in this view, be very important; and almost every Missionary should spend a part of his time in preaching, from house to house, and in different stated places.

Schools of a lower and higher order, the distribution of Bibles and tracts, and every other form of labour should, as far as possible, be made so many methods of *preaching the Gospel*. It has pleased God by the foolishness of *preaching* to save them that believe, and the labours of a Missionary should always have for their object the making known of the Gospel in some form or other. His teaching should be one method of preaching. It is desirable to have the thought more prominent than it generally is, that *every thing should be valued just in proportion as it tends directly or indirectly to extend Christianity, either by breaking up the fallow ground, or casting in the seed of Divine truth.*

In thus endeavouring to spread Christian knowledge

and influence, we should begin thoroughly at *home*. Our domestics, and all connected with us, should be carefully instructed. Family devotions with them, will have a great effect, and should, by all means, be attended to by ourselves or others, and all in the house required to be present. It would be well also if each Master or Mistress of a family should see that their domestics, as far as possible, attend some place of Protestant worship, *once at least each Lord's Day*. There was a special blessing promised to Abraham on this ground. The Lord said, "I know Abraham that he will command his household after him."

3. *We should cultivate more sympathy for the Natives—whether heathen or others*; for the heathen and all who are unconverted, as it regards their wretchedness here and prospects of eternal misery hereafter; and for Christians, in all things, so far as they bear the image of Christ.

4. *Ministers in their preaching should seek the presence of God to be with them*. They should have faith to believe that the Lord will assuredly bless his own word, and thus go forth weeping and bearing precious seed. Their language should ever be, "If thy presence go not with us send us not up hence." "We will go forward in thy name, making mention of thy righteousness, even of thine only."

6. *We should depend on the Holy Spirit, and not on human instrumentality of any kind*. God will stain the pride of all human glory. "Not by might or by power, but by my Spirit, saith the Lord of Hosts."

Perhaps the Lord designs to *show* us that His ways are not as our ways, and that He will build up His kingdom most extensively by means that we look not for.

"Arise Oh! Lord into thy rest, Thou and the ark of thy strength. Let thy priests be clothed with righteousness, and let thy saints shout for joy."

IDOLATRY IMPOTENT OF VIRTUE.

BY THE REV. R. D. GRIFFITH.

By nothing is the law of habit more manifestly verified, or more strikingly elucidated, than by the effect produced by frequent and prolonged familiarity with the practices and exhibitions of heathenism. REID adduces for the illustration and proof of the power of this law, the ease and precision with which an orator gives utterance to compositions the most elaborate and involved. BROWN holds the evolutions of the mountebank, and the expertness of the juggler, to be traceable to the same principle. The familiar lines of Pope are, however, more intelligible, if not more profound—

“Vice is a monster of so frightful mien,
As to be hated needs but to be seen—
Yet seen too oft, familiar with her face ;
We first *endure*, then *pity*, then *embrace*.”

It would seem that however deeply convinced of their inherent sinfulness, however emphatically warned of their mischievous tendency, and however intensely disgusted, we at first may be with the indecencies of heathenism, it is not long after our introduction to them, ere these feelings very sensibly abate—if they be not entirely subdued. A sort of hebetude comes upon the susceptibilities, which once we have thought could only be sharpened by contiguity and neighbourhood, with their appropriate objects--and this not because of either disposition, or ability, to extenuate even the least offensive form, or most harmless customs of heathenism, but by the usual and certain operation of habitual contact, or intercourse with the same, or kindred realities. A painful and humiliating experience will depone to this truth. Most of our readers will remember the pious indignation with which they at first contemplated idol-worship, and the abhorrence with which they turned away from the idol-statue. But how notable and affecting is it, that the very monstrosity, we a few months ago felt free to thrust from its pedestal, we now look upon

without misgiving,—if not with complacency. And the very symbols, and ceremonies, which at first outraged our moral sympathies, and trespassed on our most sacred associations, are now felt to be unobtrusive, if not innocent. Nor are Missionaries, and Ministers themselves, exempt from the common operation, of this common evil ; sacred and well-defined as is their vocation. Is it not the case that the degradation and vice, representations of which moved them to forego the endearments and securities of home and country, assume by degrees, on their living in their midst, a less stirring and repulsive aspect ? And if we mistake not, we have noticed the development of this unlooked for change in them, in more instances than one. Effaced, or reduced impressions of the guilt and misery of the people, are soon followed by a moderated solicitude for their salvation ;—the absence of proper sentiment is quickly succeeded by a paralysis of corresponding feeling and action.

It is with the purpose of counteracting an evil, to which neither prepossession nor calling opposes any barrier, that the paragraphs which follow are written ; and which in all likelihood will be continued when opportunity permits. In this paper, at least, it will be our plan to show by a somewhat copious induction of facts, that in all times, and in every country, idolatry has been fruitful and promotive of *vice* ; and *that from its nature and origin, such was, is, and must necessarily be the case.* Distinct views of the prevailing evil can alone preserve us against undue insensibility to it. His efforts for the cure of a people, overcome by a spreading pestilence, will be best directed, whose mind is most thoroughly awake to the malignity and action of the *miasma* by which it is generated.

In respect of antiquity, *Egypt* presents itself first to our notice. Of the idolatries of this ancient country, it must be admitted, that its rites and practices were much less preposterous, and sensualizing, than those of subsequent times, and of which they were in all probability the source. It will be perceived, from the facts that will come into review in these papers, that the idolatries which have at different times obtain-

ed, appear to be less unchaste in proportion to their anti-quity. In this, as in other cases, the flood, as it streamed along, became more and more polluted; not less from the impurities which it gathered in its course, than by the loathsome corruptions generated in its own bosom. It is nevertheless matter of surprise, and lamentation, that a people so earnest and contemplative—whose institutions and monuments retain so many marks of mental and physical industry—who had doubtless received traditional information of the origin of the world, and the primal condition of man, should have tolerated superstitions so absurd, and services so immoral as those which existed amongst them. We know not whether there is much value to be assigned to the conjecture, that the polytheism of Egypt had a deep and hidden philosophic meaning—that even their most puerile mythologies were pregnant of profound and edifying references, as were the symbols and hieroglyphics which at once commemorated and mystified the phenomena of their climate, and the genealogy and wars of their kings. It is sufficient for our present purpose to show, that idolatry with them, as with every other people, was at once the parent and protectress of vice, both in feeling and conduct; that in process of time it became insignificant of the facts it at first symbolized, and that it eventually ministered to the worst passions of both the priesthood and the people.

Bubastis was a popular goddess amongst the Egyptians, and was a personification of one of the attributes of Isis. Her symbol was a cat, and her worship is said to have originated in circumstances not less obscene than absurd. A festival was periodically celebrated in her honour, of which we have the following account in Herodotus—"Those who meet to celebrate this festival embark in vessels, a great number of men and women promiscuously. During the passage some of the women strike their tabors, and the men play on flutes; the rest of both sexes clap their hands, and join in chorus. Whatever city they approach, the vessels are brought to shore; of the women some continue their instrumental music, some call aloud to the females of the place, provoke

them by injurious language, and dance about in a manner highly indecorous." Rufinus, in his *Ecclesiastical History*, commenced a long and affecting description of the profligacy and impostures practised at *Canopus*, with this emphatic inquiry "How can I paint the crimes committed by superstition at *Canopus*?" The Egyptians allowed polygamy, which however was harmless, compared with another of their customs, than which it were difficult to conceive any thing more iniquitous. This custom was the marriage of brothers and sisters. It is said that they venerated the goat because of his libidinous propensities.

The manifest degeneracy of the Israelites during the period that elapsed between their migration into Egypt, under Jacob, and their exodus out of it, under Moses, was unquestionably induced by the pernicious immoralities which they there witnessed. In the *Chronicles* (1 Chron. vii. 20—22) we learn some melancholy facts respecting this period. It is there recorded of Shuthelah and others of the sons of Ephraim, that they went forth in a freebooting expedition into the land of Gath, and were slain; a crime of which they had not been chargeable, and a disaster to which they had never been subject, had they not been alienated, or seduced from the integrity of their fathers. Nor did they presently recover from the defilements they there imbibed, even after they had passed beyond the limits of the Red Sea. What they saw in Egypt, they never forgot. The plague spot was not to be expunged. They make a calf after the image of the Apis they had seen in Egypt, even whilst the lightnings were playing about Sinai in token of the presence of Jehovah; a daring not to be accounted for. Well may Moses on his descent from the mountain seize the idol around which the guilty people danced with frantic adoration, and command it to be ground into powder; and well may Josephus with a carefulness not to be misunderstood omit all mention of this impious deed. A change now comes upon their history, of which the enormities they afterwards committed, were but the opening out; and the calamities with which they were overtaken, but the punishment.

The idolatries that obtained in *Chaldea*, *Assyria*, *Phœnicia*, and *Armenia*, exhibit several points of resemblance to each other : but no feature common to them all is so manifest as the direct and systematic patronage they gave to vice. They were cognate ; or if not derived from exactly the same source, they interchanged and assimilated their characteristic qualities, and operated one general, and unvarying effect, so as to betray at least more than accidental affinity for each other. Of their unhallowed and licentious tendencies, we learn more perhaps from the holy Scriptures, than from any other authority. The prophets of the Lord were never more vehement, than in their denunciation of the abominations of this people. The most mournful and penetrating lamentations of Jeremiah are those uttered by him over the Jews, on their being inoculated with the impurities of these countries. And no enactments are more stringent, and no instructions more specific, than those which were directed against the idol worship, of which these countries were filled. It was on account of the evils of this worship, that the Patriarchs were forbidden matrimonial alliance with the people who were addicted to it. “ Ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images”—was the command given by Moses.

Our limits, even had we the inclination, will not allow us to produce more than two or three facts illustrative of our subject. One of the idols of Chaldæ was that of the goddess Succoth Benoth—of which there is mention in the 2 Book of Kings xvii. 30. In the temple in which this idol was worshipped, every female of the country, whatever her reputation or birth, was required to present herself once in her life—an obligation from which she was not released, until she had received the embraces of some one of the voluptuaries that resorted thither. And so rigorous was this usage, that it interdicted the feeblest efforts of female modesty—no woman was allowed to return with honour to her house, until the object of her having come into the presence of the divinity was accomplished. It were unsuitable to refer to other of the indecencies connected with this practice. It is certain, how-

ever, that the invocations and liberties with which the people were there familiarized, must have been fruitful of the most demoralizing and ruinous passions.

By the Armenians—the descendants of Aram—the idol *Ananitis* was highly celebrated. We read but little of this divinity and her services—excepting that her temple was plundered by Mark Antony—but what we find is equally degrading, and injurious, with that which we found to be encouraged by the idol services of Babylonia. Like kindred goddesses she had a multitude of priests and priestesses; and like them too, she at once claimed, and destroyed the virtue of her sex. The chief amongst the people devoted with repugnance their daughters to her disposal, and were cajoled with the belief, that the impurities they had contracted in her service, were not criminal. Prostitution was to them no dishonour!—neither was it regarded as the least disparagement to their matrimonial rectitude.

Of the bloody Moloch we read much in the holy Scriptures, as well as in other writings. One of the greatest crimes cited against the Philistines is, that they offered worship to this god; and so corrupt did this people at length become, from this and associate causes, that they were eventually visited with the severest judgments. But Moloch was not only sanguinary, but sensual. Cruelty is but a short remove from licentiousness. It was that the inhuman and polluting religion of this and other idols might be exterminated from Palestine, that the Israelites were commissioned to its conquest and subjugation. The pernicious and seductive power of this religion, will be better ascertained from the statutes, and directions enjoined upon the Jews, prior to their entrance on that territory, than from any explicit representation of it, that we happen just now to command. We find that all approach and conformity to the practices that there prevailed, were emphatically interdicted, and punishments the most summary, and overwhelming, followed the least contact, or compromise with them. Lest there should seem to be any compliance, on the part of the people of God, with this idolatry, the worship of God on the tops of mountains was proscribed—"No grove

might be planted near the altar of the Holy One of Israel." The prostitution of their daughters, the uncleanness of the priests, the disguise of men in women's clothing, and that of women, in the dress of men, were expressly forbidden. By these and similar enactments the line of demarcation between the servants and the worship of the true God, and those of idols, was to be kept before their view, as that from which it were perilous to swerve. From them indeed we cannot but infer that the inheritance, which they subsequently enjoyed, was secured after great exposure to defilement and apostasy. The verses that Sardanapalus caused to be inscribed upon his tomb, were but too truly descriptive of the habits of the people generally—

"Hæc habeo quæ edi, quæque exsaturata libido
Hausit : at illa jacent, multa et preclara relictæ"—

"An Epitaph (says Aristotle) not for a king, but for a beast."—
(*Rol. I. 280.*)

The idolatry of *Greece* differed from that of *Rome*, principally in certain of its details, but in nothing appertaining to its essential character. The one seems to be the offset—the *verisimilitude*—of the other. The gods and ritual of the former, are discernible in the latter, under those slight modifications of attributes, and construction, which difference of country and age would be sufficient to produce. The position which it is the object of this paper to bring out, and establish, receives surprising and afflictive verification from the idol service of these countries. We have been wont from the prejudices of our boyhood, and the prevalence of a false taste, to regard all that belonged to Athens, or to Rome, as worthy of our highest esteem, and provocative of refined, and elegant sentiments ; because, forsooth, the age in which they flourished, and the literature and the monuments they produced, are denominated *classic*. The conjunction between idolatry and vice however noticed in preceding instances, was neither traversed, nor compromised in this—the *nerus* was not violated. Facts indeed certify us, beyond all doubt, that these, the birth places of some of the wisest legislators, and most magnanimous patriots, have been prolific of licen-

tiousness the most unblushing, and of superstition the most extravagant.

The facts which we have noted for the illustration of our subject are so revolting, that they must for the most part be passed in silence. They who wish to pursue this subject are directed to an important and learned essay by Tholuck, translated and published in the xxviii. vol. of the "Biblical Cabinet." To this essay the writer of this paper is indebted for much that follows. With great fearlessness and zeal, that great man has done immense service to the cause of Christianity by bringing to public view the enormities (an unenviable undertaking) which the idolatries of these countries encouraged. The good which he has done thereby to the cause of true religion, could alone compensate him for the disgust incident to the task to which he addressed himself. Of the festivals of Ceres, the Bacchanalia, the feast of Cybele, we are deterred from attempting any description, simply because of the obscenities through which we should have to grope our way. They were full of pollution. The Christian apologist, Clement of Alexandria, who himself had been a witness and partaker of these feasts, makes it appear that the voluptuousness and debauchery which they induced and sanctioned, could not be surpassed: language feebly represents what he saw and heard in them. Of the lustful Priapus we read that "He was borne through the city upon a carriage; that he stopped at the houses of the most distinguished matrons; and that they did not scruple to adorn him with flowers and garlands." They represented the most unchaste, and reckless deeds of their gods, in their statues, and paintings, and what was more inflammatory of the vicious passions of the public, they celebrated them in their national prize poetry, and exhibited them in the drama.

There is no specimen, or proof, more convincing of the debasement of a people, than that of the exhibition of performances, the plot of which is sexual intrigue, and the recitation of comic, and lyric compositions, of which the theme is studiously indecent, being applauded, and sought for in the public theatres. So inveterate did the public taste at

length become, that at the contests, and theatres, the prizes were awarded to those, whose productions pandered most powerfully to the vitiated passions of the spectators. Vice was arbitress ! Hence Plato says, " Since the common people have the right of deciding the victory at public contests, they assign it to those poets, who write in accordance with the worthless opinion of the great multitude. Spectators should ever hear better manners than their own described ; but now at the theatres they are confirmed in the worst." No device for fomenting the animal appetences of human nature could have been more efficacious. Paederastia, courtesanship, bestiality, temple-prostitution, and domestic infidelity, and their concomitant indecorum and scandalousness, followed thickly in the train.

Of the extent and malignity of the consequences which idolatry produced in Greece, and Rome, we learn much from the opinions which some of the earlier Christian fathers, and others of the best of the heathen philosophers expressed concerning them. " But the deeds of Saturn (says Plato) and the deep disgrace from his son, even if they were true, ought not, as it appears to me, to be so thoughtlessly related to the simple and the young, but much rather to be kept in silence. Such traditions ought by no means to be divulged in our state, at least not before a young man. On the other hand how Juno was chained by her son ; how Vulcan, when he would have come to the help of his mother, was hurled down from heaven by his father, and all those contests of the gods related by Homer ; these we dare not receive into our state, whether they have a hidden sense or not. For the youth is not in a condition to decide what has a secret meaning, and what has not ; but whatever opinions he has once received in these years, are wont to be indestructible and indelible." Dionysius of Halicarnassus (*Antq. Rom.*) says, " I know indeed that many excuse the immoral fables of the Greeks, on the ground of their being allegorical. But though I know this as well as any man, I am nevertheless very cautious respecting them, and hold rather with the Roman mythology ; as I consider the good arising from the Grecian fables to be very small

On the other hand, the great and unphilosophic mass are accustomed to receive these narratives, rather in their worst sense, and to learn one of these two things ; either to despise the gods, as beings who wallow in the greatest licentiousness, or not to restrain themselves even from what is most abominable and abandoned when they see that the gods also do the same.

We conclude this section by relating a circumstance which is recorded at length by Livy (iii. vol. 324.) During the consulship of Marcus Phillipus, a complaint was made against the Bacchanalia, which were said to have the appearance of religious ceremonies, but were in fact most profligate and injurious. Their abolition however was hastened by the following occurrence. P. Aebutius left a son, whom he committed to his wife Daroniac, and the boy's step-father, Sempronius, to whom the mother was devoted. Since however the latter knew not how to give a satisfactory account of the money of his ward, he determined to get rid of the youth by sending him to the Bacchanalia—(*viâ una corruptelæ Bacchanalia erant.*) In the neighbourhood was a courtesan, one Fecenia, who was familiar with the youth, and loved him without prejudice to their character. To her he related what his mother was about to do to him ; to which she exclaimed "*Dii meliora ! mori et sibi et illi satius esse, quam id faceret*"—God forbid ! rather may we both die than this take place. She then added—"Will your step-father—for it would be a sin to accuse your mother of it)—thus destroy your chastity, your reputation, your hope, and your life ? "*Vitricus ergo tuus (matrem enim insimulare forsitan fas not sit) pudicitiam, famam, spem, vitamque tuam perditum ire hoc facto properat ?*" On receiving this revelation from a female, who, *herself as a slave*, had been a victim to these abominations, the senate were seized with consternation. And well they may !

The evidences of the demoralizing effect of the idolatries of *Hindustan*, are more numerous and unequivocal, than are those supplied by the history of any other country ; so much so indeed that it may seem supererogatory to volunteer any thing like a

minute and orderly specification of them. By those, however, who are best able to appreciate the spirit and intention of the "Missionary Record" in general, and of these paragraphs in particular, such an opinion will be scarcely entertained. We cannot divest ourselves of the belief, that much of the apathy that characterizes the Christian public of Southern India, with regard to the evangelization of the people, is occasioned by partial and deceptive information as to their actual state. Nor shall we care much for being numbered amongst the "calumniators" of the Hindoo, should we haply be the means of a less promising and grateful distribution of the shades and tints of that portrait of his habits and prepossessions, which we have been accustomed for so long a period to look upon. With all the historic and cotemporaneous resources which he must have had at command, it is difficult to account for the circumstance that such a man as Professor Wilson, in his edition of Mill's India, should have become the apologist and defender of Hindoo laws and customs, notwithstanding the copious and palpable facts by which his sentiments are controverted, and overborne. Insensibility to a surrounding evil were indeed an occasion of self-searching, and rebuke, but it is expressive of some twist in one's moral feelings, or some gap in one's information, when that very evil is deliberately palliated.

The *laws* of a people are justly considered to afford a correct insight into their manners. They are the surest index to their social and civil habits. Laws are to be consulted and confided in, in this respect, not less on account of the view they supply of the liabilities and tendencies which necessitated their prohibitions, than for the particulars they definitely tolerate and encourage. Moreover, it is to be noticed that the particularity with which an evil is specified and forbidden, is by no means indicative of a corresponding distaste, or exemption in the people; but the reverse. Should it appear in relation to any country, that the provisions appertaining to outrage, or fraud, or libertinism, are more prominent, or more stringent than those referring to other evils; the inference is, that the people, for whose governance these laws were designed, were peculiarly addicted and prone to their violation.

It is always to be regarded, as a false and dangerous refinement, when vices of a gross, and it may be fanciful description, are depicted with exactness, that they may be counteracted with effect—as in the laws of Menu, respecting adultery, and such like crimes. What must be the state of the people, ere Halhed, in the preface to his translation of the Gentoo laws, should think it necessary to apologize for transcribing the details contained in the 19th and 20th chapters? Unknown though the vices there prohibited be, to European nations, and heinous as they must ever appear to a man of ordinary delicacy, he well observes, “That the several prohibitions and penalties are subsequent to, and in consequence of the commission of every species of enormity therein described.” Let us, however, pursue our inquiry as safely as we may. Is *perjury* encouraged in the following law of Menu, or is it not? (chap. viii. sec. 104.) “Whenever the death of a man, who had been a grievous offender, either of the servile, the commercial, the military, or the sacerdotal class, would be occasioned by true evidence, from the known rigour of the king, even though the fault arose from inadvertence or error, falsehood may be spoken: it is even preferable to truth.” Again, “Whenever a true evidence would deprive a man of his life, it is allowable to give such false testimony. If a marriage for any person may be obtained by false witness, such falsehood may be told. If a man, by the impulse of lust, tells lies to a woman, or his own life would otherwise be lost, or all the goods of his house spoiled, or if it is for the benefit of a Brahmin, in such affairs falsehood is allowable.” (Halhed’s Gentoo Code, chap. iii. sect. 9.) Do not the following devices, for the removal of sin, amount to a practical encouragement of it? “A sin involuntarily committed, is removed by repeating certain texts of the Scripture, but a sin committed intentionally, by harsh penances of different sorts.” (Institutes of Menu, chap. xi. 46.) “He who has officiated at a sacrifice for outcasts, or burned the corpse of a stranger, or performed rites to destroy the innocent, may expiate his guilt by three *prajapatya* penances.” (Ibid, 198.) “A total fast for twelve days and nights by a penitent with his organs controlled, and his mind attentive, is the penance named *paraca*, which

expiates all degrees of guilt." (Ibid, 216.) "Sixteen suppressions of the breath, while the holiest of the texts is repeated, with the three mighty words, and the tri-literal syllable, continued each day for a month, absolve even the slayer of a Brahmin from his hidden faults." (Ibid, 214.) There are other crimes, of a nature not to be mentioned here, described with a most sickening and unendurable minuteness.

What then must be the morals of that people amongst whom such laws obtain, even should they *come up* to that which these laws prescribe? The spontaneous tendencies of a people, in a low state of civilization, is generally to overstep law, so that their condition is below that which the law enjoins. All that we should apprehend to result therefrom, is more than verified by fact. This perhaps will be credited but slowly, if at all by the greater portion of European residents in this country. And it argues much for the fixedness and breadth of the boundary by which their own morals are guarded and distinguished, that they are comparatively ignorant of the vice by which they are surrounded. We have had, from the peculiarity of our vocation, frequent opportunities of intercourse with the Natives of every class, and of different parts of the country, and that of a description more familiar and undisguised than would be allowed to individuals of higher official or local importance than we happened to possess; and the impression to which we had long come, has only been deepened and confirmed by careful observation and repeated inquiry,—*i. e.* that idolatry in India, as in other pagan lands, is the *mother and nurse of the most flagrant vices*.

The mention of isolated facts would indicate limitation in the prevailing mischief, of which they were intended to be the sample—a mischief that is overwhelming, and unbounded. Concubinage prevails to an extent, little suspected. Temples of almost every grade of renown have their prostitutes. Nautches, now, as formerly, are marked by indelicacy and wantonness. The ordinary conversation of the Natives, much more their outbreaks of rage, is full of figures, and expressions, for which, thank God, we have no parallel in our own language. The sculptures that fringe the walls and towers of their temples, might not be described. The paintings that decorate the pandal, and

choultries at their festivals, were never matched by the lascivious sketches of Parrhasius, or Apelles. In the southern parts of this Presidency, it must be admitted that these evils are much more common and obtrusive than they are here. They are not altogether invisible, however, in the vicinity of Madras. The exhibitions at the late feast at St. Thomé, for depraved ingenuity, exceeded any thing we had ever met before. We could this day find our way to a house, almost under the shadow of a Protestant Church in Black-Town, on the front of which are depicted groups of females and men *in puris naturalibus*. We know of a stand, in one of the most conspicuous parts of Madras, on the panels of the bandies of which, there for hire, are represented the most lewd and obnoxious scenes. The verses chanted at different parts of the neighbourhood, such as Pursewakum, Vepery, and Clindatrepet, by Pandarums, and other itinerant (mendicant) impostors, are fraught with the most depraved and unclean allusions.

Of the books which the Hindoo holds in the most veneration, we shall speak again. We now but mention the celebrated Cural, the last section of which treats of matters (காமத்துப்பால்) which ought never to have been printed; and this in terse and sententious couplets, that they may the more powerfully excite the feelings, and be the more conveniently hitched upon the memory. We conclude this paragraph by quoting the following, from "Introductory remarks" to Mr. Ward's "view of the History, &c. of the Hindoos." "The character," says he, "of the gods, and the licentiousness which prevails at their festivals, and abounds in their popular works, with the enervating nature of the climate, have made the Hindoos the most effeminate and corrupt people on earth. I have, in the course of this work, exhibited so many proofs of this fact that I will not again disgust the reader by going into the subject. Suffice it to say, that fidelity to marriage vows is almost unknown by the Hindoos; the intercourse of the sexes approaches very near to that of the irrational animals.....but to know the Hindoo idolatry, as it is, a person must wade through the filth of the *thirty-six Pooranas*, and other popular books—he must read and hear the modern popu-

lar poems and songs—he must follow the Brahmin through his midnight orgies, before the image of Kalee, and other goddesses ; or he must accompany him to the nightly revels, the jatras, and listen to the filthy dialogues which are rehearsed respecting Krishnu and the daughters of the milkmen ; or he must watch him, at midnight, choking with the mud and waters of the Ganges, a wealthy relation, while in the delirium of a fever ; or at the same hour, while murdering an unfaithful wife, or a supposed domestic enemy ; or he must look at the Brahmin hurrying the trembling half-dead widow round the funeral pile, and throwing her like a log of wood by the side of the dead body of her husband, tying her, and then holding her down with bamboo levers, till the fire has deprived her the power of rising and running away..... This system of heathenism communicates no purifying knowledge of the Divine perfections, supplies no one motive to holiness while living, no comfort to the afflicted, no hope to the dying ; but, on the contrary, excites to every vice, and hardens its followers in the most flagrant crimes."

Here we close our review of the facts furnished by the accredited history of some of the most celebrated nations of antiquity. Did our limits and time permit it, we should have advantageously strengthened the evidence, which these facts force upon us, by data gathered from the habits and ceremonies of other idolatrous countries. The preceding pages, however, will suffice for the establishment of this conclusion—that idol service has ever been prolific of, and accessory to, a vitiated and injurious morality. Surely these supply a platform sufficiently broad and coherent, to suggest and sustain some general and satisfactory theory, whereby the phenomena they present may be accounted for. How then comes it to pass that idol service is so intimately identified with sensuality ? By what latent impulse is it that the one is the certain, unvarying, direct offspring of the other ? Is it adventitious, or accidental, or does it result from fixed and universal laws ? The solution of these inquiries may be obtained in determining the process by which idolatry assumed its distinctive forms, and acquired its vicious ascendancy.

(To be continued.)

THE YOUNG HIGHLANDER.

BY THE RIGHT REV. PHILANDER CHASE, D. D.

Bishop of Illinois, America.

FORTY years since, the travelling by land, from New York to Albany, was so toilsome and tedious, that many preferred the precarious chance of going in the small sloops up the north river. These slight vessels were so poorly provided, and the winds often so adverse, that more than a week was frequently occupied in the passage. Every tide, however, set them forward a little, even with the wind a-head; so that the voyage was not hopeless. The writer of this remembers, with singular minuteness, a voyage made in this manner, in the year 1798, soon after his ordination. One of its occurrences afforded an example of the *power of sympathy*, more remarkable than he had, at that time, ever witnessed. May it prove useful to others, as he trusts it has been to him.

The sloop in which he embarked had but few passengers, except a large company of Highlanders, who, in their native dress, had taken their station in the hold, with the privilege of coming on deck at their pleasure. They spoke only in their own highland tongue, and this circumstance kept them aloof for some time from the cabin passengers. One day, the only individual among them who spoke English at all, addressed the writer in respectful terms, and inquired as to the best mode of getting a livelihood in America. In answering so reasonable a question, made in behalf of so many simple-hearted and efficient men, just arrived in the country, it was evidently necessary to inquire whither they were going, and what had been their occupation. The reply was, that all intended to stop in Albany, with the exception of one, who wished to go to his brother, living on the Merrimack river, in New England. They were informed that this person ought to have gone to his brother by the way of Boston, as Newburyport was the place of his destination. This

being reported to the company, they all gathered round the writer, and, through their interpreter, asked many questions, which resulted in the advice, that on their arrival in Albany, they should find some one to address a letter to their countryman on the Merrimack, and await his reply, which would doubtless contain directions as to the best way of joining him. Moreover, he perhaps himself, on hearing that so near a relative had actually arrived, would come in person and bring him to his home.

The advice proved satisfactory, especially to the young Highlander, who immediately, and with many gesticulations, denoting great earnestness, begged the writer to frame a letter for him to his brother, that it might be in readiness for the post, as soon as they should reach Albany. It may be supposed, that a request so proper in itself, and so pathetically urged, was not disregarded, especially as there was leisure, and the time hung heavy on the protracted passage. Having learned the names and residence of his parents, and heard him feelingly respond to every inquiry about brothers, sisters, and other friends in his native Scotland, the letter was duly prepared, and the young Highlander came to hear it interpreted.

And here the writer cannot but pause, and be deeply affected, as faithful memory brings from far distant years, the countenance and gestures of this very extraordinary person, as he drank in the words, and felt the sentiments of the simple and affectionate epistle of brother to brother. It seems, he thought it more than human that any one could know the feelings of his fraternal bosom, or having no actual acquaintance with the dear objects of his affection, describe them in the same lovely features which his own warm heart portrayed. During the process of interpretation, which was probably done in language far more expressive than any which the writer had used, he would seize his hand and embrace it, then, throwing himself on his knees, burst into tears of grateful astonishment, at hearing words which represented so exactly what was at that time passing within his own breast.

This was noted at the time as remarkable, but no thought was entertained of the *effect* which this excess of passion might

produce, in case of disappointment. The result will show that our feelings, even those of the tenderest class, need the governing, overruling hand of religion, and the fear of God, to make them subservient to our real good. Like the elements, when governed, they are useful and beautiful ; but, left to themselves, unsubdued by a holy fear, a devoted submission to our heavenly Father's will, they break forth, and with resistless force consume or overwhelm all we hold most dear. Business detained the writer in Albany for several weeks. One day, passing the house of a friend, a native of Scotland, he heard the bell of the church to which that friend belonged, tolling a funeral knell. Stepping in, he inquired who of the congregation was dead.

"A young Highlander," was the reply ; "he died of mere grief and disappointment." He then related how he left the land of his birth to find a brother ; had missed the direct route, and came to Albany, instead of going to the Merrimack river, where his brother resided ; how some one had written a letter for him to that brother, which he had sent, and long awaited the answer. This ardently desired letter arrived only two days since, but, alas ! instead of being the messenger of good news, it bore tidings that his brother had been dead for several months !

"Oh, Sir ! this is not all ; the poor young man, on hearing that his brother was indeed dead, and that he must never see him more, was so overcome with grief, that he fell *dead on the spot*. And this is the funeral, which we Scotchmen, who love one another better than you Yankees do, are now called to attend."

So saying, he left the writer to his own sad reflections. The facts, as here recited, made a deep impression on his mind. During the lapse of many years, they have not ceased to produce very serious meditations on the uncertainty of human life, and, above all, on the duty of holding ourselves bound, as with an oath of fealty, to submit to God's will, in all our plans and expectations of happiness ; and never to weave the web of our expected enjoyment with our own hands, and so intensely, that, if broken, we shall be left without resource, or plunged into despair. The lesson of submission is taught us in mercy ; and it is for our own interest, as well as the dictate of necessity and duty, to say to our heavenly Father, "*Thy will be done.*"

Religious Intelligence.

SPECIAL MEETING IN BEHALF OF CHINA.

THE friends, and members of the *London Missionary Society* met in Exeter Hall on the evening of the 17th January, to adopt measures for strengthening and extending the Society's Chinese Missions. Though the weather was very unfavourable, the intense interest felt in the subject filled the large room, an hour before the time appointed, with a highly respectable assemblage.

The Chairman, *W. T. Blair, Esq.*, of Bath, after an appropriate address, read a resolution of the Directors—(which was not intended to be acted upon by the meeting)—on the "*opium question*," expressive of their apprehension that the continued importation of that drug into China, would be a most formidable obstruction to the progress of Christian Missions; and *their* intention to use promptly the means necessary for obtaining information, as to the best method by which they might aid in suppressing the evil.

Various resolutions were passed; one of which was to the effect, that the Anglo Chinese College be removed from Malacca to Hong Kong—the Missionaries operating in Chinese at distant stations, be removed to that island, and the China cities opened to British commerce—and the number of labourers increased. "

The meeting was addressed by the Rev. Dr. Leifchild, Dr. Alder, (one of the Secretaries of the Wesleyan Missionary Society) W. A. Hoxkey, Esq., the Rev. A. J. Lacroix, (Missionary from India) the Hon. and Rev. B. W. Noel, the Rev. J. Sherman, and the Rev. R. Moffat, (Missionary from Africa.)

We subjoin a brief extract or two, from the speeches.

The Rev. James Sherman—"I rejoice much to participate in the pleasures of this meeting, and I especially rejoice that the first services in connexion with sending the Gospel to China, in a more advanced form than hitherto, were begun with prayer. I am very happy to tell this meeting, that that devotional service was not without its effect upon the people. I trust that a spirit of prayer

was awakened on that occasion, in the hearts of the thousands then assembled, to beseech God that He would pour out His spirit on the vast empire of China; and, as a spirit of prayer is generally, I might almost say universally, associated with liberality, a few effects of that kind have already followed. I was much struck with the first offering to the cause. It was that of a poor man, who appeared in his working dress, and said, "I have eight half-crowns in my pocket, and good Dr. Burder and Dr. Morison have drawn them out; and I hope God will graciously bless this offering to his cause." (Cheers.) The second is that of a poor widow, whose whole income was £80 per annum. She came to me sometime ago, and stated that she had saved £10 for her funeral, but she thought it was better to give it to the Missionary cause; and that the friends who would receive the little she had to leave, might do her the kind office of burying her. But after this devotional service, she came to me, and said, "This is rather a bad season to give, and my stock is low, but if you will accept two sovereigns, I give them with my heart for the cause of China." (Cheers.) A servant girl, whose wages are not very large, requested me to accept ten shillings for the same object. A tradesman, who has regularly contributed £20 per annum to the London Missionary Society, stated his determination in future to make it £50. He added, that he might live only 12 months, and had therefore resolved to leave a legacy to the institution; but on reflection it had occurred to him that Government would take a tenth part of the money—(hear, hear)—and he had, therefore, resolved to become his own executor, and present a donation of £1,000 to the Society. (Loud and continued cheers.) I have, therefore, much pleasure in presenting to the Secretary a check for £1,000, from our kind friend William Flanders, Esq."

The Hon. and Rev. R. W. Noel—"If I am asked, lastly, why is it that I appear here, without having shared in your labours, or participated in your conquests, to advocate this cause? I answer, because I pity the Chinese. I rejoice in seeing any efforts that are made to ameliorate their condition, and bring them to an acquaintance with the Saviour. What would you have thought of that Jewish cottager, who confined by sickness, and incapable of aiding a fellow creature, as he saw the good Samaritan walking on foot—on the way to Jericho, and tenderly watching the poor traveller whom he had placed on his beast—should have turned away to execrate the Samaritan for his deed of charity? You would not have thought that that Jewish bosom was animated by any of the feelings of Him who came to seek and save the

lost. (Cheers.) And such, I conceive, must be the feelings of every man who, when you are called by Divine Providence, and are willing to labour for those in a yet more forlorn condition than the traveller on his way to Jericho, does not bid you God speed. (Loud cheers.)

"It is not merely to teach the women of China to walk with the grace, to which my friend, Dr. Leifchild, has alluded; but it is to give bloom to the enaciated cheek, which the unnatural practice of consuming opium has deprived of the hue of health; it is to prevent the millions of the women of China sinking into premature old age, by that cruel practice; it is to give to every home a mother, with a vigorous intellect and a warm heart, that she may be a blessing to her children, instead of leaving them in orphanage before half her years are accomplished; it is not to teach the women of China to tread on God's earth with a firm step, but to give them moral dignity, instead of moral degradation and mental imbecility; it is not to teach them to bound with the foot of health over their native fields, but to teach them to walk in the road to heaven, and run with patience the race set before them, looking unto Jesus. (Loud cheers.) It is not merely to give to the youth of China an education which shall ameliorate their temporal condition, and to let them enjoy what, it is well known, the children of Bengal enjoy in many an English school, established by Government—the means of obtaining European knowledge, and the arts of life; but it is to give to them, through the knowledge of the Scriptures, that acquaintance with immortal and eternal truth, which is to fit them for the enduring bliss of heaven. (Cheers.) It is to grapple with every form of evil, which now enslaves and torments them, and bring them to that liberty wherewith Christ makes his people free. It is not to say to an arbitrary, despotic Government, that they are no longer to treat these three hundred millions as slaves made for their pastime, but it is to throw open the dungeon doors in which a far worse tyranny has held them, and to give them at last a place among the free-born children of God; when the blessing of heaven shall ultimately crown your endeavours, and surpass your wishes.

"Am I asked again why I take an interest in this work? It is because, when the Providence of God has called out a Protestant army to march directly to the invasion of idolatry, and points out the road to victory, I behold one regiment ready for the work; and, as I hear the military music, and see the unfurled banners, and watch the gleam of the bayonets as

they advance on the road of duty towards the goal of victory, I cannot resist the impulse, I feel, as the subaltern of another regiment, to raise my voice and cheer them on. (Long continued applause.) Yes, I must give my comrades a cheer from my heart, and then go back to urge my own regiment, to follow as quickly as it can—(renewed applause)—to engage in a warfare that will break no widow's heart, that will throw no gloom over the orphan's home, but bring them undecaying joy in this world and the next. (Hear.)

"While, however, I should be unpardonable not to rejoice in the prosecution of your labours, permit me, in conclusion, to impress upon the meeting my strong conviction that this must be accomplished without the relinquishment of other spheres of labour, on which you have entered. It were not charity, but cruelty—not firmness, but vacillation—to abandon those other spheres of honour and usefulness, where you have entered. Our fellow subjects must not be overlooked, because those allied with us in commerce call for our sympathies. Bengal has harvests waning for the sickle on her noble soil. Were Hindooism once uprooted the whole East would fall before the Gospel. Bengallees have talent enough, were they turned to Christianity, to carry the Gospel along the banks of the Yang-tse-Kiang, and the Hoang-ho; and soon might we expect China to make a profession of the Gospel of Christ. Already Hindoo Missionaries have planted Buddhism through every part of that populous empire; and it were treason to the truth to say, that the obscene absurdities of Buddhism could master three hundred millions of souls, in spite of the established scepticism that previously prevailed; and that it is impossible that the religion of Christ, established as it is, on the soundest evidences, and appealing to the heart, no less than to the understanding and the conscience, can make its way. You have, therefore, every thing to summon you to encounter the heathenism of China."

The Rev. R. Moffat, in his address, after expressing his conviction, that increased efforts for China would not lead the Society to neglect Africa, to which he was about to return, said—

"China has been the theme of the night; and who is there amongst us who has endeavoured to gaze upon the teeming millions, moving onwards and moving downwards to the regions of woe, without feeling his heart yearn within him. When I think of her millions, and her densely peopled islands, I feel almost inclined to use the language once employed by a Bechuana woman—and by which you will see that Bechuana hearts can feel, and make others feel. I heard her exclaim, when she was mourning the death

of her murdered husband, on whom she had gazed that morning—
'Be silent, oh, ye winds, that my sighs may be heard, ye rains,
rain not, that my tears may water the earth,' yes, how can we
think of China, and not bring before us her dense millions, passing
like a cloud on the mountain's brow, till they are lost in despair."

M.

THE TANJORE MISSION.

[The Editors have much pleasure in giving insertion to the following interesting statement, concerning one of the older Missions in Southern India; and would be glad to receive similar brief accounts of the state and progress of every other Mission in the country.]

Half Yearly Report of the Tanjore Mission of the Incorporated Society for the Propagation of the Gospel in Foreign Parts; ending 31st December, 1842.

This Mission was established in the year 1773* by the Reverend Christian Frederick Schwartz, exactly 70 years ago. From that time, up to about 20 years ago, the Missions at Combaconum, Negapatam, Ramnad, Madura, and Dindigul, as also Tinnevely, and periodically Trichinopoly, likewise were all the out-posts belonging to the mother Mission at Tanjore, not to mention all the villages. From time to time these Missions were formed into separate Missions, and on this account the Tanjore mother Mission has become comparatively small, viz. Tanjore itself with 1,077 Christians; a Seminary for the training of Native Catechists and Schoolmasters; an Orphan School for Native Christian children, 120 in number; three schools in the Fort for heathen children, and various other schools in the suburbs of Tanjore. Amongst these schools are also a Mahratta and two English schools. To Tanjore itself, which has two large substantial churches, viz. the Fort Church, built by Mr. Schwartz, and the new Mission Church; there are also belonging six country village circles, viz. the Cannendagoody circle with 10 villages, the Aneycadoo circle with four villages, the Boodaloor circle with

* This is the year Mr. Schwartz baptized the first Native convert, as entered by him in the Register kept at Tanjore, in the Mission Library.

12 villages, the Coleroon* circle with eight villages, the Rasagherry circle with eight villages, the Terupantruty circle with three villages. In some of these villages there are Catechists in charge of the village congregation, varying from 20 to about 150 souls; in others there are Schoolmasters in charge of a school, with a view of teaching the people the principles of the Christian religion, and of improving the rising generation. The total of souls belonging to the Tanjore Mission, who are baptized, amounts in all to 3,261. Our increase during the last six months has been rather considerable, viz. Adult heathen converts, 5; Converts from Romanism, 77; Children of Christian parents, 70; Marriages, 14. The number of communicants amounted on Christmas Day to about 400 in Tanjore itself. The decrease was 59 funerals, and 9 apostatized in a village named Cannendagoody.

This brief sketch shows, that notwithstanding all the obstacles against the propagation of the Gospel, the Kingdom of Christ is progressing in this country. The stations of the Tanjore Mission, small as it is now in comparison to former days, extend themselves from the banks of the Coleroon on the north, to Ramnad on the south, to within a few miles of Trichinopoly on the west, and the sea on the east. The Venerable Mr. Kohlhoff being in the 81st year of his age, the charge of the Mission belongs principally to me, assisted by Mr. Catechist Bower, and a Native Deacon. Mr. Kohlhoff preaches occasionally still in Tamil, and visits the Christians in the mornings in Tanjore, in a little hand bandy. The old Native Lutheran Minister, Njanapragasum, who was ordained by Mr. Schwartz, and who is now in the 93d year of his age, continues to enjoy good health, and preaches to his countrymen very often, and visits even occasionally some of the villages. Before concluding this brief account of the Tanjore Mission, I must still add two particulars, which are of some importance—the one is, that we had on Christmas a visit from the Bishop of Calcutta, now Metropolitan of India. His Lordship preached to the Native congregation twice through an interpreter, and twice to the English congregation. The fatherly advice and instruction his Lordship gave us on the subject of caste, and the religious tenets and opinions of a recent date amongst Christians in India, will be long remembered by me and my flocks—and have proved a real blessing to us. Another point is my having represented to our reverend Diocesan the necessity of locating Missionaries in our village circles. Should this plan (the same as

* Another seven Coleroon villages have been transferred to the Trichinopoly Mission, and hence they are called the Trichinopoly Coleroons.

in Tinnevely) be adopted, the day is not far distant when we shall have whole Christian villages. Such success, under God's blessing, can only be expected if Missionaries live amongst them; and we have circles which are, humanly speaking, very promising.

TANJORE, }
January 11, 1843. }

T. H. W. SCHMITZ,
Minister and Missionary,
Incorporated S. P. G. F. P.

ORDINATION.

At Vizagapatam, on the 13th April, the *Rev. W. Dawson* and the *Rev. R. D. Johnston* were ordained to the work of the Christian Ministry, as Missionaries under the direction of the London Missionary Society, by *prayer and the imposition of hands*, accompanied by the usual exercises.

The Rev. E. PORTER, of Vizagapatam, introduced the morning services, by reading the Scriptures and prayer, and put the usual questions to the Candidates, which were answered by them in a very satisfactory manner.

The Rev. J. SMITH, of Madras, read a statement of the Ordaining Presbyters, showing that they had been convened at the request of the Madras District Committee of the London Missionary Society, and had carefully examined the Candidates, as to their attainments in secular and sacred learning—their Christian experience—and call to the Ministry; and had approved of them as qualified to be set apart as Ministers of the Gospel, and Missionaries of the London Missionary Society.

The ordination prayer was made by the Rev. M. WINSLOW, of the American Mission, Madras, accompanied by the laying on of hands of himself and the Rev. Messrs. Smith and Porter; and an appropriate *charge* given by the Rev. J. Smith.

In the evening, after the usual devotional exercises, the Rev. E. Porter delivered an address, concerning the Telugu people and country; as the field in which the newly ordained Missionaries were to labour; and the Rev. M. Winslow preached from the text "*The God of heaven, He will prosper us, therefore we, His servants, will arise and build.*"

Both services were well attended, and a good degree of interest was manifested on the occasion. It is certainly a subject of warm congratulation, that two respectable young men (one the son of

a Missionary) born and educated in the country, and familiar with the language and customs of the people—as also well informed in other respects,—and who have given, as Assistant Missionaries, for a length of time, good evidence of being qualified for their work, should, on the same occasion, and under such favourable circumstances, be fully introduced into the Gospel Ministry. When the number of such shall be increased, and similar offerings to the Lord, from the Church in India, greatly multiplied, the day of her triumph will be at hand. An *indigenous Ministry* is alike essential, both to her enlargement and stability. M.

ORISSA MISSION.

THOUGH in our neighbourhood this Mission is probably but little known, while both from its efficiency, and the importance of its position, in the very centre of Juggernath's territories, it is worthy of notice. We therefore offer a few extracts from the first Report of the Mission, printed in 1841; the only one which we recollect to have seen. We shall be glad, and perhaps our readers also, of more recent intelligence.

“The Missionaries labouring in Orissa, whether from England or America, belong to that section of the Baptist Church, which in England is denominated ‘General Baptist.’

“The General Baptists in England organized their Missionary Society in 1816, but it was not till the spring of 1821, that their first Missionaries, Messrs. Bampton and Peggs, sailed from England in company with the late Mr. Ward of Serampore. By the advice of himself and colleagues our brethren selected Orissa as the site of their missionary operations. These brethren reached Cuttack in February, 1822, where they commenced their first station, and were followed during subsequent years by Messrs. Lacey, Sutton, Cropper, Brown, Goadby, Brooks, Stubbins, and Wilkinson from England; and by Messrs. Noyes, Phillips, and Batchelor, from the United States. Of these brethren, Messrs. Lacey, Sutton, Brooks, Stubbins, Wilkinson, and the three American brethren, are the only labourers actually employed in the work.

“The stations occupied by the brethren are Cuttack, Midnapore, Balasore, Jellasore, Ganjam, and Berhampore; with the subordinate stations of Khunditta, Bhojerpore, and Poorec.”

Each of these stations is particularly noticed in the Report, and it contains an account of his various labours, as given by each Missionary. The general *plan of operations* and the *success* of all, is briefly stated as follows—

“The Orissa Missionaries have ever, as a body, been characterized by their efforts to carry out to the fullest possible extent the commission of our Lord, “Go preach the Gospel to every creature.” Daily in the bazaar, at the markets, or numerous festivals, or by travelling from village to village, they have sought to make known from their own lips the message of mercy to sinful man. Long experience convinces them that while neither European nor Native preachers can alone successfully engage in this work, the union of the two is the most efficient plan that can be adopted.

“As an auxiliary to preaching, we have been engaged largely in the preparation and printing of the Scriptures and tracts in Oriya. Besides the New Testament, which was completed last year, and a large edition of each of the Gospels, added to the Old Testament, now in progress of translation and printing, we have ordered for the present year's supply 80,000 tracts, and several works of a larger kind for Native Christians. There are few of our converts who have not been more or less indebted to our tracts for their first knowledge of the Gospel. To render our labours in this department more efficient, we have two presses in full employ. Another branch of labour is our schools to which reference is made in the different reports of the brethren.”

On the subject of *education*, after giving the unanimous opinion of the Missionaries, that raising up and qualifying a *Native ministry* is one of the most important objects which could employ them, and stating that they had then under their care *three* students for the ministry, they give a summary of their actual success as to converts.

“Success in Missionary operations is usually estimated by the number of *bonâ fide* converts. While the Orissa Missionaries regard this as a most fallacious standard, they have reason for devout thankfulness that in this respect they have not laboured in vain or spent their strength for nought and in vain.

“At their first entrance upon their work, they seemed to be engaged in a most hopeless enterprise; for nearly six years were they accustomed to hear from their own countrymen “you will never make a convert among the followers of Juggernath;” but we trusted in God; we knew that immutability itself was pledged for our success. Hence though faint, yet pursuing, we struggled on till we saw the proud Brahmin presenting himself at our feet as our first convert, and

listening, with not less of sincerity than of eagerness, to the words of eternal life. Thus commenced a series of conversions, which we trust will be carried on in unbroken succession till the end of time. Since the year 1828 our record of baptisms (adults) is as follows.

“Europeans and East Indians, 50 ; Native converts from heathenism, 96 ; Nominal Christians and inquirers, 196.

“Of these, after several years of trial as assistants, five have been solemnly ordained as Evangelists, while six are still employed as assistant preachers, and three are missionary students. Of the caste of these, it is stated three were Brahmins, three Naiks, one a Telinga Karane, &c. ; and that but one of a low caste had been baptized among the converts.”

We only add, from Mr. Sutton's report, an interesting account of one of the Native Students for the ministry.

“*Som Nath* is a young Brahmin of about 21 years of age, of robust frame and prepossessing appearance. He is of a kind disposition, rather ardent temperament, and possesses a tolerable share of such learning as falls to his class.

“His own account of himself is, that on some of his visits to Cuttack, he heard the Gospel preached, I think by Ganga Dhor, and from hearing it talked about, he gradually became interested in it, and felt a desire to embrace it.

“After a time he opened his mind to another young Brahmin, somewhat older than himself, but who professed to have similar exercises of mind. *Som Nath* proposed coming to Cuttack to inquire about Christianity, or make a profession of it, but his wily colleague dissuaded him, saying, their defection from Hindooism would occasion so much stir, and involve them in such great difficulties at Cuttack, that they had better go to Calcutta, where no one would know any thing about them. To this plan *Som Nath* at length reluctantly consented, and they two started ; but after travelling nearly 30 miles, to Chuttea Bazaar, *Som Nath* was surprised on returning from bathing to find that his companion had decamped with his cloths and what little property he had for his journey. Finding all efforts to discover which way he was gone ineffectual, *Som Nath* returned to Cuttack, and at length on a Sabbath day found his way to the school compound. Our lads were much interested in him, and he was not less so with them ; so that in spite of my express injunctions to keep his caste, and let him cook separately till we could ascertain his state of mind, in a day or two he mixed with them in their eating, and thus threw up his caste.

“I think that it was on the Tuesday following his relations found

him out, and as Som Nath was sitting in my study, I was surprised by six great strapping fellows, all Brahmins, his uncle and friends, coming to take him off. On inquiring their wishes, they said they had come to bind and carry off their brother, the apostate wretch! I begged them to be calm, assured them they were quite free to sit down and talk with him, and that if they could carry him off by force of persuasion, I should offer no impediment, but force of arm I should resist to the utmost. It would be endless to detail the scene that followed. One held him round the waist; another pulled his arm; a third patted him under the chin; a fourth promised him all sorts of things if he would go home; a fifth descanted on the injury he was inflicting on his race, on the grief of his aged father, and lastly demanded what was to become of his young wife, to whom he had just been betrothed at great expense; while another declared he would hang himself before my door, if I did not order him away. Some of them were sensible, good natured men; and I could not but weep inwardly at their distress, while I outwardly appeared unmoved. To all their arguments Som Nath answered, sometimes with a faltering tongue, but still with a determined heart; 'I was wandering in a wilderness of error, I have now found a way out, and shall I not walk therein?' After a long parley, they left, saying that they should fetch his father, though the old man was too much afflicted to be able to walk.

"Accordingly the following Sabbath morning, the old man who was very infirm, accompanied by two friends, came and tried what they could do. They had free access to Som Nath, and stopped about three hours. The father was more contemptuous and satirical than affectionate, though he occasionally tried all schemes to prevail on Som Nath. I loved the lad the more for this interview. It was evidently with no small inward struggle that he maintained his resolution, and saw his father and friends depart. His mother had been dead some years.

"Several attempts were made after this, but they were firmly resisted, and at length he was left to himself. On September 6th, he was with another individual baptized and admitted to the Lord's table, and has since, as before, lived on our compound among the boys. Chiefly for his own improvement I have had him sit in my study part of the day and write out the Amara kosha, which he had about half learned before, and some other works; while during the rest of the day he has been reading the Scriptures, and what books we have in Oriya. He has been out on several missionary excursions with the Native brethren (and on two occasions with Brother Lacey) and of late has accompanied them to the Bazaar.

"Soon after his baptism some hints were given that it was thought he might obtain his betrothed wife; and accordingly he went over with Rama to his village. They were rather roughly treated, and yet after leaving the village, a message was sent that they might succeed better after a time. Accordingly after several visits he succeeded in obtaining the young lady—of course a Brahmince—and brought her in a palkee to Cuttack. She was immediately placed in our girls' school, where she is beginning to learn to read. She is an interesting girl, between 12 and 13 years of age, of a cheerful, intelligent turn of mind. Her name is Phoola, or Flower.

"After she had been with us about a week, a deputation of her uncles was commissioned to call, and if possible, to obtain a sight of her. They were of course admitted, but on leaving said it was a pity she should fall into our hands. I invited them to come out of Hindooism themselves and join us. There is much in many members of this large family very prepossessing; but I see no symptoms of an inclination toward Christianity."

This account exhibits the struggle, which all respectable Hindoos, who would embrace Christ, must make. Nothing but the power of grace can maintain them steadily in a trial, where many European Christians might be found wanting. They need the prayers of God's people. May many be found in this part of India also, where the conversion of a Brahmin is almost unknown, ready to forsake *all* and follow Christ. M.

NEW ZEALAND.

TESTIMONY OF THE BISHOP OF NEW ZEALAND TO THE PROGRESS OF THE GOSPEL IN THAT COUNTRY.

THE Bishop of New Zealand reached his Diocese on the 30th of May last, after a prosperous voyage. He landed, in the first instance, at Auckland; and after remaining some time in the neighbourhood of the Thames, he embarked for the Bay of Islands, where he arrived on the evening of the 19th of June. His Lordship had so successfully prosecuted the study of the New Zealand language during the voyage, that, on the first Lord's Day after his arrival in the Bay, he was able to take part of the Native services in the Society's Church at Paihiá; preaching in the morning, and afterward administering the Sacrament of the Lord's Supper to about 200 Natives. A thanksgiving Sermon, in English, preached by the Bishop on a subsequent occasion, in the same Church, has been

printed at the Mission Press; and we have peculiar pleasure in presenting to our readers the following extract, embodying his Lordship's views—formed after personal observation—of the state of the Mission, and of the progress of the Gospel in that country:—

“Christ has blessed the work of His ministers in a wonderful manner. We see here a whole nation of pagans converted to the faith. God has given *a new heart and a new spirit* to thousands after thousands of our fellow-creatures in this distant quarter of the earth. A few faithful men, by the power of the Spirit of God, have been the instruments of adding another Christian people to the family of God. Another Christian Church has risen here, in the midst of one of the fiercest and most bloody nations that ever lived to bear witness to the power of sin over the heart of unregenerated man. But now *the Spirit is poured upon them from on high; and the wilderness has become a fruitful field; and the signs foretold by Isaiah are visible among them—that judgment dwells in the wilderness; and the work of righteousness is peace; and the effect of righteousness, quietness and assurance for ever. And the people dwell in peaceable habitations, and in sure dwellings, and in quiet resting-places.* These are the signs of Christ's Kingdom, which you have here before your eyes. You have seen *judgment dwelling in the wilderness*, when tribes of armed and fearless warriors acquiesced in the severest sentence of the British law, though executed upon one of themselves;* you see *the people dwell in peaceable habitations*, their forts and towers on the hill-tops forsaken, and their sure and quiet dwellings nestled in low places: you see *the wilderness becoming a fruitful field* under the hands of men who have but lately learned from the Gospel to love the arts of peace. *Young men and maidens, old men and children*, all with one heart and with one voice praising God; all offering up daily their morning and evening prayers; all searching the Scriptures to find the way of eternal life; all valuing the Word of God above every other gift; all, in a greater or less degree, bringing forth and visibly displaying in their outward lives some fruits of the influences of the Spirit. Where will you find, throughout the Christian world, more signal manifestations of the presence of that Spirit, or more living evidences of the Kingdom of Christ?”—*Madras C. M. Record.*

It is hoped that the pleasing first impressions, which the work of God in New Zealand has made upon the mind of the Bishop, will be strengthened rather than weakened by subsequent observation and experience.—*Eds. M. C. I.*

* This relates to the execution of Maketu, a native of New Zealand, for the crime of murder, early in the year 1812.

P O E T R Y.

MESSRS. EDITORS,—Most of your readers may have read that beautiful paraphrase of Job vii. 16, commencing thus:—

“I would not live always; I ask not to stay,
Where storm after storm rises dark o'er the way.”

But few, perhaps, are aware of the fact, that the verses commonly found in published selections of devotional poetry are but a part of the original poem. The stanzas omitted are not at all inferior in sentiment or style to those inserted. The omission was made by the author, and for the obvious reason that they are not well adapted to the voice. I cannot but think that your readers will be pleased to see the piece in full. The author is a clergyman of the Episcopal Church, and conductor of an excellent Collegiate Institution, on Long Island, America.

W.

“I would not live always.”

(A Paraphrase of Job vii. 16.)

BY THE REV. DR. MUHLENBURG.

I would not live always—live always below;
Oh no, I'd not linger, when bidden to go.
The days of our pilgrimage granted us here
Are enough for life's woes, full enough for its cheer;
Would I shrink from the path, which the prophets of God,
Apostles, and martyrs, so joyfully trod?
While brethren and friends are all hastening home,
Like a spirit unblest, o'er the earth would I roam?

I would not live always—I ask not to stay,
Where storm after storm rises dark o'er the way,
Where, seeking for peace, we but hover around,
Like the patriarch's bird, and no resting is found.
Where hope, when she paints her gay bow in the air,
Leaves its brillianee to fade, in the night of despair;
And joy's fleeting angel ne'er sheds a glad ray,
Save the gleam of the plumage that bears him away.

I would not live always—thus fettered by sin;
Temptation without, and corruption within;
In a moment of strength, if I sever the chain,
Scarce the victory's mine, ere I'm captive again.

E'en the rapture of pardon is mingled with fears,
And my cup of thanksgiving, with penitent tears,
The festival trump calls for jubilant songs,
But my spirit her own miser  re prolongs.

I would not live always—no, welcome the tomb,
Immortality's lamp burns there bright, mid the gloom;
There too is the pillow, where Christ bowed his head;
Oh, soft are the slumbers on that holy bed!
And then the glad dawn soon to follow that night;
When the sunrise of glory shall beam on my sight;
When the full matin song, as the sleepers arise
To shout in the morning, shall peal through the skies!

Oh, who would live always? away from his God,
Away from yon heaven, that blessed abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noon-tide of glory eternally reigns;
Where the saints of all ages in harmony meet
Their Saviour and brethren transported to greet;
While the songs of salvation unceasingly roll,
And the smile of the Lord is the feast of the soul.

That heavenly music! what is it I hear?
The notes of the harpers, ring sweet in my ear!
And see, soft unfolding those portals of gold:
The King all arrayed in his beauty, behold!
O give me, O give me, the wings of a dove!
Let me hasten my flight to the mansions above:
Ay, 'tis now that my soul on swift pinions would soar,
And in ecstasy bid earth adieu evermore.

MONTHLY MISSIONARY PRAYER MEETING.

THIS was held on the first Monday evening of *May* in the Davidson Street Chapel. An animated and impressive address, *On the present state of Missions in Madras and its vicinity*, was delivered by the Rev. J. ANDERSON, of the General Assembly's Mission. As we hope to be able to give the substance of the address in a future number, we forbear any further remarks at present.

The Meeting for the first Monday evening of *June*, is to be in the Wesleyan Mission Chapel, when an address is expected from the Rev. J. BRAIDWOOD, M. A. of the General Assembly's Mission. Subject: "*The Bible platform of the Church of Christ among the Heathen.*" It is desirable on many accounts that these meetings should be well attended.

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Vol. I.

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No. 2.

PRESENT STATE OF MISSIONS IN MADRAS,

AND ITS VICINITY.*

Substance of an Address, with additions, delivered at the Monthly Missionary Prayer Meeting, held in Davidson Street Chapel on Monday evening, 1st May, 1843. By the REV. JOHN ANDERSON, of the General Assembly's Mission.

MY BRETHREN,—I feel the responsibility of addressing you on a subject so important as the present state of Missions in Madras. It is confessedly a subject most momentous in its bearings upon upwards of 600,000 immortal souls, more than five hundred thousand of whom are *Hindus* under the yoke of idolatry, while eighty thousand of them are Mohammedans, chiefly residing in Triplicane, fierce for their false prophet.

But some of you may say, why speak to us of such a subject; is it not sufficiently known to every body already? It certainly ought to be so. And yet it may be a fact that this is just the very subject, and Madras the very part of Southern India to which the attention of the friends of Missions, both here and at

* See Tabular View.

home, ought specially to be turned at present. You have been living so long, my friends, in the atmosphere of idolatry, that it has ceased to make that impression on your understandings and hearts that perhaps it once did, and which is necessary to stir you up to do your duty to idolaters. A hardening blighting process, imperceptible to yourselves it may be, but real, has smitten and dried up your bowels of Christian affection and compassion for the heathen to a most alarming extent. Were it possible for some of you to be suddenly transported to a land of Bibles and Christians, you would feel the truth of this; you would painfully feel the contrast between the solemn ministrations of the worship of Jehovah there, and the festivals celebrated in honour of idols and demons here; you would shudder, and wonder at the hardness of your hearts, and the obtuseness of your feelings, with reference to the idolatries you had left behind you in India.

When some of us who are Missionaries first landed at Madras, we sensibly felt the transition to the horrors of idolatry; our spirits were moved within us, and stirred up to prayer and effort, when we saw the city wholly given to its debasing rites and ceremonies. Now we are become so habituated to its horrors, that it is only when forced by providential events to reflect on its malignity, that we are able to comprehend the position in which we stand to it as Missionaries of Christ, and intelligently and with faith to go forward in the face of difficulties confessedly great, and quite beyond the power of an arm of flesh to grapple with.

I remember the first time I visited Conjeveram, that stronghold of brahmins and idols: it was on the great day of the festival (Garudochavum,) 27th May, 1839. I had gone there to reconnoitre and to plant a branch school. Never shall I forget the overwhelming impressions made on me that day: they were peculiar both

from their novelty and from the immense crowd of idolaters assembled from all parts of India. Although I had seen and felt the malignant power of idolatry, for more than two years at Madras, on the minds, affections, and habits of hundreds of young Hindus from the most respectable families daily under my eye, I found myself in the midst of a state of things quite new and inconceivable till witnessed. The scene broke in on the mind with such force as almost to overcome it, so that I could not help exclaiming as Rhenius and other Missionaries have done when placed in similar circumstances; "Well, if this be idolatry, what is the Missionary to do? What can he do? How is he able, single-handed and alone, to contend with the powers of darkness holding their high carnival?" If at such a trying moment his faith in the Divine promises did not come in to the rescue, the heart of the strongest Missionary would sink before the temptation, and this fiery dart of the adversary would kill his soul outright, in the midst of blaspheming idolaters, and idolatry glorying in its strength.

A sensible impression of the power of Satan and his works is thrust in upon the Missionary's soul, as he looks at the vast crowds of idolaters bound together and held by a sort of devilish magic, and mad upon their idols.

From that day to this, Conjeveram is the same. I was again the other day in the midst of it, visiting the branch school established at my first visit. The streets were all silent and empty, which by the middle of this very month will again be crowded with devotees and fanatics from every part of India. It seemed a city of the dead, all was so empty and desolate. But the temples were there, and the idols, and the brahmins and the priests withering and pining away under the force of that system by which they enslave and destroy

the Hindus. The hearts of some youths that had received the Word of Life in the school, seemed smitten with the poison of the locality. Here and there I was gladdened to see signs of life in some minds. But in others there was death, where life once seemed to be.

One of these, a young man, took me aside and said to me, "Sir, I am not happy." Happy! how can he be so? Enough of light has entered his soul to make him feel himself under the government of a God who will punish the idolater attempting to patch up a fellowship between Christ and Belial.

I draw your attention to these facts that you may realize the actual state of idolatry around you, of which you have often heard from this place from Missionaries vehemently pleading with you to come to the help of the Lord, to the help of the Lord against the mighty. Idolatry, as you know, is as strong and rampant as ever. Notwithstanding the pleasing increase of English congregations, the mass of the adult Hindu and Mohammedan population remains as much untouched by direct Christian instruction as if oceans rolled between. A few baptisms of respectable Native youths, within the walls of Black Town, have made the idolaters fiercer than ever against Christ and His Gospel. True, the knowledge of His name has gone forth into the community; but error has also gone forth. We can point to hundreds of Native protestant Christians in Vepery as the fruit of the older missions there; but if we take the statistics of the Romanists, they count *their* proselytes by thousands. Proselytes, doubtless these are, not to Bible Christianity, but to Popish superstition, which of course does not alter the case, except to make it greatly worse. Neither does the admitted low condition of the Native protestant churches in the slightest degree mend the matter. Both only prove the low state of Christianity in Madras, where Missionaries

have toiled so long, and done so much in the way of erecting Mission buildings, raising funds, translating the Scriptures, and compiling dictionaries. We have entered upon the fruits of their labours, and have the ready made instruments. But we want to this day the power to build up a living Native church. That power has not yet been given in any large measure. It is painful to tell you that the Spirit has not come down on India as He has done in every other country where Christianity has triumphed, and is now propagating itself. No Native church in Madras possesses to any extent this self-propagating power. Something is still wanting which man's agency cannot give. And the prospect is still so dark, that it seems as if the Almighty had let this people alone because joined to their idols, and as if there was a time during which they were doomed to lie in the arms of idolatry.

Now if the strength of idolatry here is such as I have described it, and if the condition of the Native churches is as represented, and if it is a fact, in which many of my brethren will bear me out, that respectable adult heathens will not come to these churches in any considerable numbers to hear the Gospel preached, that indeed they cannot come as matters are at present, without subjecting themselves to ridicule—a species of persecution they are not prepared to suffer—then it is painfully manifest that Christianity is not making the progress that we ardently wish it to make.

True, the Missionary is bound to take pleasure in the dust and stones of Zion, in the face of all disappointments and difficulties whatsoever that may impede him in his work; and if he is faithful to his Master, he will doubtless hold it his duty and his privilege so to do. But this does not hinder him from taking the measure of idolatry as it actually is. We must just look at things as they are; not as we would wish them

to be. It will profit us little to walk in sparks of our own kindling, that we may enjoy half an hour's comfort.

What then are we to do? Is it not the fact that the Native churches have not the power to make themselves be felt in the Hindu community. With the exception of four or five intelligent Native Catechists, where are the Native Christians able to look the heathen in the face? This requires all the strength, constancy, and fortitude of the European Missionary; and are we to expect *that* in the Native Christian which we hardly find in the European?

But what is the actual state of things among the great mass of idolaters here? Within the walls of Black Town there are at least *two or three hundred thousand idolaters*. Let us follow them through one of their principal streets at one of their great festivals, and mark the enthusiasm, the spirit, the madness that they manifest, and we will discover to our sorrow, that we are in the midst of a city of death, and that there is a power at work to destroy, which nothing but Omnipotence can stop. They are happy: it is their very misery to think themselves happy. They are content to be idolaters. There is reverence among the aged and grey-haired men as the god is carried along, and a kind of slavish awe among the middle aged and young. All deeply sympathise, each in their own degree; and the young are drawn into the crowd, and swept along with the torrent. And all this it may be within sight of a Christian church, while we are praising God with Psalms; and their souls pass down to perdition while we are singing of Christ's love.

And O! if we could count the number of souls that thus perish, we would not sleep, but pray and act upon what we have known and witnessed of the power of idolatry. Yes, my friends, you will attend as you have never done before, if you weigh the value of a

single idolater's soul, and think upon its preciousness;—a soul dead in sins and lost, hating the light, and passing down to perdition within reach of Christ's free Gospel, with salvation at the door. O that God would give us all a heart to know what it is for a soul to die, to perish in the sight of Christian churches.

This state of things is so appalling, that a feeling of hopelessness is ready to spring up in you,—a feeling fatal to faith: "How can we do any thing," you will cry, "when the Missionaries themselves cannot?" If you were only willing to deny yourselves, if you were only as active as the emissaries of Satan, as willing to make sacrifices,—and O how large are the sacrifices that they make to their idols,—you would meet together not only to pray, but to deliberate and to act, and solemnly to consider what you must do.

It is a painful fact, and I am ready to declare it, that the great body of the adult idolaters within the walls of Black Town have not to this day been reached by the voice of the living preacher. There have been casual addresses, it is true, in the Native schools, and occasionally in the streets; but I again repeat that the majority of the adults are just as much untouched as if the Missionaries were still in England.

"How can these things be?" some may exclaim. I answer, the number of European Missionaries hitherto in Madras is quite inadequate to undertake even Black Town. Besides, the climate fights against men, and cuts them off in the midst of their usefulness, and after they have mastered the language. The plans of some are of such a nature, that they cannot at first attempt direct preaching to adults, but spend the best of their strength on the rising generation. Coupling these things with the fact that so many Missionaries have gone away disabled from the field, while other Missionaries to whom the oversight of Native churches is intrusted, have merely

passed through the streets, and engaged in slight skirmishes with idolaters, without ever encountering idolatry in its strength, is it to be expected that such agencies, unless greatly multiplied, will ever communicate the Gospel in its fulness to Madras?

Madras must be broken up into parcels; and Christian men and Missionaries must join heart and hand and go out upon the heathen, and learn experience by coming into actual contact with their understandings and consciences, so as practically to know how to pray and labour for them. We know the difficulties. We have felt the enmity of the heathen. We are not ignorant of what are some of the overwhelming difficulties. But something must be done. The adult idolaters in Black Town are passing down into eternity without having almost heard the name of Christ, except to ridicule and despise it. I am aware of the fact that Bibles and Tracts have been largely disseminated among them; but I have good reason to know that they are not so well attended to in Madras as in the country, where the enmity against Christianity is not so systematic. Here numbers and combination despise and laugh at the Missionaries and their agents, at least in the great heathen thoroughfares, when they attempt to preach the Gospel, and sometimes put them down by mere brute force and clamour.

I know that heathens have been converted by the reading of Bibles and Tracts. But this is only occasionally; the mere distribution of the Scriptures will not make the Natives value the Bible. We are not to talk of occasional instances of conversion, but of how we are to make the Gospel reach all: and we have not done our duty to Christ till we have given the Hindus within our reach a fair offer of it, till we have brought their minds into living contact with its truths.

What then are we to do? The Christian congrega-

TABULAR YEAR 1842-3,

NAMES OF SOCIETIES.	STATIONS.	SCHOLARS.		REMARKS.
		Boys.	Girls.	
I. <i>Gospel Propagation Society.</i> <i>Rev. W. Taylor's</i> <i>Report, 7th Feb.</i> <i>1839.</i>	Vepery and Black Town.	255 and 114	142 and 66	Considering the age and importance attached to this Mission, it is much to be regretted that there is only one European Missionary.
II. <i>Church Missionary Society.</i> <i>Statistical Return</i> <i>up to 31st Dec.</i> <i>1842.</i>	Madras. Institution for raising up Preachers European, East Indian, and Native.	27	120	Here too the European Agency is quite inadequate.
III. <i>Wesleyan Missionary Society.</i> <i>Twenty-third</i> <i>Report, for 1842.</i>	Royapettah.	67	20	
IV. <i>London Missionary Society.</i> <i>Report, 1841-2.</i>	Pursewaukum.	140	80	
V. <i>American Board of Missions.</i> <i>Report, Jan. 1843.</i>	Chintadrepettah, and Royapooram.	<i>At Chintadrepettah.</i>		
		English School for Boys, 45 Boarding School for Girls, 6		
		<i>At Royapooram.</i>		
		Day School for Girls, 20 13 Vernacular Schools: 4 in Royapooram, 4 in Black Town, 5 in Chintadrepettah. } 550		
VI. <i>Church of Scotland Mission,</i> <i>June, 1843.</i>	Parent Institution in Black Town for raising up Native Teachers and Preachers.	190 Youths in the English Institution; many of them from the higher classes of Native Society. 30 Mohammedans in the Hindustani Preparatory School. 36 Boys in the Telugu do. 25 do. in the Tamil do.		
	Branch School at Triplicane.	110 Youths Studying English, of whom 30 are Mohammedans. 391		



tions are well cared for, they are abundantly blessed with the means of grace, and we rejoice that it is so. But just because they are so blessed, they are bound to think of the heathen who cannot think for themselves, to pray for them, and to suffer obloquy in carrying the glad tidings to them.

O that God would give you a heart to carry this Gospel to them. O that you this night felt the power of the Gospel constraining you to carry it to one soul. It is the Gospel that will destroy your selfishness, break your slumbers, and give you no rest in your beds, because the heathen around you are perishing, and there is no man to care for their souls.

Here let me guard you against a mistake into which we are all ready to fall, that when the heathen have been roused by the power of the Word of God in converting a few, as they have been during the past two years, into systematic opposition, blasphemy and contempt, when the strong man armed rises up and shakes off his lethargy, Christianity has gained a signal triumph. We are in danger of making too much of this if we think that, because we have silenced the blasphemers by a burst of moral indignation from the Christian Press, we have triumphed. There is more danger to our cause in this dogged constrained silence than in open bursts of enmity. So long as the Hindus blaspheme, Christians have a strong motive to prayer and strenuous exertion, just as the presence of *cholera* in a crowded population stirs men up to reflection and to self-denying effort. We have put them to silence; but we are not therefore to think that we have succeeded, that all is well, and that Christianity is making progress. Their present silence conceals a deep-rooted enmity ready to burst forth afresh on the first occasion.

We ought practically to consider what use we are

to make of such victories. It is well that Christianity can lift her voice in a way to command respect, even from blaspheming idolaters; but this will not of itself spread the Gospel of Christ, this will not save souls.

There are only two ways in which we can effectually influence the Native community. Either they must come to us, or we must go to them.

It is a fact known to you all that the adult heathen will not come in any considerable numbers to hear the Missionaries or the Catechists preach in the Native churches. Hitherto they have not done it in this locality. The only other method is to carry the Gospel to them. Unless this is done, things will continue as they are from generation to generation.

But how are we to go to the heathen? First of all we want a sufficient number of Missionaries who can speak the Native languages with power. We want men. There must be more labourers, European, East Indian, and Native, under efficient discipline. Missionaries must not be drafted off from Madras as hitherto to up-country stations. They ought to be allowed to fix themselves down in this locality. They must do this in faith in defiance of all obstacles, like Paul at Ephesus and Corinth. The directors of Christian missions have committed a great mistake in following success to the neglect of central places of influence. The success that is measured by numbers is a poor thing, at least in India, when a thousand within a short period have been known to relapse to heathenism under the force of slight persecution. This is a success which the most experienced Christian men have from the first rejoiced over with trembling, and have used a discrimination that others would do well to imitate. Some of these Missionaries have been charged with making nominal Christians, as if they had not been aware of the actual

state of things, at least as well as their successors, and as if they had not laboured to effect a lodgment of the truth in the hearts of the poorest and meanest of their flock.

The preference given to the country has left Madras almost wholly unoccupied, when we look at its population and the Missionary force sent to bear upon it. The Apostles of Christ acted otherwise. They began all their operations in the great towns of the Roman empire, and the Gospel spread from them to the country. This being the case, however systematic the opposition and enmity in Madras may now be, upon what principle of Christian wisdom are Missionaries to leave it behind? You know that some of those societies that have the greatest number of Missionaries in the field, have only one European Missionary to two or three Native congregations. It is far from my desire to bring a charge against any one society; but I wish to turn the thoughts of all those that have influence to see and consider the remedy, and to plead with the directors of their respective societies at home, till they convince them that souls in Madras are precious,—not that souls in the country are not also precious,—but because we desire to see the Gospel preached in Madras till the Hindus are made to feel its preciousness; and because we are convinced it is not so preached at present, that it has not been so, nor can be, till we have at least *ten* more devoted European Missionaries.

But to show that Christian men have turned their thoughts to a remedy, let us direct our attention to what they are now doing each in his own society. They are more firmly persuaded than ever that unless there be more instruments, little progress can be made in evangelizing India. They are adopting more effectual means to raise up Missionaries at home, and an

East Indian and Native agency here, by means of missionary institutions and theological tutors. More or less every society here is trying this method now. But however desirable it is for the Missionary to be sanguine in this matter, it is not in the first instance by Native agency alone that the work is to be done or vigorously carried on. We need a staff of Missionaries here, strong, experienced, and versant in the Native languages, who can meet the Hindus in the bazars and before their idol temples, and command their respect. We want ten such Missionaries here. It is vain to think of seeing things better till we see an adequate instrumentality, or take active means to obtain it. For although God is not limited by means, but can work above and without them at His pleasure, it is not faith but presumption when we know that instrumentality is needed, to stand upon this hope and complacently fold our hands.

The result will be the same, if in order to raise an agency we proceed on a false principle. Does it not strike every man who reflects, that to hold out a pecuniary inducement of several rupees a month, as some do, in the shape of scholarships, to Native Christians to leave their callings and their situations in order to study, is using means which must from the nature of things end in disappointment? It is not to be expected that teachers and preachers can be raised up from Native Christians received in these circumstances and educated. It is contrary to the first principles of the Gospel and to the precept of Paul; "Let every man abide in the same calling wherein he was called." This is the general rule. Why then should the Native Christian be tempted to violate this rule? Why should he be carried by some *bonus*, as if it were possible to produce Native Catechists and Missionaries by such a machinery? I am quite aware that this may

be invidiously turned against the Institution with which I am connected, but I am not deterred by that from speaking of principles and plans. I will speak the truth, let the consequences be what they may. As long as men take such means to advance the Gospel of Christ in India, they cannot hope for success. Some of these Native Christians will be brought to study with difficulty. Their old habits will cleave to them with one or two exceptions. Most of them are likely so to study that the heathen will probably treat them and their preaching with contempt, when they are ready for active service. I am so plain in this matter, because it is a delusion, and likely to prove a serious obstacle hereafter. Let the Christian churches at home send us out more Missionaries not to supersede but to raise a Native agency on right Scriptural principles, to get those to study the Gospel of Christ who have given good evidence of being under its saving power, and who are possessed of suitable talents for making it known to their countrymen. Experienced men would never dream of taking Native Christians at random. They know that this would fail in a Christian country, how much more in India, where the whole mind of the people is out of course? The plan we have been adverting to will be found as a whole, if operative at all, to retard and hinder the progress of the Gospel.

The Scriptural method of trying to raise a Native agency is to indoctrinate the raw material of the Native mind with the living truths of the Bible. It is hoped that some of those who cordially receive the Gospel, and forsake father and mother, and caste, and all that they have for Christ, will be moved by a desire to communicate and to preach it. It is not our duty doubtless to be always anticipating evil; but where the difficulties are so great, we ought to rejoice with trembling; for taking the best and most hopeful

cases, the Native Christian, whether Catechist or Missionary, will have difficulties to contend with that tried the spirit of Paul himself, if, like him, he is faithful unto death.

The object of these remarks is not to exalt one society at the expense of another, but to consider how we may most effectually reach the heathen around us, how the blessed Gospel may triumph in their hearts, and how we may answer for the way in which we may use our influence and privileges. God has not promised to bless *our* efforts in particular. But to do our duty, and to endeavour that His Gospel may be made known, whether men will receive or reject it, is the likeliest way to bring down His effectual blessing.

There is a way indeed by which the mind of the respectable Native youths in Black Town and generally in Madras has been directly reached by the Gospel, through the medium of English chiefly, to a very great extent. But in regard to this method also there are many delusions afloat. Upwards of *two thousand* young Natives have been thus reached by the word of God, and several hundreds of them from fifteen to twenty-five have had it daily pressed home on their consciences for a period of two or three years. It is not easy to predict how far some of these young men may hereafter influence their community, for or against Christianity. But probably those who instructed them will not see the faces of many of them any more in this world. This shows, if any thing can, the immense power of idolatry and the enmity of the Hindus to baptisms. If for three or four years you have looked into young faces, smiled on them and been happy because you observed symptoms that some of them felt the power of the Gospel, and if a providential event had suddenly removed them from your influence so that from that day to this you had never seen their faces, what say you to the power

of idolatry, what to the force of ingratitude, to the fear in the heathen mind of now coming near to Missionaries, and to the want of convictions of sin in regard to the law and the Gospel when the head is full of the knowledge of both? My friends, these are painful facts for any man to utter who has lived them, and felt them to be realities. And though God can save some who have gone back to their idols, I fear that many will go down to perdition with a deeper condemnation on their heads, because they have known and despised the Gospel. So that to whatever quarter we look for success or to the raising of a Native agency, every thing breaks down under us, and the power of the Gospel of Christ has hardly as yet reached the outskirts of idolatry.

In conclusion, I call upon all who take an interest in Missions to consider how as Christians we can come more closely together, how we can act in concert. Why is it that our efforts against idolatry are so desultory in their character, and so marked by inexperience? As the fisherboy who, launching his catamaran for the first time in the surf when the breakers are foaming high, is cast back on the shore half dead and almost suffocated, so we are driven back, because we venture alone, by the proud waves of idolatry. We are all working together within the same city, and yet we are all practically working apart. We never go to our warfare like an *army* or a *band*. When Jonathan went up to the Philistines, he took his armour-bearer with him; but each Missionary here goes single against a more numerous host, as if his single arm were sufficient. There is also a want of union in our plans, and hence we not unfrequently beat the air uncertainly, or hinder one another. In Calcutta it is not so. There the Missionaries have preaching bungalows for meeting the pure heathen; and they frequently go together mutually to help and suggest to each other what is to be said or

done. In this way much of the violence, ridicule, and contempt of the heathen is broken or restrained.

A Christian band of Missionaries who know their ground, and who are known by the heathen as men of character and learning are sure to command respect. Besides the men who cry that Protestants are disunited and split up into sects will thus be effectually silenced. The thing wanted amongst us is *unity of action* and a brotherly co-operation which the heathen can see and understand. I do not mean *union in heart*; for I believe every true Missionary sympathizes with his brother in his real sorrows and joys; but I mean union in action. Let our Christian congregations understand that such a band has gone forth on any given night more nearly to reach the heathen, and will not that be a new motive to prayer? Will there not be thanksgivings from the humble, if they get but a fair hearing; and might not this eventually accomplish all that we desire? We have our prayer meetings, our churches, and our institutions; but our forces are scattered and disjointed. Let us be one. Let it be seen that we can meet the enemies of Christ as one man, and let their calumnies be put down by the simple fact that we are together to care for the Hindus. If these things are attended to, we will not want motives. Some of us will modify our present scheme of action that we may help to scale the barrier between us and the adult Hindu population.

In this book which I hold in my hand,—“The Appeal of the Rev. John Smith for Southern India,”—there are passages that corroborate what has been stated about the strength of idolatry in Black Town, which your time will not permit me to read. He has seen idolatry in high places since his return from England. He has seen and borne testimony to the fact that the enmity is much greater now than it was three years ago. He is right. During the past two years the enmity has

at times been open and intense. The leaders of the Hindus have taken since that time systematic measures to stop the progress of Christianity here. Their silence for some time back, their constancy and perseverance, and the manner in which they have upheld Putcheapali's charity school, attended since the baptisms in 1841 by between two and three hundred respectable Native youths, with a papist as head-master, clearly demonstrate this. The knowledge communicated in that school is only for this world; and by it they have done great injury to the cause of Bible education. Their funds are so left that they cannot be squandered away or easily run dry. The school was started at a time which made them see the value of a secular education as a defence of their idolatry, when under their own direction and control. And although it may be said that good will come out of this school, for the present it has done much evil as a hinderance and perverter of sound education. This is no light matter. This method of defence is greatly more dangerous than the outbreaks of ignorant blasphemers. The Madras high school and university have also proved a serious obstacle to Bible education, because they furnish an education without religion. It will be a wonder if the fruits of the government scheme do not yet fill with confusion some of its supporters, unless the word of God is speedily introduced into it. We know that shameful means have been adopted by certain Natives in the community to poison and destroy the minds of Native youths, by binding them by unlawful oaths not to go to their former instructors. It will indeed be a great wonder, if that system of means which so directly fights against conscience, does not end in misery and spiritual death to many young Hindus once filled with the word of life.

Education is a good and a necessary thing, but when given without the Bible where there is no religion but

a false one, as in the government institutions here, at Calcutta and Bombay, it proves a very great obstacle to the spread of Christianity, puffs its alumni up with vanity and pride, and quenches the light of the Gospel. True, a few have been converted that were educated in these schools; but their tendency is against conversion, and there is not one principle in them of sufficient force to raise the people of this community, or to lead to the conversion of a single idolater's soul.

We are beginning to get our eyes opened by events. It was affirmed six years ago by one, for whom we have much respect, that "*in twenty years Calcutta would not be an idolatrous city.*" No experienced Christian, who believes in the corruption of man's nature, and who observes passing events, will feel disposed to assent to this, however much he may wish it. No man who knows India and the Hindus ever seriously believed it. Recent events at Calcutta, especially the exclusion of Dwarkanath Tagore from caste, have shown that those Natives who seemed so liberal and so ready to pay respect to Christianity have simply been deceiving their European friends, who were wont to boast of their liberality, and who were charitable enough to be deceived.

"Wo is unto me if I preach not the Gospel," was Paul's denunciation on himself. Let us take this sentence home with us, and let every Christian man and woman do what they can to publish the Gospel of peace. Let every man find his way to some soul perishing in his house or at his door. It is not fine words or prayers or eloquent speeches that we want, but action. Oh if we had but simple action, united, fervent and energetic, among all the members of Christ's body. If the plan we have proposed were adopted, the praying people amongst us would have something to pray for. They would hear that at our bungalow some Hindus had heard the truth, and it may be with joy received it, who had

never heard it before, and that difficulties were encountered not before dreamed of. We would then have reality in our monthly prayer meetings. Those who could not go to the conflict with idolatry might remain behind and pray according to knowledge. So long as we do things at random, our prayers will want individuality, and we cannot expect them to be answered.

I am deeply aware, brethren, of the inadequacy of this address. I have used great plainness of speech, and have endeavoured to set before you what seems now to be our duty. Let us then in brotherly unity and without recrimination set about our work in good earnest. Let each of us bear a part of it, and give ourselves wholly to it. Let us use the word of God more simply and with a more confiding spirit, and show the heathen by our actions that *the Bible is our religion*. I am certain that if this is done, not only will it make our Christian congregations but the souls of the Missionaries and Ministers themselves prosper and be in health. But till we have done our duty to this people, till we have put forth our strength to its utmost limit in order to reach them, we cannot but confess, that we are the great obstacle ourselves to the full and effectual preaching of the Gospel to the heathen in Madras, because we have not used those means and improved those privileges which God has so largely bestowed upon us.

IDOLATRY IMPOTENT OF VIRTUE.

BY THE REV. R. D. GRIFFITH.

(Concluded from page 30.)

OF primitive pagan idolatry we know but little, and that little is attended with much uncertainty. It is yet shrouded in much obscurity, notwithstanding the laborious researches of learned and ingenious men. It is however generally believed, that the primitive pagan mythologies were founded upon traditions respecting the antediluvian period of the world. The earliest abuse of which was developed in the Tsabian idolatry, the least unnatural, and preposterous aberration from the true religion. The only notices we have of the Arkite worship having been perverted into the Tsabian, are found in a few fragments of the mythological and cosmological writings of Berosus and Abydenus. But it must be at once evident that no modification, or admixture of these religions—the one pure, the other simple—could have produced the heterogeneous and sensualizing system of Greece, or Egypt, or Hindustan. And even could it be made to appear that these earlier forms of worship constituted the type of the idol service of these countries, the corruptions, and encumbrances subsequently grafted, or super-imposed upon them, conceal and nullify all traces of their existence. And should it yet be argued that the triad of the chief gods found in the polytheism of most, if not all, pagan systems, has its prototype and origin in the “Trinity of the ever blessed Godhead,” surely it were not to the *antediluvian* period that we should trace its derivation. That sublime and ineffable doctrine was comparatively withholden from the world until the time of Christ and His Apostles; and as if even under the present dispensation, the church were unable to appreciate or bear the direct, unclouded revelation of “One God in Trinity and Trinity in Unity”—it is opened to us with precautions and limitations which, while they assign to it a cardinal, and indispensable position

in the Christian system, teach us to expect its plenary discovery in the kingdom of glory.

There is much more of plausibility and likelihood in the notion that idolatry, whatever its form and wherever it has obtained, was the embodiment and personification of the physical energies perceived to operate in the universe. The sun, the moon, the ocean, and the winds, procreation and decay, are each symbolized under distinctive names, in the theogony of pagan nations. This is especially the case in that of Hindustan. Brahma, Vishnu, and Mahadeva, are respectively the creator, preserver, the destroyer; and Sarasvati, Luksmi, and Parvati, are their *sactis* or energies in action, personified as their consorts. And, what is quite remarkable, the energy or consort, is sometimes, as in Hindu theogony, made to proceed from the body of the god, as did Eve from Adam. It must be confessed that these and similar refinements throw an appearance of sublimity around Hinduism, so that the student is often inveigled into a sort of deference for it which facts forbid—much of the trifling and littleness, of which at first sight it seems to be made up, are but the framework or guise of a system distinguished as much for subtlety as it is for vice. Tholuck holds that idolatry comes by a somewhat different process. "Since in their essential parts, says he, the religions of heathenism are nothing but a religious conception or apprehension of the life of external nature, and since the chief point or characteristic of the natural life is its continual decay and continual *generation*, so in this manner *death* and *generation* became a chief object of concern in the ancient religions—indeed almost all nations of antiquity regarded God as hermaphrodite, or if they separated the principles of generation, they assumed one supreme god and one supreme goddess as the medium of every thing which came into being." "Now by the very supposition of such divinities as these, the soul of man must necessarily have been far too much drawn away from moral to physical life; and especially to that part of physical life by which the soul is most polluted."

To this statement we do not altogether assent. It presupposes contemplative and thoughtful habits, which are not

compatible with a rude and uncivilized state—and even were it clear and obvious, that a barbarous and unlettered people could have speculated and generalized to the degree assumed, the transition is too violent and wholesale, from the apprehension of abstract and recondite truth, to its embodiment in tangible and vulgar forms. Neither will this notion account for the *identity* of the religion of all pagan nations, which is as if they had been struck off the same mould, however widely separated those nations were from each other, by geographical distance; and however irreconcilable their social and national prejudices, and diversified their mental strength and aptitude. Should it account for the origin of idolatry in one, it would not be admissible in every case. Besides, there is much—very much in idolatrous systems which has no counterpart—no archetype in the mechanism, or vicissitudes of the material world—which physical appearances could neither superinduce, nor suggest. Whence come they?—a theory that is inadequate to the explanation of all the phenomena it essays to embrace, is worth but little. We are hence driven to seek for a more satisfactory solution of this interesting subject.

Idolatry is the *deification of human nature*. It is the representation of the predominant qualities of man in the form and place of God. The notion of a presiding, and all-pervading intelligence is a consciousness inlaid with the elements inseparable from our constitution—and the tendency to recognize and worship a Being greater and mightier than ourselves, is an instinct, rather than an acquirement. This notion and this instinct compose the *substratum* of this system. This is the *nuclens* on which are grouped and fastened the passions and attributes which aspiring and dissatisfied human nature projected from itself. Man cannot do without a god. Man cannot deliver himself from the impression that a god is; and where the knowledge of the true God is lost or obscured he makes one, personifying the powers and prerogatives that he feels himself to be endowed with.

This view is equal to every desideratum that an acute and dispassionate investigation of heathen systems may suggest. It is recommended by cogent presumptive evidence. Idolatry is

always characterized by the prevailing dispositions of the people amongst whom it obtains. It varies in phase and effect according to the temperament superinduced by climate, or geographical position. The idolatry of India is too volatile and earthly for Greece—it wants sentiment. That of Greece has more of licence and imagination than was palatable to the more sombre and meditative Roman. And that of Rome was too impassioned and sublime for the worshippers of Odin, and Thor, and Loke—the sanguinary and morose gods of the northern mythology. This peculiarity extends even to the construction and form of the idols, which Xenophon regards as more absurd than the illusions of the stage-player. Every one seemed to behold God in the archetype of his own kindred. The Ethiopians represented their gods with short curly hair, flat noses, and black, like themselves. The sculptures of Greece and Rome were perfect in attitude and shape, as they approached the inimitable grace and elegance of their living beauties. The Helen of the Crotonians was a combination of the naked charms of five of their loveliest females, collected and embodied by the sculptor Zeuxis. The elongated ear, and burly front, and inane countenance of the Chinese are distinctly visible in the statues of Men-Shin, or Shing-moo. The brahmin by a misappropriation of the apostrophe of Shakespeare, “How noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a God! the beauty of the world! the paragon of animals!”—with enviable complacency has transferred the protuberant eye, and swarthy hue, and voluminous proportions that he finds in himself to the deity before whom he bows—the apotheosis of flesh and blood!! Idol forms and idol worship are always modified into a coincidence with the characteristic shape and habitudes of the people—a peculiarity not to be accounted for but on the theory we have adopted. So thought many of the learned of ancient times. Athanasius, Bishop of Alexandria, who lived A. D. 350, says, “Inasmuch as the soul, through devotion to sensual lusts, overspreads the mirror which it has as it were in itself, and by which alone it could discern the image of

the Father, it now sees no more what the soul ought to see. It turns itself in every direction, and sees barely the objects of sense which come in contact with it. Now in this condition, filled with fleshly lusts, and moved by carnal thoughts, nothing further remains but that it seeks for itself the God whom it has forgot, in corporeal and earthly things, assigning the name of god to visible things, and imagining only *that* in regard to Him which is pleasing to itself. Thus moral corruption leads, as the prime cause, to idolatry." Cicero says, "Instead of the transfer to man of that which is divine, they transferred human sins to the gods, and then experienced again the necessary reaction." Gibbon in the 4th vol. of his *Decline and Fall of the Roman Empire* has the following pertinent observations: "Without a tedious detail, the modern reader could not form a just idea of the strange allusions, the forced etymologies, the solemn trifling, and the impenetrable obscurity of these sages, who professed to reveal the system of the universe. As the traditions of pagan mythology were variously related, the sacred interpreters were at liberty to select the most convenient circumstances; and as they translated an arbitrary cipher, they could extract from any fable any sense which was adapted to their favourite system of religion and philosophy. The lascivious form of a naked Venus was tortured into the discovery of some moral precept, or some physical truth; and the castration of Atys explained the revolution of the sun between the tropics, or the separation of the human soul from vice and error."

A higher authority than these is supplied by the great Apostle in the 1st chap. of his Epistle to the Romans. The insight it affords into the progress of idolatry is not more affecting than it is profound: "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed

for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

To this humiliating statement idol service offers a continuous and responsive commentary. The practices of the people however flagitious, and unnatural, have precedents in the history of their gods—their crimes and turpitude are at once sanctioned and palliated by the intrigues and lewdness of the object of their worship. The incestuous marriages of Egypt had authority in that of Osiris and Isis. The debaucheries of the Chaldeans were encouraged by the nocturnal assignations of Belus. The revels of the Phœnicians were epitomized and nurtured by the amours of Adonis and Astarte. Socrates said of Aphrodite, "Could I but only seize Aphrodite, I would pierce her through with a javelin; so many virtuous and excellent women has she seduced among us." Seneca says that "No other effect could possibly be produced but that all shame on account of sin should be taken away from men if they believed in such gods." So of India!! precedents of fraud and duplicity and revenge in the wars and intrigues of the gods abound in the Ramayanum, "The whole history of Kristna, as contained in Bagavathum, (says Duperron) is a mere tissue of Greek and Roman obscenities covered with

a veil of spirituality, which among the fanatics of all descriptions conceals the most abominable enormities." As in the case of Meleager and Martial, who appealed to the example of Jupiter, for the exculpation of their paederastia, the unchastity and truthlessness of the Hindu are at once aggravated, and excused by the incontinence of Pullyar, and the wantonness of Kristna.

Such then being the source whence idolatry springs, and such the tributaries by which it is fed, it is impossible that the morals of the people should be other or better than they are. The predominant qualities of the god are sure to be developed in him, by whom he is worshipped: the vice or virtue of the one, will be imbibed, or imitated by the other. The following passage from Lactantius (*Div. Inst.*)—the substance of which is as applicable to the idolatry of Hindustan, as to that, which it explicitly specifies; will sum up and conclude our remarks on this subject. "It cannot be difficult to explain the reasons why probity and justice are incompatible with the character of heathen worshippers. For how can they abstain from bloodshed, that worship gods who delight in it? How shall they maintain filial piety, that worship a Jupiter, who dethroned and banished his father? or they respect the tenderness of their offspring, who offer their adoration to a Saturn, the devourer of his children? How shall they observe chastity, who address their supplications to a goddess of adultery, prostitution, and obscenity? How shall an abstinence from rapine and fraud be expected in the worshippers of Mercury, in those who know the history of his thefts, and who have learned from his instruction that such deceptions are not to be hated as criminal, but admired as ingenious? How can you expect a government of their passions from those who address their prayers to Jupiter, Hercules, Bacchus, Apollo, and other deities, whose flagitious impurities and abominable lusts are noted in common fame, celebrated in theatres, recorded in songs, and published in every way that can promote their notoriety? With these examples before them, can virtue exist among men? It is impossible, though nature had formed them to virtue, they must have been led

into wickedness by the training and instruction of their gods. For in order to gain the favour of your god whom you worship, your conduct must be such as that god delights in. Thus it is that the character of the God who is worshipped will influence the life of his worshippers; since the imitation of God is the very essence of religious worship."

The following observations are urged upon the attention of the reader—

1. It is not intended to intimate, much less to assert that India, unlike other pagan nations, offers no exceptions to the statements which the foregoing pages put forth. Socrates and Plutarch may not have been more illustrious for their virtues, amid the abounding sensuality of Athens and Rome, than some Hindus of Madras and Calcutta, notwithstanding the vice by which they are encompassed.

2. It is not intended to deny, or elude the fact that vice, equally deplorable and deadly as that which exists elsewhere, is often practised and indulged amongst Christian nations. O that all who bear the name of Christ, and are favoured with Christian privileges were guiltless in this matter!—We do not forget that the charge of licentiousness and craft, of which we convict the idolator, might be retorted with redoubled effect, by pointing us to the *figurantes* of European palaces, or the *chaste* inmates of Christian cloisters!

3. Idolatry as it presents itself under this aspect is to be dreaded and condemned, as a fearful hinderance to the spread of Christianity. Its sensual immunities form a bond which perpetuates the enthrallment of the awakened; and a bait whereby he is trepanned back again into its toils, when by the grace of God he has been released from them. The most pungent of Cyprian's letters, were those in which he remonstrates with the Christians at Carthage, concerning the improprieties committed at the public baths. And the church that gave St. Paul most trouble was that of Corinth—a city, the wealth of which consisted of the earnings of its prostitutes; and to the temples of which were consecrated more than a thousand sacerdotal courtesans!

REVIEW.

*"BIOGRAPHY AND POETICAL REMAINS OF THE LATE MARGARET
M. DAVIDSON, BY WASHINGTON IRVING."*

BY A LADY.

A BIOGRAPHY of Lucretia Davidson published in America some years since, was read with deep interest both in that country and in England, and an able article which it elicited from the pen of Robert Southey, inserted in the London Quarterly Review, has doubtless left a pleasing impression on the minds of many in India.

When reading those touching sketches, and yielding our hearts to the influence of those sweet strains, and lamenting that chords so harmonious should prove so frail, little did we think that so soon from the same household a sister with a sister-mind would rise, delight us with a few melodious notes, then soar away where our ears can no more listen to her song.

The parents of these highly gifted girls were Dr. Oliver and Mrs. Margaret Davidson, who resided in the village of Plattsburgh, on the borders of Lake Champlain in New York, U. S. A., where the subject of the memoir before us was born on the 26th of March, 1823.

Margaret entered upon her brief life two and a half years before her sister's earthly career closed. Lucretia was tenderly fond of her and, says the biographer,

"Some of her most popular lays were composed with the infant sporting in her arms. She used to gaze upon her little sister with intense delight, and, remarking the uncommon brightness and beauty of her eyes, would exclaim, 'She must, she will be a poet.'"

The first scene which is sketched as illustrative of the dawning of Margaret's infantile fancy, occurred when she was about three years old.

"As Mrs. Davidson was seated at twilight conversing with a female

friend, Margaret entered the room with a light elastic step for which she was remarked. 'That child never walks' said the lady, then turning to her, 'Margaret, where are you flying now,' said she. 'To heaven,' she replied, pointing up with her finger, 'to meet my sister Lucretia when I get my new wings.' 'Your new wings, when will you get them?' 'O soon, very soon, and then I shall fly.' "

At this early age she evinced a remarkable sensibility to the charms of natural scenery.

"A beautiful tree or shrub or flower would fill her with delight; she would note with surprising discrimination the various effects of the weather upon the surrounding landscape, the mountains wrapt in clouds, the torrents roaring down their sides in times of tempest, the 'bright warm sunshine,' the 'cooling shower,' the 'pale cold moon,' for such was already her poetical phraseology. A bright starlight night also would seem to awaken a mysterious rapture in her infant bosom."

It is delightful to perceive that this sweet flower was trained in the atmosphere of piety, and indeed seems to have inhaled it as her vital element, and to this must be attributed that pure and elevated air which breathes in all that emanated from her pen. Says the biographer,

"One of the most beautiful parts of the maternal instruction was in guiding these kindling perceptions from nature up to nature's God.....Her mother observes, 'I cannot say at what age her religious impressions were imbibed.....From the very first exercise of reason she evinced strong devotional feelings. Her young heart would swell with rapture, and the tear would tremble in her eye, when I explained to her, that He who clothed the trees with verdure, and gave the rose its bloom, had also created her with capacities to enjoy their beauties: that the same power which clothed the mountains with sublimity, made her happiness His daily care. Thus a sentiment of gratitude and affection towards the Creator entered into all her emotions of delight at the wonders and beauties of creation.....Private prayer became a habit with her at a very early age; it was almost a spontaneous expression of her feelings, the breathings of an affectionate and delighted heart.....By the time she was six years old, her language assumed an elevated tone, and her mind seemed filled with poetic imagery blended with veins of religious thought.

Strangers viewed with astonishment a child little more than six years old, reading, with enthusiastic delight, Thomson's Seasons, the Pleasures of Hope, Cowper's Task, the writings of Milton, Byron

and Scott, and marking, with taste and discrimination, the passages which struck her. The sacred writings were her daily studies.....
A tendency to 'lisp in numbers' was observed in her about this time. She frequently made little impromptus in rhyme without seeming conscious that there was any thing peculiar in the habit. On one occasion while standing by a window, at which her mother was seated, and looking out upon a lovely landscape, she exclaimed—

See those lofty, those grand trees ;
 Their high tops waving in the breeze ;
 They cast their shadows on the ground,
 And spread their fragrance all around."

At another time during a thunder-storm Mrs. D. says

"She seated herself at my feet, laid her head in my lap, and gazed at the rising storm. As the thunder rolled, she clung closer to my knees, and when the tempest burst in all its fury, I felt her tremble. I passed my arms around her neck, but soon found it was not fear that agitated her. Her eyes kindled as she watched the warring elements, until extending her hand she exclaimed—

The lightning plays along the sky,
 The thunder rolls and bursts from high !
 Jehovah's voice amid the storm
 I heard—methinks I see His form,
 As riding on the clouds of even,
 He spreads His glory o'er the heaven."

On one occasion having merited chastisement, she was sent from her mother's presence to remain in her own room.

"An hour or two afterwards," says Mrs. Davidson, "she desired I would admit her. I sent word that when she was in a proper frame of mind I would be glad to see her. The little creature came in bathed in tears, threw her arms around my neck, and sobbing violently, put into my hands the following verses.

Forgiven by my Saviour dear,
 For all the wrongs I've done,
 What other wish could I have here ?
 Alas, there yet is one.
 I know my God has pardoned me,
 I know He loves me still ;
 I wish forgiven I may be,
 By her I've used so ill.
 Good resolutions I have made,
 And thought I loved the Lord ;
 But ah ! I trusted in myself,
 And broke my foolish word.
 But give me strength, O Lord, to trust
 For help alone on Thee ;
 Thou know'st my inmost feelings best,
 O teach me to obey."

We have quoted it in full because it is one of her first pieces, and also because it does credit to her sense of religious and filial obligation at this early age.

An exhaustless ingenuity was displayed in her childish amusements. Especially she excelled in extemporaneous storytelling. Her tales were replete with invention and "of a kind calculated to elevate the minds of the children present, giving them exalted views of truth, honour and integrity; and the sacrifice of all selfish feelings to the happiness of others was illustrated in the heroine of her story." But imagination was not the only faculty of her mind. Mrs. Davidson "found that she read with as much interest an abstruse treatise that calls forth the reflecting powers, as she did poetry, or works of imagination."

Repeated mention is also made of the necessity of checking her severe application to her studies, Grammar, Rhetoric, History and Philosophy.

She had a talent for drawing, and in alluding to this fact a touching scene is introduced by her mother. Mrs. Davidson had long been in a decline, and at the time alluded to, all hopes of her recovery were relinquished.

"How often would she sit at my bed side," writes Mrs. D. "striving to sketch features that had been vainly attempted by more than one finished artist, and when she found that she had failed, and that the likeness could not be recognized, she would put her arms around my neck and weep, and say, 'Oh dear mamma, I shall lose you, and not even a sketch of your features will be left me! and if I live to be a woman, perhaps I shall even forget how you looked.'"

Her devoted and tender affection for her parents is evinced in several pieces addressed to them. The following are extracted from pieces written at eight and nine years of age.

"Farewell, dear mother; for a while,
I must resign thy plaintive smile;
May angels watch thy couch of wo,
And joys unceasing round thee flow.
* * * * *

I'll to thy arms in rapture fly,
And wipe the tear that dims thine eye;
Thy pleasure will be my delight,
Till thy pure spirit takes its flight.
* * * * *

Oh that my soul with thine could flee,
And roam through wide eternity;
Could tread with thee the courts of heaven,
And count the brilliant stars of even !”

The following are from a piece written at eleven years.

“ Oh, how I love my father’s eye,
So tender and so kind !
Oh, how I love its azure dye,
The index of his mind !

Oh, what is like a parent’s love ?
What heart like his will feel,
When sorrow’s waves are raging round,
And cares the thoughts congeal ?

Oh, what is like a parent’s care,
To guard the youthful mind ?
Oh, what is like a parent’s prayer,
Unbounded grace to find ?”

The infantile gentleness of her emotions gives a charm to many of her pieces. It is most interesting thus to see the feelings of childhood gathered in their freshness, and embalmed in fragrant poetry. She was ten years old when she wrote the piece ‘My native Lake,’ from which the following lines are chosen,

“ The little isles which deck thy breast,
And calmly on thy bosom rest,
How often in my childish glee
I’ve sported round them, wild and free ;
Could I but see thee once again,
My own, my beautiful Champlain.

How oft I’ve watched the fresh’ning shower
Bending the summer tree and flower,
And felt my little heart beat high
As the bright rainbow graced the sky ;
Could I but see thee, once again,
My own, my beautiful Champlain.

And shall I never see thee more,
My native lake, my much loved shore ?
And must I bid a long adieu,
My dear, my infant home to you ?
Shall I not see thee once again,
My own, my beautiful Champlain ?”

About the same time, while on a visit to friends in New York, she wrote the lines on ‘Home,’ of which these are a part.

“ I would leave this great city, so brilliant and gay,
For a peep at my home, on this fine summer day ;
I have friends whom I love and would leave with regret,
But the love of my home, oh ! ’tis tenderer yet !
There a sister reposes, unconscious in death,
’Twas there she first drew and there yielded her breath.

A father I love is away from me now—
 Oh ! could I but print a sweet kiss on his brow,
 Or smooth the gray locks, to my fond heart so dear,
 How quickly would vanish each trace of a tear !
 Attentive I listen to pleasure's gay call,
 But my own darling home, it is dearer than all."

The piece, from which we extract the following lines, was written at *eleven* years of age, and was called forth on meeting her mother, after a temporary separation, soon after the death of a sister. It is affecting and instructive to see a child imparting such elevated consolations to a sorrow-stricken parent.

" Weep, O my mother ! I will bid thee weep !
 For grief like thine requires the aid of tears ;
 But oh ! I would not see thy bosom thus
 Bow'd down to earth, with anguish so severe !
 Oh ! let the eye of heaven-born faith disperse
 The dark'ning mists of earthly grief, and pierce
 The clouds which shadow dull mortality !
 Gaze on the heaven of glory crown'd with light,
 Where rests thine own sweet child with radiant brow,
 In the same voice which charm'd her father's halls
 Chanting sweet anthems to her Maker's praise ;
 And watching with delight the gentle buds
 Which she had lived to mourn ; watching thine own,
 My mother ! the soft unfolding blossoms,
 Which, ere the breath of earthly sin could taint,
 Departed to their Saviour ; there to wait
 For thy fond spirit in the home of bliss !
 The angel babes have found a second mother ;
 But when thy soul shall pass from earth away,
 The little cherubs then shall cling to thee,
 And their sweet guardian welcome thee with joy,
 Protector of their helpless infancy,
 Who taught them how to reach that happy home.
 O think of this, and let one heartfelt smile
 Illume the face so long estranged from joy ;
 But may it rest not on thy brow alone,
 But shed a cheering influence o'er thy heart,
 Too sweet to be forgotten ! Though thy lov'd
 And beautiful are fled from earth away,
 Still there are those who love thee—who would live
 With thee alone—who weep or smile with thee.
 Think of thy noble sons, and think of her
 Who prays thee to be happy in the hope
 Of meeting those in heaven who loved thee here,
 And training those on earth, that they may live
 A band of saints with thee in Paradise."

Margaret's health was always so fragile as to keep alive a mother's solicitude, and she had several attacks of acute disease. After a severe fit of illness when about twelve years old, her mind exhibited greater vigour than ever. Her biographer says,

"At times it broke forth with a brilliancy and restless excita-

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bility which astonished and alarmed. In conversation her sallies of wit were dazzling. She composed and wrote almost incessantly. Fugitive pieces were produced every day."

About eighteen months after the death of her sister before mentioned, the family was again bereaved by the removal of a darling and beautiful boy, aged nine years. Margaret seems to have been quite overwhelmed by the loss. He had been the "favourite companion" of her hours of recreation, and "she had taken great interest in his mental improvement." The occasion of their return to Ballston, two years after, called in review the painful loss which had befallen the family in their absence. The lines written at that time are the breathings of a tender and chastened spirit. They portray the more affecting circumstances of bereavement with that discrimination and deep perception, which would be expected only from one who had had long experience of sorrow. Though written two years later than the period which now occupies us, we introduce selections from them in this connection.

" Yes ! this is home ! the home we lov'd before,
 The dear retreat we hope to leave no more !
 Since first we mourn'd thy calm enjoyments fled,
 Two weary years with silent steps have sped ;
 And ah ! in that short space what scenes have past !
 Death has been with us since we saw thee last !
 He stole along beneath the smiles of spring,
 When youthful hearts to life most fondly cling ;
 The loveliest flowers were blushing 'neath his tread ;
 He stole the sweetest of them all, and fled !
 In vain, my brother, now we look for thee,
 Thy form elastic, and thy step of glee ;
 In vain we strive our thoughts from thee to win,
 Our hearts recoiling feel the void within.
 Alas ! alas ! thou dear and cherish'd one,
 How soon on earth thy tranquil course was run !
 Memory, unmindful of the lapse between,
 Paints forth in vivid hues that closing scene ;
 The more we gaze, we feel its truth the more,
 And live in thought those painful moments o'er.
 We see his form upon its couch of pain,
 We hear his soft and trembling voice again ;
 Grief forcing from our lips the shudd'ring groan,
 And sweet composure breathing from his own.
 The soft winds fann'd him where his couch was laid,
 On his hot brow the cooling breezes play'd,
 And in his hand—fit type of early death,—
 Was clasp'd a faded flower, a wither'd wreath.
 Methinks, e'en now, I see his speaking face,

Death on his brow, and in his bosom peace,
 When soft he whisper'd, while the accents fell
 Like the soft murmurings of the passing gale,
 While his cheek glow'd with death's intensest bloom,
 'Mother! dear mother! the last hour has come!'
 Yes! thy last hour of pain, thou darling boy,
 The opening scene to endless years of joy!
 Oh, never more, till memory's sun shall set,
 Can I that thrilling scene of death forget!
 His earnest gaze, his bright and glowing cheek
 Beaming with thoughts his tongue no more could speak;
 His soul just hastening to the realms on high,
 While all earth's love was kindling in his eye.
 Alas! it fades, that deep, unearthly glow,
 And the cold drops stand quiv'ring on his brow.
 Death has o'ercome! 'tis nature's closing strife,
 The last, last struggle of departing life!
 List to that sigh! the poisoned shaft has sped,
 And his young spirit to its home hath fled.
 The silver cord is broke, dissolv'd the tie!
 Alas! alas! how all that's fair must die!"

In accordance with the earnest solicitations which the too well-founded anxiety of her mother dictated, she almost wholly relinquished for a time during 1836 her favourite occupations. But a listlessness and melancholy now stole over her once buoyant spirits, and

"A new source of solicitude was awakened in the bosom of her anxious mother, who read in her mournfully quiet manner and submissive silence, the painful effects of compliance with her advice.Six months had passed in this inactive manner. "She was seated one day by my side," says Mrs. Davidson, "weary and restless, and scarcely knowing what to do with herself, when, marking the traces of grief upon my face, she threw her arms about my neck, and kissing me, exclaimed, 'My dear, dear mother!' 'What is it that affects you now, my child?' 'Oh! I know you are longing for something from my pen!' I saw the secret craving of the spirit that gave rise to the suggestion. 'I do indeed, my dear, delight in the effusions from your pen, but the exertion will injure you.' 'Mamma, I *must* write! I can hold out no longer! I will return to my pen, my pencil, and my books, and shall again be happy!' I pressed her to my bosom and cautioned her to remember she was feeble. 'Mother,' exclaimed she, 'I am well! I wish you were as well as I am!'" The heart of the mother was not proof against these appeals: Margaret was again left to her own impulses. Her poetical vein again broke forth, and the following lines written at the time, show the excitement and elevation of her feelings.

Earth ! thou hast nought to satisfy
 The cravings of immortal mind !
 Earth ! thou hast nothing pure and high,
 The soaring, struggling soul to bind.
 * * * * *

The spirit, 'tis a spark of light
 Struck from our God's eternal throne,
 Which pierces through these clouds of night,
 And longs to shine where once it shone !

Earth ! there will come an awful day,
 When thou shalt crumble into nought ;
 When thou shalt melt beneath that ray
 From whence thy splendours first were caught.

Quench'd in the glories of its God,
 Yon burning lamp shall then expire ;
 And flames, from heaven's own altar sent,
 Shall light the great funeral pyre.

Yes, thou must die ! and yon pure depths
 Back from thy darken'd brow shall roll ;
 But never can the tyrant death
 Arrest this feeble, trusting soul.

Then on, still on the unfetter'd mind,
 Through realms of endless space shall fly ;
 No earth to dim, no chain to bind,
 Too pure to sin, too great to die.

Oh ! how mysterious is the bond
 Which blends the earthly with the pure,
 And mingles that which death may blight
 With that which ever must endure !

Arise, my soul, from all below,
 And gaze upon thy destin'd home
 The heaven of heavens, the throne of God,
 Where sin and care can never come."

Thus she bounds from pinnacle to pinnacle of elevated thought. We regret that we cannot make larger extracts. Of the lines written about the same time, "To my Sister Lucretia," the biographer says, they

"Breathe the heavenly aspirations of her young spirit in strains to us quite unearthly. We may have read poetry more artificially perfect in its structure, but never any more truly divine in its inspiration."

From the thirty-six stanzas which compose it, we select the following :

"My sister ! with that thrilling word
 What thoughts unnumber'd wildly spring !
 What echoes in my heart are stirr'd,
 While thus I touch the trembling string !

My sister ! ere this youthful mind
 Could feel the value of thine own ;
 Ere this infantine heart could bind,
 In its deep cell, one look, one tone,

To glide along on memory's stream,
 And bring back thrilling thoughts of thee ;
 Ere I knew aught but childhood's dream,
 Thy soul had struggled and was free !
 My sister ! with this mortal eye
 I ne'er shall see thy form again ;
 And never shall this mortal ear
 Drink in the sweetness of thy strain !
 I cannot weep that thou art fled,
 Forever blends my soul with thine ;
 Each thought, by purer impulse led,
 Is soaring on to realms divine.
 Thou wert unfit to dwell with clay,
 For sin too pure, for earth too bright !
 And death, who bore thee hence away,
 Placed on his brow a gem of light !
 When day hath left his glowing car,
 And evening spreads her robe of love ;
 When worlds, like travellers from afar,
 Meet in the azure fields above ;
 When all is still, and fancy's realm
 Is opening to the eager view,
 Mine eye full oft, in search of thee,
 Roams o'er that vast expanse of blue.
 * * * * *
 Oh ! if this partial converse now
 So joyous to my heart can be,
 How must the streams of rapture flow
 When both are chainless, both are free !
 * * * * *
 Away, away ecstatic dream !
 I must not, dare not dwell on thee ;
 My soul, immersed in life's dark stream,
 Is far too earthly to be free.
 Though heaven's bright portal were unclosed,
 And angels wooed me from on high,
 Too much I fear my shrinking soul
 Would cast on earth its longing eye.
 Teach me to fill thy place below,
 That I may dwell with thee above ;
 To soothe, like thee, a mother's wo,
 And prove like thine a sister's love."

We have selected the lines which most fully accord with our own taste. Others might be preferred as more highly imaginative, but we tremble to see how near they approach to adoration—to homage higher than may be paid to mortals.

Her correspondence with her young friends is full of playfulness and wit, with glances of poetic thought, and interspersed with judicious observations on the studies she is pursuing, the books she is reading, and on passing events of interest.

In one letter, dated February, 1837, the following remarks

occur. Their correctness will we think be admitted by the admirers of Mrs. Hemans, and they show the discriminating character of Margaret's poetic taste.

"I will endeavour to answer your questions about Mrs. Hemans. I have read several lives of this distinguished poetess, by different authors, and in all of them find something new to admire in her character and venerate in her genius!.....But there is one thing I have often remarked: the mind soon wearies in perusing many of her pieces at *once*. She expresses those sweet sentiments so often, and introduces the same stream of beautiful ideas so constantly, that they sometimes degenerate into monotony. I know of no higher treat than to read a few of her best productions and comment upon and feel their beauties; but perusing her *volume* is to me like listening to a strain of sweet music repeated over and over again, until it becomes so familiar to the ear, that it loses the charm of variety."

To show that she was not insensible to the charms of Mrs. Hemans' poetry, we subjoin lines written at an earlier date.

On hearing some passages from Mrs. Hemans' "Records of Women."*

"Oh, pause not yet, for many an hour
I'd lend a raptured ear,
The thrilling, melting sweetness
Of that seraph strain to hear.

Dispel not yet the soften'd joy,
Those gentle tones impart,
While painting, in such vivid hues,
The worth of woman's heart.

Priestess of song! could we but feel
The value of thine own,
How many a soul would bow before
Thy spirit's lofty throne.

How many now elated
With the muse's faintest smile,
Would turn them to thy radiant shrine,
And worship there awhile."

Our object is not to criticise—they must indeed have a passion for that employment who would choose a subject like this—but there is one strain which this little songstress has caught from the throngs of the grove, which at the risk of being

* To reconcile what seems incongruous in the strain of the two extracts, it must be observed, that one expresses the impression produced by hearing "some passages," and the other by reading a "volume."

thought destitute of taste, we venture to name as inharmonious. Charmed, we follow where fascinating poetry leads, and stoop with her to gather each fair flower, and borrowing her wings, soar delighted among the stars of brilliant and exalted thought; but when she says, "I bow at nature's shrine," or when with suppliant voice she invokes the aid of an imaginary being, we shrink from assuming her attitude. Here we feel that poetry treads with wanton foot on hallowed ground.

Is the language, "aid me, oh muse," and the like, *mere figure*, or does it cover a longing for poetic inspiration which the mind either does not consider, or inclines not to acknowledge, can come "from the Father of lights" alone? Is not this class of expressions a lingering of idolatrous phraseology in our Christian tongue? Do they not indicate a vestige of that perversity of our fallen nature, which has ever sought to exalt as an object of adoration some other than the true and only Deity?*

The lines "On reading Cowper's poems," from which the following is extracted, are marked by justness of perception, and replete with admirable sentiment.

"Oh that each bard, from earth-born passions free
Might tread the path thus nobly mark'd by thee,
And teaching song to plead in virtue's cause,
Might win like thee a grateful world's applause.
Knowing from whence thy matchless talents came,
Thou fann'd'st to purer life the kindling flame,
And breathing all thy thoughts in numbers sweet,
Laid them adoring at thy Maker's feet.
Thus teaching man that all his nobler lays
Should rise o'erflowing with that Maker's praise;
That his enraptured muse should firmly own
The claims of truth, and faith, and love alone!

* Since writing the foregoing, the following extract, and the comment subjoined, have fallen into our hands, and so happily illustrate our sentiments that we are induced to quote them at length. The extract is from the pen of the excellent Montgomery.

"I worship not the sun at noon
The wandering stars, the changing moon,
The wind, the flood, the flame,
I will not bow the votive knee
To wisdom, virtue, liberty.
'There is no God but God' for me,
Jehovah is His name."

"We allow there is little of what the world calls poetry in the above, but there is that which infinitely transcends most of the effusions of the sons and daughters of song,—there is a bold declaration of the sentiments, that, reign as they must in every Christian heart, find too often a feeble expression with the pen, viz. that while the works of nature and the productions of the Great Creative Power should engage our attention, they should do so in subserviency to the perception and manifestation of His glory who is 'God over all,' and that the refined idolatry of the poet is as unscriptural and dangerous as the grosser idolatry of the heathen."

That he, who feels within the fire divine,
 Should nurse the flame to grace God's holy shrine.
 Let those who bask in passion's burning ray,
 Who own no rule but fancy's changeful sway,
 Who quench their burning thirst in folly's stream,
 And waste their genius on each grosser theme,
 Let them turn back on life's tumultuous sea,
 And humbly gazing, learn this truth from thee;
 That virtue's hand the poet's lamp must trim,
 And its clear light, unwavering, point to *Him*,
 Or all its brilliance shall have glow'd in vain,
 And hours mis-spent shall win him years of pain."

(*To be continued.*)

Religious Intelligence.

MISSIONARY TOUR IN CUDDAPAH.

Extracts from the Journal of a short tour made by the REV. E. PORTER, in the Cuddapah District, January, 1843.

January 5th.—Early this morning I set out for Cherlopilly, the out-station in connection with the Cuddapah Mission. At 10 I stopped at a village called Moyukaloovu, about eight miles from Cuddapah. I soon had a great number of people to hear the word; but alas, few of them appeared to have the hearing ear, and none the understanding and believing heart. The Native Catechist spoke after me, and what he said was much to the purpose. In the evening went on to Jasumpilly. We had a little conversation with a few Natives who came to the choultry and after prayer we retired to rest.

Saturday, 7th.—Early this morning we renewed our journey for Cherlopilly. About eight, arrived at Goodoovoo, a large village about three miles from Cherlopilly. Our road was chiefly through fields of jonnooloo and cotton. This morning, for the first time since I left England, I saw a field of wheat. It was quite a cheering sight, as it reminded me of my father land. The country about this is well cultivated, and the people appear very well off. I have never seen any part of India where the mass of the people appear in such comfortable circumstances as in the Cuddapah district. A great quantity of cotton is sent from hence

to Madras, and much money flows into the country from this and the sale of indigo. The houses are all built of a kind of stone called horn-blende, great quantities of which are found two or three feet beneath the surface, and also more exposed on the neighbouring hills. This is a wonderful provision of Providence, as the mud in this part of the country will not stand one heavy monsoon. The roofs of the houses are flat, and in some villages there is a small stone tower. It is open at the top, and was used formerly as a place of refuge from the attacks of some predatory tribes who used to infest this part of the country, and carry away what they could get from the defenceless inhabitants. Since they have been under the British Government they have been preserved from the attacks of these lawless robbers, so that these towers are of no use, and are falling into decay. We went to the choultry, and addressed a large assembly of Natives on the folly of idolatry, and pointed out to them the great doctrines of Christianity. I dwelt particularly on the life, death, and resurrection of our Saviour, and showed the design of His sufferings, &c. The people were attentive and serious, but there appeared no lasting impression produced on their minds. There is one favourable sign amongst them. They do not appear bigoted idolaters, indeed they often laugh at their own worship, and large temples are very rare in this part of the country. I went with the reddy of the village to see a temple which is resorted to by many villagers from the surrounding country. The idol is named *Unkalama*, one of the numerous offspring of Siva. About 60 rupees annually is given by the sircar for the repairs of the temple, dressing of the idol, and the carrying on of the worship.* I had a sight of the idol, a hideous figure in the form of a woman. Some showy native clothes were put on her, and a few lights kept burning in the unclean shrine. I asked the people around how such a lifeless idol could be in any way like to the ever-living God, by whom we were all created and continually preserved. They had nothing to reply but that it was the custom of their ancestors. I asked if it was the custom of their ancestors to murder one another, whether that was any reason why they should do the same. To this they could give no reply. The reddy also took me to see a great hideous car which is used at the feast, merely for the sake of show and to please the mob. How melancholy to reflect on the vast sums of money which are paid to the various

* I have since heard that this supply on the part of Government is now withdrawn.

shrines of these abominable idols. O happy day when these Daemons shall fall before the ark of the living God.

At 10 we went on to Cherlopilly, and arrived there about 11 o'clock. The village is prettily situated between two small hills, with a great deal of cotton cultivation around it. I put up at a small house which Mr. Howell had built as a chapel. I was soon surrounded by some of the Native Christians and their relatives; six adults have been baptized, and there are four or five more candidates. The women in this part of the country are in general far more social and inclined to converse with strangers than in any other part of the country I have yet visited. Our congregations have frequently been composed of as many women as men. I had a long conversation with many people of the village, who appeared to be halting between two opinions. Convinced that idolatry was wrong, but had no courage to renounce it for a better path. I examined the candidates for baptism. One old woman was a widow of 80 years of age, the reader's mother. When I asked her if she believed in Jesus Christ alone as the Saviour of sinners, she replied that her desire was only upon Him, and that she looked for salvation from no one else. The answers of the others were to the same effect. I learnt from the reader that many of the inhabitants of this and the surrounding villages had left off the worship of idols, but as yet had not embraced Christianity from fear of the world. In the evening I went to the house of the reddy of the village, and conversed with him and his wife for some time on the danger of delaying their baptism. I found I could not lead them to any decision. All that I could do was to retire and pray for them. His wife Nagama is a very interesting woman, with a very pleasing expression of countenance, and if once led to decide for Christ, would I think make a fine character.

Lord's Day, 8th.—This morning early I was awoke by the sweet voice of prayer which some of the Native Christians were offering up to the living God through Jesus Christ. How pleasant was such a sound in this heathen wilderness. How delightful to behold those who once bowed down to demons, and were the dupes of a soul-decloding superstition, now prostrating themselves before the throne of the Creator of heaven and earth, and seeking for the forgiveness of sin and purity of heart through Jesus Christ. As the return of the sun after the cheerless night of winter, and as refreshing showers after a long drought, so cheering to the heart of the downeast Missionary is the first beam of heavenly light shining forth from the souls of those who were

formerly walking in heathen darkness. After private prayer I went out with the reader, Kinket Reddy, and one of the Native catechists to Goorjala, a large village about a mile distant from Cherlopilly. After we arrived, we soon had a large and attentive congregation. I read part of the Tract entitled "The True Refuge," and explained as I went on the chief doctrines of our holy faith, the life, death, and resurrection of our Saviour: and then exhorted them to repentance and faith in Jesus Christ. The catechist also exhorted them for a short time. I was much pleased with the quietness and attention with which the people heard the word of life. No objections were started. We saw Ramanah, one of the candidates for baptism. He appeared fully resolved to confess Christ before men, although his wife is dreadfully opposed to it and abuses him constantly. There is another man of the name of Ushattoo who is fully convinced of the truth, but as yet is not decided for the Lord. Like many more he is halting between two opinions. At half-past 10 we had service in the little chapel. About 30 were present, a few came from Goorjala and the surrounding villages. Jalaputty prayed, and I preached from the 13th chapter of Matthew, the parable of the tares and the wheat, and showed them from it the character of God's people, and that of the children of the devil, and the different portion of each in the next world. After the service we had a long conversation with some of the Natives. One man from Immeentla brought me as a present some limes and betel-nuts. It appears that he and some others had left off the worship of idols, and set up another system. I found from conversation with the reader that he had built a small temple over the grave of one of his relatives, and in connection with this had established an inn for travellers, where they could obtain a little refreshment. In return for this he was to be considered as their gooroo, and to receive presents from them. We were a long time before we could discover his real design in coming to the chapel; but at last it appeared that he wished to get a present from me for digging a well and making a garden in order to carry out his design. I told him I did not give any money for such purposes, but for the spread of the Gospel of Jesus Christ and the relief of the destitute.

In the afternoon at four we had service again in the chapel, when I baptized four adults and three children belonging to the village of Cherlopilly. Ramanah, the man from Goorjala, intends coming to Cuddapah to be baptized. I read and expounded the 2d chapter of Acts. The catechist prayed, I put some questions

to the adults, and then baptized them in the name of the Holy Trinity. From the inquiries which I have made concerning their conduct, there is every reason to hope they are sincere Christians. Though their knowledge is deficient, they have a simple faith and an entire reliance on Christ for salvation. May the Lord keep them steadfast in the faith, and enable them to evidence a good confession in the midst of their heathen neighbours.

A BRAHMIN INQUIRER.

From the "*Dnyanodaya*," a Mahratta newspaper published at Ahmednuggur, by the American Missionaries.—[*Translation.*]

OUR readers will remember that some time ago we published in the *Dnyanodaya* a letter written by a young brahmin who had become a Christian. He has recently been joined by a younger brother who was led to this course by a conviction of Christianity. While the elder brother resided at Wamboorie, a village near Ahmednuggur, in charge of a school connected with the American Mission here, this younger brother lived some time with him, and both were inquiring at the same time regarding the Christian religion. The elder brother at that time said that it was his determination to become a Christian; and the other replied, "If you do so, I will follow you, for the Christian religion is true and there is no salvation out of Christ." After a short time the younger brother went with his parents to Ougein, and while there learned that his elder brother had become a Christian. He then determined to come and join him. The parents having learned that their son had embraced Christianity left Ougein for Poona, in order that they might obtain purification from the defilement which they had incurred on this account. The father had made inquiries by letters to learned Brahmins at Poona and other places, and was told that any one who had become a Christian might obtain purification by the use of certain means, if within nine months he should repent and supplicate the brahmins. In this hope the parents came with their youngest son to Ahmednuggur, and saw their son who had become a Christian, and urged him to come back into the Hindu religion. But he was not moved by their arguments, on the contrary he showed them by many proofs that the Christian religion is true. The younger son then deter-

mined to remain with his brother, and wrote the following letter to his father.

"February 11th.

"My Dear Father,—I have now concluded to stop with my brother Ramkrishna, for I am fully convinced that there is no salvation but through Jesus Christ. To Him I look for my salvation. Henceforth I wish to attend to this, believing in Him alone. In regard to this I talked with my brother at Wamboorie, and even then was convinced of the truth of Christianity. Indeed you must have seen from my past conduct that I had no faith in the Hindu religion. While at Ougein, I often thought of my salvation, and felt anxious about it, and my wish was to come and join my brother. In these circumstances it gave me great joy to hear that he had become a Christian. God put it into your heart to come to Nuggur, and it is well that you did so. In conclusion, do not feel any anxiety about me, for it is my determination to remain here and not to return to you. I have written this to inform you of my determination. * * *."

His parents were overwhelmed with grief on receiving this letter, and collecting some people they came to him and endeavoured by every means in their power to bring him back, and with tears besought him to go with them, telling him that if he pleased he might return again, and that if it was not his pleasure to remain with them they could not change his mind. But he was unwilling to leave his brother and go with them. In consequence of this some rude brahmins who had come with the parents, endeavoured to rush into the house and take him away by force. Mr. Abbott, at whose house this occurred, sent word to the foudar (the Native magistrate) who immediately came and restored order. He called for the boy and asked him whether he wished to go with his parents. The boy replied that he did not wish to go with them, that he would stay where he was. The foudar asked him the same question three different times, and he gave the same reply. All were then satisfied that the boy staid there of his own free will. The father indeed had rebuked those who began to use violence, telling them that it was of no use to do so, that if the boy's mind was towards Christianity they had no remedy. At length they all went to their homes. The next day the father came again and endeavoured by every means to get his son to go back with him, but finding that he would not come, he went away in despair, and regarding both his sons as dead to him, he soon after left for Poona, with the intention of performing the rite

which would entirely break his connection with them. His sons begged him to reflect on these things, believing that if he would reflect, he would be convinced of the truth of Christianity. We beseech our readers to pray God in his behalf that he too may turn and choose the true way to heaven.—*Dnyanodaya, Feb. 1843.*

In our last number we gave an account of a young brahmin who had forsaken Hinduism and came to live with his Christian brother. After his father had gone to Poona, his eldest brother came to Ahmednuggur and made a petition to the magistrate to the effect, that the Missionaries here had induced the boy by deceitful means to abandon his caste, that this was indeed their constant practice, and he prayed that they might be punished, and that his brother might be given up to him. At the same time the boy presented a petition, saying, that he had come here of his own free will, and that it was his wish to embrace the Christian religion, and he prayed that he might not be given up into his brother's hands, but be allowed to adopt the religion of his choice. The magistrate having heard both petitions said that he could do nothing in the case, that no violence had been used, that it was a matter of religion and he could give no order on the subject. He therefore dismissed the complaint, and the elder brother returned to Poona. The boy still remained with his Christian brother, and is evidently happy in learning more of that religion which he desires to embrace.—*Dnyanodaya, March, 1843.*

The same newspaper also mentions that the elder of two sisters, in the *Mission Boarding School* at Ahmednuggur, having embraced Christianity and been baptized, the younger was taken from the school by the parents. She however believed in the Saviour, and would have been baptized with her sister, but being only 11 or 12 years of age, it was thought best to defer receiving her to the church until she had a little more maturity of character. After being taken from the school, she occasionally visited her sister, and was no doubt more and more strengthened in her determination to forsake all for Christ. Accordingly on her parents being about to make arrangements to marry her, against her wish, to a heathen man, she fled to her sister, and was allowed to remain in the school until the subject could be brought before the magistrates. When it was investigated, they decided that the girl should not be forced to leave the school, which had been her home, against her will. The consequence was, it would seem, that the mother did what it is feared is too often done by the Natives of this country, when any of their relatives are about to bring a disgrace upon them, as they consider it, by becoming Christians, and against which all concerned should be upon their guard,

she administered deleterious drugs to her own daughters, which might have caused their death. Concerning this it is added under a *postscript* of the Dnyanodaya, March 17.

Since the above was written, the mother of the girl above mentioned, brought both of her daughters some nice preparation of food on the occasion of the recent feast. The girls ate of it very freely, but shortly after were taken severely ill, and for a time deprived of their reason. They remained in this state all night, and for a while it was doubtful whether they would recover. But by the use of various means vomiting was produced, and the next morning they were much better. They are still, however, far from being well. As this matter is about to be investigated by the magistrate, we refrain from saying any thing more on it at present.

WESLEYAN MISSIONARY SOCIETY.

THE Annual Meeting of this body was held on Monday at Exeter Hall. The number of persons present could not have been less than 3,000. In the absence of Sir G. Rose, (who was prevented from presiding by a recent domestic calamity) the chair was taken by Mr. J. P. Plumptre, M. P.

The report stated that in Ireland the 52 schools under the care of the Society contained more than 4,000 scholars, half of whom were now able to read the sacred Scriptures.

In France the Wesleyan Mission presented an encouraging aspect. In Ceylon and India a large measure of success had attended the diligent labours of the provisional committee.

In Australia and Van Diemen's Land the missions generally were in a very prosperous state. In New Holland the want of additional labourers was greatly felt, and pressing applications made to the committee to send out four missionaries more. From other parts of Australia there were also calls for a greater number of missionaries. The effect produced by the distribution of the New Testament, in the Native language, was one of the most interesting features of the efforts of the Society in New Zealand. At Clowdy Bay, in the Middle Island, where 400 copies had been distributed, there were no less than 700 eager competitors, and nothing could surpass the expression of gratitude of the successful applicants to the British and Foreign Bible Society for its munificent grant.

The report then detailed the proceedings of the Romish emissaries at Vavau and Tahiti. It went on to state that the recent unjust assumption of French dominion in Tahiti, had increased the apprehension of the committee respecting their Polynesian mission. They had united with the directors of the London Society in a deputation to Sir R. Peel and Lord Aberdeen, for the purpose of representing the danger to which their missionaries were exposed in Polynesia by the proceeding of the French in supporting, by an armed force, the emissaries of the Romish church, and of soliciting the protection of the Government.

At the Cape of Good Hope additional missionaries had been imperatively needed ; but in consequence of the want of adequate funds, the committee were unable to increase the existing mission establishments. In the Albany and Caffraria districts, the missions had been for several years steadily rising in importance. Upwards of 30,000 Natives of both sexes were under instruction in Caffraria, and the word of life was preached to them in the vernacular tongue.

In Sierra Leone the mission was in a prosperous state. The Gold Coast mission was also full of promise. The mission school in Kumasi, though yet viewed by some of the chiefs with jealousy, was in successful operation. One of the king's nephews manifested a strong desire to become a Christian, and the king himself evinced the greatest kindness for the missionaries. On a recent occasion he dressed himself in European costume, and proceeded in the carriage presented to him by the missionary committee to the sacred town of Bantama. According to custom, a human sacrifice would have been offered on the occasion, but the king forbade it, saying to the executioner, "I am going to travel in white man's way and dress in white man's way ; and we must adopt white man's fashions and not kill a man to-day."

After adverting to the destruction of Cape Haytian, the report stated that the missionary cause in the West Indies was prosperous. In Jamaica, especially, a marked improvement appeared.

In British North America, throughout the districts of Canada, Nova Scotia, New Brunswick, and Newfoundland, the missionary labours were generally crowned with success, as also in the territories of the Hudson's Bay Company. The financial statement was next read, which declared the receipts from all sources since Christmas last—£98,253, being a decrease of £3,434 ; expenditure, £103,663 ; increase £1,909 6s. being a deficiency for the last year of £2,410. In 1841 there was a surplus of £2,933, which would liquidate that deficiency and leave a balance of £523 to the credit of the society. The meeting was then addressed by a number of missionaries re-

cently returned from distant parts of the globe. Among them was a Native Indian chief, who appeared in the dress of his country, and whose address, detailing the state of feeling among his countrymen, was listened to with the liveliest interest.

The meeting broke up at 5 o'clock.—*Britannia*, May 6,—as quoted by the *Madras Athenæum*.

CHURCH MISSIONARY SOCIETY.

THE funds of this institution are said to be in the most prosperous state. The total receipts for the last year amount to £115,000,—the largest sum in free contributions ever raised in one year by a Missionary Society. Of this sum £98,560 have been contributed by the associations, being an increase on the year preceding of upwards of £8,000, whilst a legacy of £6,000 consols, and a donation to a similar amount, have fallen into the year's receipts. The debt of the Society has thus, by the liberality of its friends, been reduced to about £1,000, whilst all its existing engagements have been met.—*Athenæum*.

OPENING OF ROYAPOORAM CHURCH.

THE *American Mission Church* at Royapooram was opened for Christian worship on the 8th ultimo. Agreeably to previous notice there was a Tamil service, commencing a little after four o'clock, P. M. in which the Rev. S. HARDEY, of the Wesleyan Mission, read a portion of the Scriptures and prayed, and the Rev. M. WINSLOW, of the American Mission, preached a Sermon from Exodus xx. 24, "In all places where I record my name I will come unto thee, and I will bless thee"—and made a dedicatory prayer.

The English service commenced at half-past six o'clock. Introductory exercises by the Rev. W. PORTER, of the Independent Chapel, Madras, and the Sermon, with prayer, by the Rev. M. BOWIE, M. A. Senior Chaplain of the Scotch Church of this Presidency.

At the Tamil service there was a congregation of more than 500 persons who filled the church, while many were at the doors and windows, unable to get admittance; and at the English service there was a very respectable congregation, occupying nearly all the seats. A number it is said came and left without entering the church,

thinking there were no empty seats, as those near the entrance were all crowded.

Both services were listened to by all with apparent interest, and engaged in by many, it is believed, with real devotion. The English services were all most appropriate and very good. The sermon worthy the excellent minister whose character is so well known at the Presidency.

In giving an interesting account of the dedication, the editor of the *Record* makes the following remarks, which come more appropriately from that quarter than they could from us. "The building is a very neat one, and is fitted up in a style of simplicity that does much credit to those who have superintended and directed the arrangements. We could not divest ourselves of the idea that the houses of prayer, which the pilgrim fathers first raised on the shores of the western continent to the glory of Jehovah, somewhat resembled it, and the association grew stronger as the instructive but admirable discourse of the preacher (the Rev. M. Bowie, A. M.) proceeded till at length, when the last hymn was sung, we could almost imagine that we were worshipping in a building erected by the ancient worthies from whom our American friends have sprung. The church affords room for about four hundred Natives, and for English service will seat from two hundred to two hundred and fifty. A place of the kind has long been needed in Royapooram. * * * * *

"It was pleasing to see so many denominations of Protestant Christians uniting on this occasion; Episcopalians, Presbyterians, Congregationalists, and Wesleyans, all assembling to do honour to Him in whose name and for whose glory this new temple has been erected. The occasion was a hallowed one, and will long be remembered by those who were privileged to be present."—*Record*.

The following *extracts* which we have been kindly permitted to make will give some idea of the style and spirit of the discourse.

SERMON.

John iv. 23, 24. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

The Preacher after announcing his text opened his discourse with the following observation.

In opening this new place of worship and dedicating it to the service of God, which is the object of our present meeting, we are naturally carried back to the incidents of the chapter we have been reading, and

led to reflect on the august ceremonial of Solomon, in dedicating the Temple of Jerusalem. This to the eye of sense was a ceremonial worthy of the occasion. The grandeur of the edifice, the expensiveness of its furniture and decorations, the magnificence and liberality of the offerings, the rank and character of the dedicator, and the multitude, composed of all ranks, that was assembled to witness the ceremony and to take a part in it—all conspired to render it in the highest degree imposing; and speaking after the manner of men, we should say of it, that if ever there was an action performed by men upon earth, in which God might be worthily invited to take a part, and to honour by some special token of His presence, it was this action of the King of Israel with his people. And he did take part in it, for when Solomon had made an end of praying, “the fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house.”

But the question naturally arises in a case where every thing is nearly the reverse of that here described, where there is no grandeur in the edifice, where there are no magnificent gifts and offerings, where there is no worldly rank in the dedicators, and no vast assemblage of admiring and interested spectators—in our own present case for example—may a similar vouchsafement with reason be expected,—that the Most High, who dwelleth not in temples made with hands, may yet be present with us in our temple, and accept our humble offering to His service and glory; and the reply is—a reply founded on the doctrine of the text—we may, “for the time is now come when the true worshippers do worship the Father in spirit and in truth, for the Father seeketh such to worship Him.”

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It may serve to illustrate these ideas simply to mention that the chief acts of worship under the old dispensation were the sacrifice, sprinkling with blood, the burning of incense and other rites of this sort. The spiritual feelings which these were intended to help, were faith, repentance, prayer, and thanksgiving. The exercise of these feelings constitutes the true and spiritual worship which is retained, and which the Father seeks. The legal acts, which in the nonage of the church were intended to help them, have been for ever abolished..... We have two reasons stated in the text why God prefers the true and spiritual worship to that which is ritual and ceremonial.

First, it is the worship which He himself requires and expects of His Church, in its state of maturity and freedom, and this is reason enough for its being acceptable, simply that He has required it, and without this characteristic no kind of worship can be acceptable—without this the most pure, pious, expressive and rational kinds of worship that the imagination of man ever invented are but “strange fire,” things “which he hath not commanded,” and therefore instead of being acceptable, are an offence and insult to Him, and will be resented as such.

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But *secondly*, this worship in spirit and in truth is more congruous to His spiritual nature. God is a Spirit, He seeth not as man seeth. He has not those views of sensible things, nor those affections and desires to them that we have. He cannot eat the flesh of bulls, or drink the blood of goats. He is not delighted with a fine picture, or an expensive piece of statuary—gold and silver are not brighter in his eyes, nor more valuable than common earth. He has not ears as we have to be delighted with the melody of sounds. In short He is a Spirit, and cannot be worshipped by sensible objects, or the feelings which they excite, but they that worship Him must worship Him in spirit and in truth.

2. Since God is a Spirit, we can never hope to please Him by corporeal things and bodily exercises. On the contrary, if God's own ordinances under the old dispensation had often the effect of clouding the mind of the worshipper, and of withdrawing him from the proper object of worship. How much more likely is this effect to follow from ordinances of man's appointment, from human additions to the worship of God, from the admixture of comely rites and ceremonies—and this is the inference which I have chiefly had in view throughout this discourse, as thinking it suitable for the opening of a Presbyterian place of worship, a mode of worship which looks with suspicion on every thing like ornament in the house of God, and which rejects, as will-worship, all unauthorized rites and ceremonies in the worship of God—a mode of worship which we think peculiarly fitted to exert a salutary influence both upon the heathen, and those sections of the Christian church who have assimilated themselves so much to the heathen in the character of their religious observances. We read in Church History that in the early ages of Christianity, nothing struck the heathen so much in the Christian mode of worship, as the absence of that pomp and outward show in which all other religions indulge. No temples, no altars, no images, no pictures, nothing to captivate the eye, nothing to soothe the ear, no attempt to work upon the imagination through the medium of the external senses—in all these respects in entire contrast with their own system, where in their buildings the thing aimed at is not the convenience of the worshipper, but the honour and glory of the object of their worship; not a place where men may congregate and worship without distraction, but where they may be awed and impressed through the medium of their senses. In short their places of worship and their modes of worship, are all fabricated in profound ignorance of the truth, which is so palpable to natural reason when stated and revealed,—but which is so deep and incomprehensible a mystery when not revealed—that “the Most High dwelleth not in temples made with hands, neither is worshipped by men's hands as though he needed any thing.”

And unfortunately it is not the heathen alone that need the inculcation of this truth. There are sections of the Christian church which seem

as ignorant of it as are the heathen, and have therefore made lamentable approximations to heathenism in their places and forms of worship; who have changed the glory of the uncorruptible God into an image made like unto corruptible man, and his pure and spiritual worship into a mere bodily exercise. For the sake of such therefore a place of worship like this, in which we are now met, is most desirable. What though our form of worship should to the eye of sense seem "rude and naked," and should have been so characterized by some, of whom better things might have been expected. It is yet a form which admits of men's waiting upon God without distraction; yea, a form which, by rejecting all hinderances, is eminently promotive of this. And what is the truly beautiful, the truly ornamental, the truly sublime in religion but this,—a soul entering into the holiest of all by the blood of Jesus—a soul presenting to God the sacrifice of a broken spirit—a spirit weaned from time and sense, and intent only upon spiritual blessings to itself, to the church, and to the world. However men of carnal minds may characterize this, it is a sight upon which angels look with admiration and delight, a sight which, in their apprehension, could not be adorned by comely ceremonies, architectural decorations, bodily exercises, pompous rites and ceremonies. No, brethren, these are tame, insignificant, and worthless in such a contrast. Having begun in the spirit, let us not think of being made perfect by the flesh. Let us proclaim to all, both Jews and heathen, and also to the votaries of a degraded and superstitious Christianity, that the time is now come, when the true worshippers do worship the Father in spirit and in truth.

REVIVALS OF RELIGION.

By late private letters and public Journals it appears that revivals of religion are very extensively prevailing in the United States.

The following is from a secular newspaper, the *Albany Citizen*, and gives an instance of what is now happily witnessed in many places:—

"Protracted religious meetings were commenced in this city some two or three months since, and are still continued with unabated interest and most gratifying results. Meetings are held every evening in the churches and session rooms of the following congregations.

[Here follow the names of three Presbyterian—three Baptist—three Methodist—three Reformed Dutch Churches—one Lutheran Church, &c.—fifteen in all, in which religious meetings were held as above mentioned. And it is added]—

"It is computed that between 3,000 and 4,000 of our citizens attend divine service every evening. During this revival of religion,

upwards of 2,000 persons have been apparently converted, and now indulge a hope in Christ."

The following is from a private letter and shows how the Romanists are pouring in upon that country as a flood, and how the Lord is lifting up a standard against them. "The Society for the Propagation of the Faith is making the most strenuous exertions to bring the United States wholly under Roman influence; and there have arrived on our shores, within the last year, more than 300 of its devoted missionaries, male and female. They are scattering themselves throughout the country, principally at the west among the fast increasing population of those new States, in the great valley of the Mississippi; and not only bringing men and women under their influence, but more than all, seducing the young from the religion of their fathers by means of their schools, colleges, and seminaries. In our own vicinity, as in Philadelphia, the bishop has succeeded in banishing the Bible from the schools, and tightening the bonds of that spiritual oppression under which papists must ever groan.

"But when we turn the picture and view the other side, we cannot but exclaim, '*what hath God wrought!*' He is pouring out His Spirit in all parts of our country, as far as we can hear, and many are rejoicing in hope. I was looking over the Christian Advocate and Journal this morning, and find that since the last conference there have been added to the Methodist churches between 4,000 and 5,000 persons, besides nearly as many more who had not joined them, but were rejoicing in Christ. The Presbyterian and Baptist churches are also blessed; and in nearly every church in this city (New York) a revival of religion is in progress."

OPINIONS OF THE LOCAL PRESS.

"The first number of the 'Madras Christian Instructor and Missionary Record' is certainly a very good beginning for a 'new monthly religious periodical' of the kind set forth in the Prospectus, and gives no small promise both as to circulation and usefulness. The paper on which it is printed is good, and the typography excellent. * * * *

"The first article, as might be expected, is introductory, explanatory of the reasons why the magazine has been put forth, and defending the catholic principle on which its management is conducted. * * * *

"In conclusion, we beg most cordially to recommend this infant periodical to the religious community of all denominations. In one respect, it needs not our humble tribute in its favour, for the names of the thirteen ministers and missionaries who are its editors, are a sufficient guarantee for its success—but as every drop of rain helps to swell the heightening stream, we may be

allowed to beg of our readers to support the Madras Christian Instructor and Missionary Record.”—*Record*.

The editor of the *Athenæum* after some general remarks, and quoting a paragraph from the Introductory article has, among others, the following forcible observations.

“The editor has acted wisely in thus broadly stating the grounds of the coalition into which the ministers of the several denominations have entered, for mutual co-operation in prosecution of the great work to which each and all have been solemnly consecrated. We regard this as a step in advance towards a consummation devoutly to be wished, when every section of the Protestant Church in India shall be brought to consider the true nature of the Christian compact; and how insignificant are their minor differences, as compared with the supreme obligation of keeping the unity of the spirit in the bond of peace, and striving together for the faith once delivered to the saints. In the day of final judgment, it will not be the name by which men were called on earth, that will influence a righteous Judge in fixing their eternal destiny. * * *

“*Uniformity* is not essential to *unity*, a fact that seems to have been forgotten by many, and has been the occasion of much scandal to Christianity itself. A contention for the truth, in the spirit which truth commends, is on no account to be deprecated, for it is by such efforts the cause of truth is promoted; but we would not have that undue stress laid upon rites and ceremonies as if they constituted the whole of religion. Those who differ on these subjects do so conscientiously, and are therefore entitled to respect. In exercising mutual forbearance, it should not be to the neglect of mutual confidence, for sincerity is as much the characteristic of the one as the other. * * *

“We must confess that we do feel deeply anxious to see our common Christianity vindicated from the aspersions thrown out against it by its enemies, on account of the disunion of Christians. The imperative obligation to cultivate the feeling of brotherhood, on the part of all denominations, must no longer be neutralized by a tenacious clinging to bodily exercises, which profit little; each should view himself as responsible for the mischief accruing to the common cause, and realize for himself the undoubted assurance, that in the final audit of human affairs, his refusal to co-operate with God’s people will be deemed among the most flagrant offences chargeable to his account. We call upon Episcopals, Presbyterians, Congregationalists, and Wesleyans, to unite as members of the same family; coalesce in the noblest undertaking that ever engaged the attention of intellectual and immortal beings; to take shame to themselves that they have so long disregarded the injunction, ‘See that ye love one another with a pure heart, fervently,’ and to be faithful to each other in every pledge that identifies itself with the prosperity of the Redeemer’s kingdom in the world.”—*Athenæum*.

The *United Service Gazette* after a general notice, remarks—

“The typography of this work is really beautiful, and the style in which it is got up is fully equal to that of most English periodicals.”

“The terms of subscription are moderate, while the type and whole getting up of the work reflect great credit upon the American Mission Press. We heartily wish success to the undertaking.”—*Madras Christian Herald*.

We have not room in our present number, for the friendly notices of other Journals at the Presidency, but we would not forget to thank them for their

encouraging comments. To the editor of the *Record*, as before to the *Athe-næum* and *United Service Gazette*, we are under obligation for the gratuitous insertion of our Prospectus.

NOTE.

WE have received from Vizagapatam an authenticated letter, from a most respectable source, over the signature of *An Observer*, describing one of the methods by which idolatry is supported in that place. It seems that to collect funds to repair certain temples, some of the leading Government servants in the cutchery and courts have laid a tax of eight pice on each bullock cart coming into the town with a load of grain, and each bandy loaded with wood, and have in this way collected, in six months, something like 10,000 rupees, from which about 400 idle brahmins are said to be supported. As the letter has been given in the *Record* newspaper, with some forcible editorial remarks on the bare-faced impudence, injustice, and oppression of the measure, and calling upon Government to investigate the charge, and if brought home to their servants, to make an example of them, we need do no more than refer to the subject, with the expression of our conviction that such abuses will not for a moment be tolerated by the present Noble Head of the Government. Let the friends of religious toleration, in every part of the country, bring to light the instances in which the superstitions of the heathen are supported by *constraint* and real *oppression* of those too weak to complain for themselves, and there can be no doubt they will be left free to choose what superstition or religion they will support.

“Fiat justitia ruat cælum,”

which may be *liberally* rendered, “Let there be no oppression, though idolatry should perish.”

M.

Obituary.

WITH grief we have to record the death, at Chintadrepettah Mission House, Madras, on the 20th June, of MRS. WINSLOW, (wife of the REV. M. WINSLOW) of the American Mission. She died in child-bed, leaving an infant and two other young children deprived of a mother's care and influence; her husband bereaved, and her school and station destitute. A brief notice of the departed may be expected in our next.

It is with deep concern we state that no intelligence has been received from the *Barque Favorite*, on which our Missionary Brother, the REV. J. SMITH, embarked at Vizagapatam previously to the late gale—fatal to so many ships and lives. Our anxieties are greatly awakened.

MONTHLY MISSIONARY PRAYER MEETING.

ACCORDING to announcement the meeting on the first Monday evening in June, was held at the Wesleyan Mission Chapel, and the address from the REV. J. BRAIDWOOD, M. A. on the “*Bible platform of the Church of Christ among the heathen.*” As might be expected from the disciplined and well furnished mind of the speaker, this was a highly scriptural and well sustained argument on the subject.

The meeting on the 3rd instant is to be at the *Scotch Church*, when an address may be expected from the REV. R. D. GRIFFITH. Subject: “*Christianity self-diffusive.*”

MADRAS CHRISTIAN INSTRUCTOR

AND

MISSIONARY RECORD.

Vol. I.

AUGUST, 1843.

No. 3.

THE DISORDER AND THE REMEDY;

VIEWED CHIEFLY IN RELATION TO THE CONCLUSIONS OF REASON
AND EXPERIENCE.

BY THE REV. R. K. HAMILTON, M. A.

“Why all the souls that are were forfeit once,
And He that might the 'vantage best have took
Found out the REMEDY.”—*Measure for Measure*.

THAT the world is no longer in the condition in which it originally came from the hands of its Creator, is a truth, to which, independently even of the statements of revelation, reason itself must assent. Every thing that we behold, either within or around us, indicates that earth and its inhabitants are alike fallen. The nature we possess, prone to evil from the first moment of its existence, the seat of erring and wayward passions, the fruitful source, to a greater or less degree, of immorality and crime, no longer bears the impress of that faultless purity which alone could have characterized the original offspring of the All-perfect Source of being. The moral aspect of the world, whether as exhibited in the pages of history, or as now subject to our own observation, bears equally decisive testimony to the same conclusion. Redeem-

ing traits of virtue, and scattered elements of happiness, the remnants, few and rare, of its original excellence, it does indeed possess: but what does its general aspect most conspicuously present but one dark and mingled tissue of crime and suffering?—with what are its annals most prominently filled but with the record of deeds of strife and discord, of violence and oppression, of deceit and fraud, of licentiousness, rapacity, and ambition—above all, with the evidences of an inherent and universal ungodliness—a practical and systematic denial of the just authority of God—the sad but conclusive proofs of the irretrievable loss, on the part of man, of the once sinless and godlike features of his original nature.*

The mere existence of physical evil legitimately leads to the same conclusion. The natural disorders and calamities to which the world is subject—the visitations of storm and earthquake—the ravages of famine and disease—the widespread desolations of death—the various forms of personal suffering, mental and corporeal, which now so universally constitute the lot of man—these cannot be regarded as *natural* to a being who is now in the state in which he was originally formed. In consistency with the justice of God it cannot reasonably be supposed that such sufferings would be inflicted on those who still retained their primitive innocence and guiltlessness; for otherwise, a just Deity would become the author of unmerited and causeless punishment: the very fact, therefore, of the existence of such sufferings demonstrates that some element of moral delinquency must, at one period or another, have entered into the condition of man,

* If this be deemed a prejudiced or exaggerated delineation of the present state of the world, let it be compared with the still darker picture drawn by one who had no object farther from his view, than either to lower the character of humanity, or to corroborate the declarations of Scripture. "Who," exclaims Voltaire, "can contemplate, without horror, the universe of which he is a part? It is the empire of destruction. It abounds in wonders; it abounds also in victims. In man there is more wretchedness than in all the other animals put together. He spends the fleeting moments of his existence in diffusing the misery which he suffers; in murdering his fellow creatures for the sake of gain; in cheating and being cheated; in robbing and being robbed; in serving that he may command; and in repenting of all he does. The great mass of mankind are nothing more than a crowd of wretches, alike guilty and unfortunate. I tremble while I review this dreadful picture."—*Voltaire: Œuvres Diverses*; as quoted in *Wilson's Reasonableness of Christianity*.

which now renders him justly amenable to the punitive chastisements of God.*

The legitimacy of these conclusions, so amply corroborated by the testimony of Scripture, was acknowledged even by those to whom the light of revelation was unknown. The most profound and accurate thinkers, whom heathen antiquity produced, were compelled by the evidence of their own consciousness, to admit the existence of that inherent tendency to evil in the nature of man, which is one of the most conclusive proofs of his fallen and degenerate condition. Every classical reader is acquainted with the language of the Roman poet, in which he makes the melancholy but truthful admission, and which is only one of a multitude of similar acknowledgments,

"Video meliora, proboque,
Deteriora sequor."†

The conviction, too, that a great and radical change had taken place in the moral condition of mankind appears to have been an universally received opinion of pagan antiquity. Its existence is to be traced in those universal and unvarying traditions, common to every race and country, which recorded the existence of an original state of innocence and happiness,—a Golden Age, in which man, instinctively obedient to the dictates of virtue, needed not the restraint of laws, or the fear of punishment, when war and violence were

* In further illustration of this position, let us adduce a specific instance already mentioned. Take the simple fact of the existence of *death*, the greatest of all the physical evils to which man is incident. On what grounds can its existence be accounted for, except on the supposition that man is guilty? Death must either be an *original* law or condition of man's nature, or one that was *subsequently superinduced*. Is it reasonable to suppose that it was the former? That man was originally made subject to suffering and mortality? Were it so, would it not necessarily follow, that the Creator must be regarded, not only as the direct and immediate author of evil, but is unjustly inflicting positive suffering on a being, who, on this supposition, had been guilty of nothing to deserve it? If so, the only alternative which remains, is that death was a condition *subsequently superinduced* on the original constitution of man's nature. But for this infliction there must have been some adequate *moral* reason, which rendered it just, on the part of the Divine Being, to make His creature the object of punitive suffering. In other words, physical evil is inflicted, because moral evil has been committed. The one is the retributive consequence of the other. Mortality the fruit, at once, and evidence of delinquency. **DEATH—THE WAGES OF SIN.**

† I see and approve the better: I follow the worse. See Romans vii. 15, 16, 19.

unknown, peace and security universal, when felicity, pure and unalloyed, was the all-pervading element of the universe, and when even the external forms of nature, participating in the prevailing spirit of moral loveliness, wore an aspect of beauty they no longer possess.

“Vetus illa ætas, cui fecimus Aurca nomen ;

— quae, vindicæ nullo,

Sponte sua, sine lege, fidum rectumque colebat,
Poena metusque aberant. Nec verba minacia fixo

Aere legebantur ; nec supplex turba timebant

Jûdieis ora sui ; sed erant sine vindicæ tuti.

Non tuba directi, non æris cornua flexi

Non galeae, non ensis erant. Sine militis usu

Mollia securae peragebant otia gentes.

Ver erat æternum, placidique tepentibus auris,

Mulcebant Zephyri natos sine semine flores.”*

While no less conclusively did the same universal belief attest the reality of the deep and fatal change which had supervened on the purity and innocence of the primeval state. “The *gold* had become dim, the most fine gold had been changed.” The age of Iron had succeeded the beneficent and felicitous period which had previously existed. The era of sin had come, and in its train every element of crime and suffering.

“De duro est ultima ferro.

Protinus irrumpit venae peioris in ævum

Omne nefas : fugere pudor, verumque, fidesque,

Inquorum subiere locum fraudesque, dolique

Insidiaeque et vis et amor sceleratus habendi.—

* Ovidii *Metamorph.* lib. i. 3.

“The golden age was first, when man, yet new,

No rule but uncorrupted reason knew.

Unfor’d by punishment, unaw’d by fear,

His life was simple, and his heart sincere.

Needless was written law, where none oppress,

The law of love was written in his breast—

—No walls were yet, nor fence, nor moat, nor mound,

Nor drum was heard, nor trumpet’s angry sound ;

Nor swords were forg’d, but void of care and crime,

Mankind swept gently down the stream of sinless time.”

Altered from DRYDEN.

Victa jacet Pietas ; et Virgo, caede madentes,
Ultima cœlestum, terras Astraca reliquit."*

To whatever source we trace the sentiments thus so generally entertained, and to which the poet of classic antiquity has given so just and felicitous an expression,—whether we regard them as the deductions of natural reason—or recognise in them, rather, those fragments of traditionary revelation, which have, in all ages, been silently floating down the stream of time, and imperceptibly incorporating themselves with the elements of man's original knowledge,—they equally serve to corroborate the conclusion for which we contend. They show, either that the truth of man's original degeneracy was so clearly deducible from the evidence of existing facts, and so much in accordance with the dictates of judicious reason, that it had become, at an early period, a matter of universal and undoubted belief, or, if this was not the case, that so clearly had the fact itself been announced in the discoveries of original revelation, that, in some form or other, it had become essentially incorporated in the general creed of mankind—suppositions, in either case, equally corroborative of the position which we maintain.

Substantially to the same effect are the inferences which may be deduced from the universal prevalence of those expiatory sacrifices, which, from the remotest ages, have been found to obtain in the religion of the heathen world. However much to those who now practise them, their origin and purpose may be unknown, they clearly indicate, when viewed in their true character, the original existence in the mind of man of a consciousness of guilt, thus requiring to be expiated in order to his acceptable approach to the Deity. Had eucharistic offerings only been the elements of pagan worship, we should not have been entitled to deduce such an

* *Ovidii Metamorph. lib. i. 5.*

———"The age of Iron then—
And as the name, in nature such the men.

* * * * *

Faith flies the earth accurst ; Religion prostrate mourns ;
And Virtue, ling'ring long, sadly to heaven returns."—*Ibid.*

inference. But from the universality of the expiatory or placatory sacrifice we are fully warranted in doing so: and since in every nation yet known such sacrifices have in some form or other, been found to exist, they may legitimately be regarded as affording a conclusive evidence of the existence of an intuitive conviction, on the part of man, of the degeneracy and alienation of his nature—a conviction so deeply seated, and so universally acknowledged, as to render it impossible to be regarded in any other light than as the result of an actual fact—the echo, still unextinguished, of the Voice of primeval Truth.

If such, then, be the ample and conclusive attestation borne by the voice of nature, and the consent of ages, to the reality of a truth, which, even independently of such sources of evidence, is based, as every Christian knows, on the most explicit declarations of the Divine Word, and to which the practical experience of every human bosom utters a response,—if such be the proofs of the fact that the world is no longer in the condition in which it was originally created, and that mankind are now in a state of alienation and degeneracy in relation to the Author of their being:—it cannot but be important to ascertain whether (so far as reason indicates) any satisfactory reply can be returned to the inquiry which these considerations so instinctively suggest—Does any sufficient remedy exist for the removal of the moral evils to which humanity is thus subject? And if so, is that remedy to be found in any inherent powers possessed by human nature itself, or must we look for it to some extrinsic, higher, and more efficient source?

Universal experience has demonstrated, that if such a restorative power does exist, it is not to be found in man himself, or in any of the resources of which he is inherently possessed. The world has, in the course of its existence, been made the scene of numerous experiments for the attainment of this object, all of which have signally and lamentably failed. At no period of its history, however favourable for the development of its latent energies,—at no stage of its progress, however advanced, from the rudeness of barbarism

to the refinement of civilization, has it ever been able permanently to ameliorate the moral nature of its inhabitants, or to elevate itself above the level of the degeneracy to which it has sunk. Amid all the various processes, through which, in different ages, and under the auspices of different presiding influences, they have successively passed, mankind have still, in a moral point of view, remained essentially the same. Unaltered for the better in any of the features of their moral character, they have emerged, in succession, from the influence of the erudition and science of Egypt, ponderous and elaborate as the still existing remains of its perished greatness—from the refinement and elegance of the dynasties of Assyria and Persia, so long the sovereign arbiters of the destiny of nations—from the philosophy and literature of Greece, the shrine of genius and the school of wisdom—from the vigorous youth and luxurious age of early and latter Rome—from the (in many respects) beneficent influence of Gothic and Saracenic domination—from the romantic genius of the era of chivalry—from the deep and thoughtful, though often abstruse and contracted spirit of medio-eval learning—and even (except when coincident with the diffusion of a revived Christianity) from the more expansive and liberalising influence of that more recent period, when truth achieved its latest and most signal triumph over the forms of still existing error. Elevated indeed for a time, in the scale of social existence, improved and ameliorated in regard to the intellectual, and even, in some respects, the moral objects of their pursuit, under the presiding influences to which they have been successively subject, mankind have again, more or less, invariably relapsed, in these respects, to the position they previously occupied; while never, under any of the various humanizing processes to which they have been subjected, have they ceased, in any essential attribute of their character, to be the erring, degenerate, passion-driven race, which, from the earliest date of their existence, they have been. The tide of human destiny has often risen, and risen high; but to however lofty a height, risen only again to fall. A limit there has ever been, beyond which there was no advance; a

flood-mark which the tide has reached, but never passed ; a barrier which the chafing waters have often striven to surmount, but from which, baffled and impotent, they have ever again recoiled—again, indeed, to rise, but again to fall, in ceaseless, yet ever fruitless, change of ebb and flow.

Nor have the effects of later civilization been more successful in effecting the cure of the evils of man's moral condition. That the increased dissemination of secular knowledge, the wider extension of political power, the improvements in the useful and ornamental arts, the augmented acquisition of the comforts, and even of the refinements and elegances of life,—that these, and many other similar circumstances, more or less to be traced for their cause, to the inherent resources of human nature, have been the means, in many important points of view, of improving and elevating the social character of modern times, cannot, for a moment, be denied ; but that these, or any analogous causes, have contributed to the attainment of ought that can be termed the moral *regeneration* of human nature—the eradication or correction of any of its inherent elements of evil—is a supposition which all experience contradicts, and of the possibility of which, as attainable by such means, that very experience forbids the anticipation. Equally futile and unavailing have been the endeavours of the philosophy of more modern growth. No existing system of earthly morality, however just and philosophical in its principles, has been able to subdue, much less to eradicate, the essential corruption of the human heart. The ingenious machiavelianism of Hobbes, the elaborate selfishness of Rochefoucauld, the pungent satire of Voltaire, the sentimentality of Rousseau, the less abstruse and more easily appreciated utilitarianism of the modern schools, have, along with every other system of mere earth-born morals, been devised and propounded in vain ; incapable, in despite of all their efforts, permanently to elevate the character of the race to whose regeneration they ambitiously aspired ; impotent, even to ameliorate that deeply seated degeneracy, of the extent of which their own abortive efforts have afforded the most conclusive and melancholy evidence.

The truth is, that the source of man's moral degradation is too deeply seated to be removed, or even reached, by the application of such superficial expedients; the refinements of civilization, the elevating influence of scientific pursuits, the beneficent tendency of the liberal arts, the subtle casuistry of philosophy, the most elaborate cultivation of the intellect, even the purest dictates of mere secular morality, are alike unavailing for the attainment of this end. They may, to a certain extent, succeed in softening the more rugged, and in repressing the more prominently vicious features of the human character, but they cannot penetrate to the source from which these external evils continue unceasingly to emanate, or implant in the bosom of man the renovating power, by which alone the deep seated malady can be reached and healed. As soon might we expect the pale and sickly moon to melt with summer's heat the frozen breast of winter: the light she sheds, devoid of all vivifying power, serves but to render still more desolate the scene on which it falls: beneath her brightest lustre, nature sleeps on, all cold and lifeless still.

The remedy by which alone the great disaster can be retrieved, is one, indeed, to which the natural man, as such, can have no access. To the source whence it springs he cannot penetrate. The depth where it lies hidden—the fathomless infinitude of God—he cannot reach. He may guess what it is—he may know whence it must come; but he can only feel the want he cannot supply, the thirst he cannot quench. He may be standing on the very verge of truth; but, “—he has nothing to draw with, and—the well is deep.”

Christianity alone presents an adequate remedy for the degeneracy of man. The very circumstances which attended the period of its birth significantly indicate the purpose for which it was designed. It was when every other expedient that had hitherto been adopted for the restoration of mankind had signally failed; when the world had emerged, unchanged and unrenewed from the influence of all the various humanizing processes to which it had been subjected; when the utter inefficiency of any human means to effect its regeneration had been experimentally demonstrated; it was when,

thus, "the fulness of time"—the crisis of human destiny—"had come"—that the grand and only efficacious source of moral renovation was disclosed; the fountain was opened by which alone fallen nature could be cleansed from pollution, and restored to purity; and from beneath the humble dwellings of a Jewish village issued the first dawn of that Truth, by which alone the mystery of Doubt and Error was to be dispelled, and which, hitherto, the loftiest efforts of mere human wisdom, had laboured fruitlessly and hopelessly to attain. When in the wisdom of God, the world, by wisdom, knew not God, but had become vain in their imaginations, and their foolish heart was darkened—through the tender mercy of our God, the day-spring from on high visited us, to give light to them that sat in darkness, and in the shadow of death, to guide our feet into the way of peace.

The fitness of Christianity for the attainment of the object for which it is designed, is exhibited in every feature of the truths which it reveals. Were we to limit our attention merely to the discoveries which it makes of the character of God, and the nature and destiny of man, to the pure and lofty morality which it enjoins, and the cogent and persuasive motives by which its precepts are enforced, we should find in these considerations alone, and without referring either to its more peculiar and characteristic doctrines, or to the superhuman influence which it ensures, enough to demonstrate its possession of a capability, hitherto unparalleled, for effecting the moral restoration of the human race. But in order fully to estimate the resources it possesses for the attainment of this object, we must attend particularly to those characteristic features of the religion which distinguish it from all other systems designed for the amelioration of mankind, and by which it is pre-eminently and exclusively fitted for the removal of the felt and acknowledged wants of the human race. There are two great elements in the present degenerate condition of man, the removal of which is necessary in order to the restoration of his nature. These are, his GUILT and his DEPRAVITY—his inevitable amenability to future retribution, and his present inability for the attainment

of true virtue. The existence of both of these evils has, as already observed, been universally acknowledged by mankind, even when devoid of that higher knowledge by which their actual extent is revealed; and while they continue to exist, an irremediable arrest is necessarily laid on the efforts of the species to attain the true perfection of their nature. The consciousness of unexpiated guilt not only inevitably tends to keep man at a distance from the Being he has offended, and thus hopelessly to isolate him from the only source of the pure and good, and to deprive him, like a bough severed from the parent stem, of the principles of vitality essentially requisite for the growth of his moral nature; but the very existence of such guilt (whether man be conscious of it or not) as an inseparable attribute of his character, equally tends to effect a corresponding separation and withdrawal from him, on the part of God. It creates an insuperable barrier between a just Deity and His apostate creature; and renders it impossible for the former, in conformity with the attributes of His character, and the principles of His government, to restore the latter without an adequate satisfaction for his guilt, to that state of intimacy and communion with Himself, which was the essential characteristic of the creature's original condition, and without which the renovation of his nature can never be accomplished. "How shall man be just with God?"—is the question which every age of the world, unenlightened by the truths of revelation, has asked, and asked in vain; and which, while it remains undiscovered, not only envelopes the future destiny of mankind in hopeless and impenetrable gloom, but even in their present state of being, interposes an insuperable bar to the heavenward progress of their nature, and to the possibility of their ever retracing their steps to the sinless Eden of their birth. It is to afford a satisfactory response to this great inquiry,—to administer an efficacious remedy for the evil, thus universally acknowledged, and hopelessly bewailed,—that forms one of the most prominent and essential objects of Christianity. It announces to us the existence of that great Expedient, by which vicarious atonement has been rendered for the guilt of man,

and by which the barrier which interposed to prevent his access to the source of purity, has been effectually removed. It exhibits to us that solitary and unparalleled sacrifice (of which the piacular offerings of heathenism have, in every age, been the unconscious types,) and in virtue of which, in harmony with every essential principle of His character and government, the Supreme Ruler of the universe can now receive His rebellious subjects into His favour, and admit them into that relation with Himself, by which the ultimate restoration of their nature is provided for and secured. God is just, while the justifier of the ungodly; the grounds on which the sinner can be pardoned are seen to be in perfect accordance with the demands of the strictest justice, and the sovereignty of law,* and the question as to the principle of man's ultimate acceptance (on this very account, by unenlightened reason so utterly inconceivable) needs no longer to be asked in vain. The channel is opened, through which the creature can again approach the Creator, and enter into that new and ennobling relation with the Author of his being which ensures to him the progress and ultimate perfection of his nature. By a believing reliance on Him through whom this new and living way of access has been opened up, and in virtue of the meritorious righteousness which He

* "The pardon of the Gospel, is PARDON FOR A REASON; that is to say, it is pardon granted in compliance with a rule, *higher or more comprehensive, than the law which was broken.*" (TAYLOR: *the Means of Mercy*, p. 75.) In this brief, but most just and accurate definition, is involved the true philosophy of the atonement. The gracious economy which is based upon the fact of that atonement, is not merely in perfect harmony with all the claims of the Divine law, but is, in fact, the result of principles far higher and more authoritative than the law itself, and of which that law is only a partial exemplification. In other words, it is no more an infringement or alteration of the established principles of the Divine procedure, than is the occurrence of the apparently capricious changes of the atmosphere an infringement of the established laws of the material world; such changes being incapable of being reduced by us to the operation of any fixed principles, only because the laws which regulate them are *too lofty and remote to be subject to our cognizance*: in the same manner, the apparent anomaly in the usual course of the Divine procedure which the interposition of the atonement involves, is, in reality, only the result of higher and more comprehensive principles of the Divine conduct than those with which we are conversant; or to use the words of the author already quoted, because the "reason" whence the pardon of the Gospel "flows, is greater than all other reasons." This reason unenlightened nature never could discover; hence the helpless obscurity in which, with reference to the heathen, the question of human salvation was involved; and hence, too, the exclusive fitness of the revelation by which this reason is disclosed, and its sufficiency vindicated, to effect the moral and spiritual regeneration of man.

has vicariously achieved, man can now enter on the elevating relation thus assigned to him by faith. "Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood—that he might be just, and the justifier of him which believeth in Jesus."

— "His merit

Imputed, shall absolve them who renounce
Their own both righteous and unrighteous deeds,
And live in him transplanted, and from him
Receive new life."*

And while it is thus, in virtue of this august expedient of Divine wisdom, that the barrier which separates man from God may be effectually removed, and the former again admitted into nearness and intimacy with the pure and perfect source of his being; it is in consequence of such being the result to which that expedient thus necessarily leads, that an equally efficient remedy is also provided for the removal of that other essential evil of man's present condition—unquestionably the chief *moral* obstacle to his regeneration—his inherent and deep seated depravity. In virtue of the peculiar relation into which man enters with God, by the sacrifice of the cross, he is brought into close and habitual contact with those high and holy objects of thought naturally calculated to elevate and purify the mind; by the generous nature of the interposition of which he is the object, he is placed in a position the most favourable for calling forth the best and purest sentiments of his nature, and furnished with the most cogent and persuasive inducements to the exercise of that grateful obedience which is the essence of all true morality. A pure and lofty standard of excellence is placed before him; the partial experience of its blessedness inspires him with the ambition of becoming increasingly more holy; he is sustained and animated by the prospect of a more perfect and never ending state of felicity; and in all the efforts that he makes, he is supported by the promises of a faithful God, and constrained by the influence of a Saviour's love, that powerful persuasive of human action, which all experi-

* Milton: *Paradise Lost*, Book iii.

ence has shown, is calculated to lead to the exercise of the best and purest species of virtue—the practice of the only true and enduring morality:

“Talk they of morals? O thou bleeding Love!
Thou maker of new morals for mankind;
The grand morality is—Love of Thee.”*

But in addition to this, it is also to be remembered, that it is the peculiar character of Christianity that it provides for its disciples the exercise of a higher influence than that which arises merely from the moral power of certain truths—a spiritual and renovating agency, by which the pravity of their nature may be gradually and effectually rectified, their natural corruption subdued, their weakness strengthened, and unfailing resources administered, by which they may be enabled progressively to advance to the ultimate perfection of their nature. The Gospel is not merely a system of human motives, but the vehicle likewise of Divine influence. The religion of the Son of Man is also the religion of the Spirit of God. Thus is the promised bestowal of this Divine agency declared: “Behold, I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.”† “Not by might, nor by power, but by my Spirit, saith the Lord.”‡ It is in virtue of the spiritual influence thus vouchsafed, of which every merely human system must necessarily be destitute, and of which all experience has proved alike the want and the necessity, that the gradual improvement and eventual renovation of man’s nature are ensured; rising now progressively superior to every corrupt and degenerate influence, advancing continually in the acquisition of moral purity and excellence, breathing, at every successive step in his ascent, a holier and more heavenly atmosphere, he gradually increases in meetness for that yet future

* Young: the Complaint; Night iv.

† Ezekiel xxxiii. 25—27.

‡ Zechariah iv. 6.

state of being, in which the true perfection of his nature will be realized, and of which the regenerating process to which he is now subject is at once the type and the earnest—the blissful foretaste and irrevocable pledge.

Such then, briefly—for we have purposely limited ourselves only to their more general features—are the qualifications possessed by the religion of the Gospel for effecting the regeneration of man, and the renovation of a still fallen universe. They eminently and exclusively exhibit those peculiar resources, of which mankind, have in all ages, felt the irreparable want, and in which every human system devised for their amelioration has been hopelessly deficient. They only require to be imparted to an extent commensurate with the exigencies of man, to ensure the certainty of his moral transformation—and in spirit, at least, to render the world once more the witness of that auspicious and benignant Age, then no longer the ideal of the poet's fancy, or the visionary's dream, when beneath the reign of that kingdom which is righteousness, and peace, and joy, in the Holy Ghost, the moral elements of Paradise shall again exist, and primeval Eden again diffuse its loveliness over a reclaimed and renovated universe. And although, as yet, the means by which these results can alone be attained, are but in partial and inadequate operation, though still, with few and distant exceptions, mankind continue to exhibit the predominating features of their original degeneracy, still, on grounds free from every tinge of enthusiastic or extravagant anticipation, on the authority of the "more sure word of prophecy," may we reasonably expect the ultimate realization of all that Hope now cherishes, and Faith believes: "Nevertheless we, *according to His promise*, look for new heavens and A NEW EARTH, wherein dwelleth righteousness."*

To enter now on any of the practical conclusions to which these remarks so directly lead—their bearing on ourselves as individuals, or on the conduct demanded of us in reference to a yet unconverted world—would obviously carry us far beyond

* 2 Peter iii. 13.

the limits (already too greatly transgressed) within which such a contribution as the present must necessarily be confined. If circumstances permit the future resumption of the subject, it will be considered chiefly with reference to the latter of the conclusions now stated—in other words, in its relation to THE MISSIONARY ENTERPRISE—as being thus the necessary and indispensable means of effecting, under God, the destined, but yet unaccomplished, regeneration of man.

A SKETCH OF THE SANDWICH ISLANDS' MISSION OF THE AMERICAN BOARD.

An Address delivered in the Scotch Church, Madras, in June, 1842, at a
Monthly Missionary Meeting.*

BY THE REV. S. HUTCHINGS, M. A.

WE are assembled, this evening, to contemplate a world in ruins, under the power of Satan, without God and without hope; and to pray that it may, by the influence of the Holy Spirit, be redeemed from sin, and filled with the Divine glory.

For offering this prayer we have many encouragements, not only in the rich and varied promises of the Bible, but also in the success that has attended modern missions.

The Christian delights to hear of such success, wherever it may be; his heart is cheered by the news of the displays of the Divine grace, whether it be in his own particular branch of the church, or in others where his brethren “of like precious faith” have their lot cast. Assured that such are the feelings of my Christian friends, I have thought it would be interesting to them to hear an account of the Mission in the

* Some parts of this address were omitted in the delivery for want of time, and some additions have since been made from documents not then in the possession of the writer.

Sandwich Islands connected with the American Board of Missions, especially of the wonderful work of Divine grace experienced there within the last few years.

The Sandwich Islands are strongly associated in the public mind with the tragic end of Captain Cook, by whom they were discovered in 1778. They are in the Pacific Ocean, 2,700 miles distant from the Society Islands on the south, 2,800 from the coast of Mexico on the east, 5,000 from China on the west. They are ten in number, eight only of which are inhabited. They are between $18^{\circ} 50'$ and $22^{\circ} 20'$ north latitude, and between $154^{\circ} 53'$ and $160^{\circ} 15'$ west longitude from Greenwich.

The population is variously estimated at from 110,000, to 150,000. "They are in general rather above the middle stature, well formed, with fine muscular limbs, open countenances, and features frequently resembling those of Europeans. Their gait is graceful, and sometimes stately. Their complexion is a kind of olive, and sometimes reddish brown."

At the period of their discovery they were wild idolaters, sunk in the lowest ignorance and poverty, miserably superstitious, addicted to infanticide, and accustomed to offer human victims to their gods.

The hand of Providence was very strikingly indicated in some of the incidents connected with the commencement of the Sandwich Islands' Mission. A lad, afterwards named Henry Obookiah, a native of Owhyhee, after having witnessed the murder of his father, mother, sister, and other relatives by a hostile tribe, was impressed with a desire to leave his native island, and with that design went on board the next ship that anchored in the neighbouring harbour. The captain treated him kindly, and asked if he would go with him to America, to which he gladly consented. On arriving in America, his mind was much impressed by the contrast between the condition of a civilized people and of his own countrymen, and he was found at one time sitting and weeping alone at one of the entrances to the college buildings in New Haven, from "a sense of his own ignorance, and an anxious desire for instruction." A guiding hand drew to-

wards him the attention of individuals whose hearts glowed with love for the heathen. At that period the same hand brought, through various circumstances, several other Sandwich Islanders to those shores, and inclined christian hearts to welcome them, and impart to them a religious and scientific education.

Obookiah with three others became interested in religious truth, and after a time, gave evidence of a living faith in Christ. These circumstances, and the ardent desire which they expressed to return and communicate the Gospel to their degraded, idolatrous countrymen, first turned the attention of Christians in the U. S. A. to the design of establishing a mission in the Sandwich Islands.

In 1820 a mission of 17 persons, comprising two ordained ministers, one physician, one schoolmaster, one farmer, one mechanic, one printer, with their wives, and three natives of Owhyhee, was sent to these islands.

The first intelligence received from them was such as to fill the friends of missions with wonder, and adoring gratitude. "How were our hearts," they say in a letter written soon after their arrival, "agitated with new and various and unexpected emotions to hear the interesting intelligence that the *taboos* were broken, the idols burnt, the morai† destroyed, and the priesthood abolished!!* While we were tossing on the waters of the Atlantic, and while the church was on her knees before the Hearer of prayer, He was casting down the vanities of the heathen, and demolishing the temples of paganism." To the surprise of all who had been acquainted with those islands, the government, and the people almost unanimously, had determined to abandon their idols, and to commit them, with all the monuments of idolatry, to the flames.

What means could have produced so prodigious, so almost incredible results? A complete answer to this question can be furnished only when He who observes and controls the hidden springs of motive in man's heart, shall develop the

* In the *Iles of the Pacific*, a word denoting prohibition, or religious interdict.

† Enclosures consecrated to idol-worship.

secrets of the past. A clue to the train of influences which operated, is discernible in the following simple facts. The people had been held in cringing, trembling subjection to their religion, solely by the terrors of the taboo system, the slightest infraction of which, it was believed, would be followed by the implacable and signal vengeance of their gods. Reiterated reports that the Society Islands had renounced their taboo system, and that no judgment followed, reached them.* They were accustomed to hear their gods ridiculed, the laws of the taboo trampled with impunity by the masters and crews of vessels touching at their ports. Their fears were gradually weakened. The system was rigorous and oppressive in the extreme, and of course irksome. Especially was it so to women of high rank who, in common with all the females, were, besides various other restrictions, debarred, by its rules, the use of the choicest kinds of food.

"The mother of the king first violated the system by eating with her youngest son. Other chiefs when they saw no evil follow, were induced to imitate her example." The king at length struck the system its death-blow by eating with his two wives. This was the signal to the whole people for casting off their burdensome observances. Having rejected the authority of their gods, they were now eager to destroy them, and the idols and altars were speedily demolished.

How manifest the hand which, while it led natives of the islands to a Christian land to be educated, and awakened zeal and inspired plans for the instruction of the islanders, so wonderfully overthrew the obstacles that opposed the introduction of Christianity!

It might seem at first glance that the work of the mission was taken out of its hauds, and that the Christian community had but to rejoice in the wonders God had wrought, and pass on to some more needy objects of their sympathy and labours. Not so. The walls, it is true, had been thrown down, through instrumentality in itself as feeble as the sounding of

* It is known that some natives of the Sandwich Islands visited the Society Islands and heard there the word of God, and it is more than probable that they returned and made known to their countrymen the instructions they had received.

"rams' horns," but, it was that "every man" might "go up straight before him" to the conquest. Though not in practice idolaters, the people were not Christians; and if left as the mission found them, their case was as hopeless for eternity, as it had ever been; while their liability to relapse into idolatry was imminent. Though not *idolaters*, they were sunk in all the *ignorance, pollution, and wretchedness* which result from idolatry, and were, every individual of them, opposed by nature to the law of God, and ignorant of the way of salvation. The way, however, was, in a remarkable manner, and to a highly available degree, *prepared*. The rulers and the people were literally waiting for instruction. The king objected to any of the common people's learning to read till *he* himself had learned. The Lord opened remarkably the hearts of many, especially of several influential chiefs, to attend with interest to religious instruction.

In 1823, "Christian instruction seemed to be taking deep root." An aged chief on one of the islands, who had been distinguished as a poet, was in the habit of assembling his people every Sabbath, praying with and exhorting them in an earnest and feeling manner "to love Jehovah," and seek salvation.

Keopuolani, the king's mother, took a very decided stand against immorality, "openly reprov'd vice in a manner which would have done honour to an old enlightened Christian; always listened with attention to the preaching of the Gospel; made frequent and very interesting inquiries respecting the future state, and the way of salvation through Jesus Christ; expressed many fears lest she should not learn enough of the new way to reach heaven; but, every week, gave new evidence that she was fast preparing for it."

In the same year the king issued a proclamation forbidding several of the grosser vices, and enjoining the observance of the Christian Sabbath.

Early in 1823 the king proclaimed the Christian Sabbath.

Keopuolani died in September of the same year, after having "spent much time during her sickness, conversing with, and warning those about her to prepare for death.

It appears that her own hopes of a blessed immortality brightened to the last."

Formerly, on occasion of the death of a chief of such eminence, a scene of universal licentiousness and pillage followed, but Keopuolani had directed that no heathen custom should follow her death. The chiefs sanctioned her injunction, and it was obeyed. Her funeral was conducted with Christian rites. The circumstances of her death and burial made, by the blessing of God, a very salutary impression on the people.

From a very early stage of the mission, the chief source of opposition to the labours of the mission, it is painful to say, were from persons who had enjoyed the privileges of a Christian land. Some persons resident at the islands, and many of those who occasionally visited them, had long been accustomed to feel that, in those remote ends of the earth, they might live without the slightest moral restraint, secure from fear of having their deeds ever subject to the scrutiny of an enlightened world. It can be easily conceived, that to such the contrast to their own, which was presented in the lives of the missionaries, the prospect of having the natives elevated in moral character above themselves, and above compliance with their wills, and the medium now opened to their acquaintance at home for observing the recesses of their seclusion, were deemed annoying and vexatious grievances. It seems necessary to make this remark, in order to account for the pursuance, by individuals bearing a Christian name, of a determinedly hostile course of conduct toward the mission, which, without this allusion to facts, would seem unaccountable and incredible.

In illustration of the obstacles which were thus opposed to the moral and religious influence that the missionaries sought to exert, one out of many instances is here introduced. The king Riho Riho was intemperate, but when in a sober state, was always inclined to favour the efforts made for the reformation of his people. The "dying counsel" of his mother, enforced by the scenes of her sickness, baptism, death and burial, made a deep impression

on his mind. For some days, he was perfectly sober, and seemed fully determined on reformation. "*There were those around who dreaded such a result.* Several dinner parties were made for the purpose of alluring him to his former vice; but, aware of the design, he declined attending. At length all other devices failing, a little more than a week after his mother's death, he was invited on board a ship, to view some beautiful specimens of goods. Refreshments were offered, but he refused to taste the liquors presented. Finally a bottle of cherry brandy was produced, such as he had never seen, and *he was told that it would not intoxicate.* He tasted; tasted again; requested a bottle to carry on shore, and, at sunset, was found by Mr. Ellis, and the other brethren, in the front of his tent, the principal figure in a drunken revel. In a tone of self-condemnation, he exclaimed, "Why do you come here? You are good men; you are my friends, but this is the place of the devil, and it is not well for you to stay here." They went on their way to attend evening prayer with the assembled chiefs at the dwelling of Kaahumana, and, as they went, they saw Kua Kini, a chief, seated in the open air in the midst of a crowd. Before him one of the foreigners was on his knees, offering a mock prayer, in imitation of a missionary; while another was writing on a slate for his perusal, some of the vilest words in the English language." This king afterwards visited England, with his wife and some attendants, and both died there.

The cause of civilization and Christianity advanced. Parties began to request Christian marriage, and it soon became almost universal. War, in one instance occurring, the conquering chief used his influence to diminish the effusion of blood, and, having taken his enemy captive, had him kept as a prisoner at large, and treated with kindness.

One of the lads who had been educated in America, invited a deacon of a native church in the Society Islands to visit them. The Rev. Mr. Ellis, of the L. M. S. accompanied him, and spent about two years labouring on the islands. His aid was most timely, efficient, and highly appreciated. The natives who accompanied him were very useful.

The schools flourished, the regents who had been left in charge of the islands at the time king Riho Riho visited England, declared their resolution to receive instruction themselves, to observe the Sabbath, worship God, obey His law, and have their people taught. The people in various parts of the islands were ordered by the rulers to build school-houses, and receive instruction. There was an improvement in morals. Thousands habitually attended Divine worship. Most of the highest chiefs themselves showed gratifying evidence of piety, and interesting individual instances were found among the common people. A company was incidentally discovered who practised secret and family prayer. It was proclaimed by herald to the people by the command of the regents, 1st. There shall be no murder, referring especially to infanticide. 2d. There shall be no drunkenness, no boxing, no fighting. 3d. There shall be no theft. 4th. All the people must regard the Sabbath. 5th. When schools are established, all the people must learn.

In 1825, the missionaries expressed themselves astonished at the progress religion was making on the islands. The places of worship, both public and social, were thronged by deeply interested hearers. "The decency and order of their behaviour," says Rev. C. Stewart, "the motionless posture, the fixed eye, and flowing tears, as they hung on the lips of the speaker, as if to catch the words of eternal life, must have touched the sensibility of the man, while they would have melted the heart of the Christian."

The houses of the missions were hourly visited by persons inquiring what they must do to be saved.

In 1825, and subsequent years, the lives of the missionaries were repeatedly threatened by armed foreigners, because it was supposed they dictated the laws which the regent and chiefs had, of their own free-will, promulgated for the suppression of immorality. Threats were also used toward the chief authorities to obtain the abrogation of *one* of the laws, and they were partially, but not permanently successful.

The Sabbath congregations at some of the stations increased to from 2,000 to 5,000 each.

In 1827, 23 persons, on giving evidence of regeneration by the Holy Spirit, had been received to the churches on the different islands. Thousands were known to be in the habit of private and family prayer. Several chiefs died in the faith, exhorting their subjects to adhere to the religion of Christ, and keep the law of God. The morals and customs of the people improved. Decent buildings for worship had been erected, *chiefly by the natives themselves*, in every considerable village on Maui, and in many villages on the other islands. A peculiar feature of the schools was, that most of the scholars were adults. It is mentioned in an account of one tour for the inspection of the schools, that, of 12,000 scholars on four of the islands, but one-fifth were under 14 years of age. Some were 60 years old, and one, the wife of Kaliopu, who was king when Captain Cook discovered the islands, learned to read at the age of 80.

In the year 1828, religious instruction seemed to be taking a deeper hold in many parts of the islands than ever before.

The houses of the missionaries began to be daily thronged by those who sought the way of salvation. On one island more than 1,000 persons regularly attended prayer meetings, and professed to be seeking the salvation of their souls. On another island there were 20 places where stated meetings were held for prayer and instruction. Many gave evidence of having passed from death unto life.

Great caution seems to have been used in receiving them as members of the visible church. Many are said, at the time of admission, to have given for a year, and some for a much longer time, satisfactory evidence of piety. And at one station, it was a rule to admit none who had not been candidates two years.

The same indications of the presence and power of the Holy Spirit in convincing of sin, and leading to the cross of Christ, were continued in greater or less degree, through the three succeeding years.

In 1829, the number of communicants in connection with the five churches in the different districts was 185, and 39 others had been propounded for admission.

Intemperance had been an overwhelming calamity to the nation. There had been general laws against the existence of tippling shops, but during this year the Governor of Honolulu, a principal seaport, established an armed police to enforce obedience to this and other laws. Various efforts were made at this time to evade the laws which prohibited the *sale* of ardent spirits, by pretending to *sell coffee*, and *give away rum*, and similar devices; but all such attempts were vain. A foreigner said, "They do not prohibit these things in England and America." Raahumanu replied, "we do not rule there; but these islands are ours, and we wish to obey the word of God." Some begged the privilege of selling ardent spirits to foreigners only, but Kuakini would make no such exceptions. "To horses, cattle, and hogs," said he, "you may sell rum, but to *real men*, you must not, on these shores."

A National Temperance Society was formed the same year, and 1,000 names immediately subscribed.

In 1831, the number of persons including children, who were learning to read, was estimated at 52,882, of whom about one-third were able to read with a good degree of ease. In June, 1832, the whole number who had been admitted to the churches from the beginning was 577. Of these about one in 100 had been excommunicated, and about four in 100 had died in hope.

Hitherto in the providence of God, the prophecy, "Kings shall be thy nursing fathers, and queens thy nursing mothers," had been strikingly fulfilled in the islands. To a remarkable extent the higher chiefs and regents had favoured the labours of the missionaries, and the influence of their example and counsel was great in inducing the people to learn to read, and to attend the Sabbath worship. But now a change took place in this respect. The young king became disaffected, and set an example of dissipation, and in effect rescinded some of the laws which had been previously enforced. The effect was seen in the greatly diminished attendance on Divine worship, and at the schools.

The mission seem to have met these reverses not only with submission, but with the feeling that it was an import-

ant and desirable means of sifting and proving the church, and those who expressed a wish to join it. Says the "History," "the result was as favourable as could have been expected. The additions to the church this year were 64. The whole number of native members in July was 670. In July of the next year, only seven had been excommunicated from the commencement of the mission, and 27 were temporarily suspended from church fellowship. The higher chiefs generally kept on their christian course. The means of intoxication were nearly excluded from all the islands except Oahu. Kuakini, who had returned to his former home, visited every part of Hawaii, to repress disorders, punish crime, and promote good morals. Strenuous efforts were made to resuscitate the schools, and with moderate success." The work advanced quietly during the three or four succeeding years; numbers were each year added to the church, usually those who had long expressed a desire to do so, and given evidence of piety. In 1837 the "History" says, "The strength of religious principle among the people, and their preparation to act from their own convictions of duty, were more manifest than ever before, and the progress of knowledge and piety advanced with greater firmness and strength. The schools improved. To a considerable extent, the people contributed to the support of schools of their own accord, and not as formerly, at the command of the chiefs. Improvements in the outward signs of civilization, which are important means of its advancement, were manifest, and were increasing. Protracted meetings, conducted with special vigilance against every thing that could be food for a self-righteous spirit, were found well adapted to the character of this people. They were held at nine or ten of the stations, and at some of them repeatedly, with decidedly beneficial results. At nearly all the stations, the effect of preaching seems to have been greater than usual through nearly the whole year. In November another protracted meeting was held at Hilo and Puna. And finally, in December, and especially on the Sabbath, which was the last day of the year, general awakening showed itself at Honolulu. The glories of the next year had already begun to dawn upon the islands."

We have now brought down the narrative of this interesting mission to the commencement of a glorious work of Divine grace which extended throughout the islands, and continued during the years 1837, 1838, and 1839. As the present article is sufficiently long, the account of that revival, as well as of the measures used by the Papists to introduce Popery among that people, must be deferred to a future number.

(To be continued.)

REVIEW.

*"BIOGRAPHY AND POETICAL REMAINS OF THE LATE MARGARET
M. DAVIDSON, BY WASHINGTON IRVING."*

BY A LADY.

(Concluded from page 88.)

"ON one occasion, while perusing Loekhart's Life of Scott with great interest, her mother ventured to sound her feelings upon the subject of literary fame, and asked her whether she had no ambition to have her name go down to posterity. She took her mother's hand with enthusiasm, kissed her cheek, and retiring to the other room, in *less than an hour* returned with the following lines."

There are 20 stanzas, all of equal interest, we can quote but a part.

"A few short years will roll along,
Of mingled joy and pain,
Then shall I pass—a broken tone !
An echo of a strain !
Then shall I fade away from life,
Like cloud-tints from the sky,
When the breeze sweeps their surface o'er
And they are lost for aye.
The soul may look, with fervent hope,
To worlds of future bliss ;
But oh how saddening to the heart
To be forgot in this !
* * * * *

Could we not view the darksome grave
 With calmer, steadier eye,
 If conscious that a world's regret,
 Would seek us where we lie ?

Faith points, with mild, confiding glance,
 To realms of bliss above,
 Where peace, and joy, and justice reign,
 And never-dying love ;

But still our earthly feelings cling
 Around this bounded spot ;—
 There is a something burns within
 Which will not be forgot.

It cares not for a gorgeous hearse,
 For waving torch and plume ;
 For pealing hymn, funereal verse,
 Or richly sculptured tomb.

But it would live undimm'd and fresh,
 When flickering life departs ;
 Would find a pure and honour'd grave,
 Embalm'd in kindred hearts.

Oh it is vain, and worse than vain,
 To dwell on thoughts like these ;
 / a frail child, whose feeble frame
 Already knows disease !

Away, away, presumptuous thought !
 I will not dwell on thee !
 For what, alas ! am I to fame,
 And what is fame to me ?

Let all these wild and longing thoughts
 With the dying year expire,
 And I will nurse within my breast
 A purer, holier fire.

Yes, I will seek my mind to win
 From all these dreams of strife,
 And toil to write my name within
 The glorious book of life.

“On Christmas morning,” says her mother, “she woke with the first sound of the old house clock striking the hour of five, and twining her arms round my neck (for during the winter she shared my bed) and kissing me again and again, exclaimed,

‘Wake, mother, wake to youthful glee,
 The golden sun is dawning ;’

then slipping a piece of paper into my hand, she sprang out of bed, and danced about the carpet, her kitten in her arms, with all the sportive glee of childhood. When I gazed upon her young face, so bright, so animated, and beautiful, beaming with innocence and love, and

thought that perhaps this was the last anniversary of her Saviour's birth she might spend on earth, I could not suppress my emotions : I caught her to my bosom in an agony of tenderness, while she, all unconscious of the nature of my feelings, returned my caresses with playful fondness. The following verses were contained in the above mentioned paper :—We select,

Wake, mother, wake to hope and glee,
The golden sun is dawning !
Wake, mother, wake and hail with me
This happy Christmas morning !

'Tis a joyous hour of mirth and love,
And my heart is overflowing !
Come, let us raise our thoughts above,
While pure, and fresh, and glowing.

It comes when all around is dark,
'Tis meet it so should be,
For its joy is the joy of the happy heart,
The spirit's jubilee.

It does not need the bloom of spring,
Or summer's light and gladness,
For love has spread her beaming wing
O'er winter's brow of sadness.

'Twas thus He came, beneath a cloud
His spirit's light concealing,
No crown of earth, no kingly robe
His heavenly power revealing."

On the last day of the year 1827, she requested her mother to sit up with her that evening till after 12 o'clock, saying she wished "to bid farewell to the present, and to welcome the coming year."

After the family retired, writes Mrs. Davidson,

"She was serious, but not sad, and as if she had nothing more than usual on her mind, took some light sewing in her hand, and so interested me by her conversation, that I scarcely noticed the flight of time.

"At half-past eleven she handed me a book, pointing to some interesting article to amuse me, then took her seat at the writing-table, and composed the piece on the departure of the old year 1837, and the commencement of the new one 1838. When she had finished the Farewell, except the last verse, it wanted a few minutes of twelve. She rested her hands in silence upon the table, apparently absorbed in meditation. The clock struck—a sort of deep thought passed over her expressive face—she remained

solemn and silent until the last tone had ceased to vibrate, when she again resumed her pen and wrote, 'The bell! it hath ceased, &c.' When the clock struck, I arose from my seat and stood leaning over the back of her chair, with a mind deeply solemnized by a scene so new and interesting. The words flowed rapidly from her pen, without haste or confusion, and at one o'clock we were quietly in bed."

The piece contains 19 stanzas. It bounds lightly on, glittering with gems of fancy and casting up treasures of pleasing thought, as though an exhaustless fountain had burst forth.

We quote almost at random.

"Thou art passing away to the mighty past,
Where thy countless brethren sleep,
Till the great Archangel's trumpet blast,
Shall waken land and deep.

Oh the lovely and beautiful things that lie
On thy cold and motionless breast!
Oh the tears, the rejoicings, the smiles, the sighs,
Departing with thee to their rest.

Thou hast folded thy pinions, thy race is complete,
And fulfill'd the Creator's behest,
Then, adieu to thee, year of our sorrows and joys,
And peaceful and long be thy rest.

Farewell! for thy truth-written record is full,
And the page weeps, for sorrow and crime;
Farewell! for the leaf hath shut down on the past,
And conceal'd the dark annals of time.

The bell! it hath ceased with its iron tongue
To sing on the startled ear,
The dirge o'er the grave of the lost one is rung,
All hail to the new-born year!

All hail to the new-born year,
To the child of hope and fear!
He comes on his car of state,
And weaves our web of fate,
And he opens his robe, to receive us all,
And we live or die, and we rise or fall,
In the arms of the new-born year!

We will dream our dreams of joy,
Ah! fear! why darken the scene?
Why sprinkle that ominous tear,
My beautiful visions between.

Ah! leave me to fancy, to hope,
For grief will too quickly be here,
Ah! leave me to shadow forth figures of light,
In the mystical robe of the year.

'Tis true, they may never assume
The substance of pleasure—the real—
But believe me our purest of joy,
Consists in the vague—the ideal."

The rapidity with which this and the piece, "To die and be forgotten," not to speak of others, were written, is, considering the amount of thought and the beauties of expression contained in them; truly astonishing.

The next day she came to her mother in much perplexity, seeking advice in the selection of a subject for a poem. To the suggestion that she should choose a theme from the Old Testament narratives, she replied, after some examination, "I am now trying my wings. I will take a lighter subject at first; if I succeed, I will then write a more perfect poem, founded on Scripture history." She took as a theme, a prose tale, but soon threw it aside, finding it irksome to adapt her own fancies to the plan of another.

"After some further effort," says Mrs. Davidson, "she came to me out of spirits and in tears. 'Mother,' said she, 'I must give it up after all.' I asked the reason, and remarked, that as she had already so many labours upon her hands, and was still feeble, it might be the wisest course. 'Oh mother,' said she, 'that is not the reason; my head and my heart are full: poetic images are crowding upon my brain, but every subject has been monopolized: "there is nothing new under the sun."' I said, 'my daughter, that others have written upon a subject is not an objection. The most eminent writers do not always choose what is new!' 'Mother, dear mother, what can I say upon a theme which has been touched by the greatest men of this or some other age? I, a mere child; it is absurd in me to think of it.' She dropped beside me on the sofa, laid her head upon my bosom, and sobbed violently."

Encouraged at length by Mrs. Davidson's suggestions, she commenced 'Lenore,' a poem in two cantos, which she completed just before her 15th birth-day. It is the longest and most finished of her compositions, and exhibits much of inventive and descriptive talent.

She had been confined during the winter to her room in a graduated temperature, as the only way of guarding her frail life from the inclemencies of the season.

"She watched," says her mother, "the putting forth of the tender grass and the young blossom as the period which was to liberate her from captivity."

In a letter to a cousin, she says,

"All hail to spring, the bright, the blooming, renovating spring! Oh! I am so happy. I feel a lightness at my heart, and a vigour in my frame that I have rarely felt. If I speak, my voice forms itself into a laugh. If I look forward, every thing seems bright before me."

The biographer says,

"It was during the same exuberance of happy feeling with the delusive idea of confirmed health, and the anticipation of bright enjoyments, that she broke forth like a bird into the following strain of melody."

We extract a few verses.

"Oh, my bosom is throbbing with joy,
With a rapture I cannot express;
From within and without I am blest,
And the world, like myself, I would bless.

All nature looks fair to my eye,
From beneath and around and above,
Hope smiles in the clear azure sky,
And the broad earth is glowing with love.

I stand on the threshold of life,
On the shore of its wide rolling sea,
I have heard of its storms and its strife,
But all things are tranquil to me.

* * * * *

But oh, there's a fountain of joy,
More rich than a kingdom beside,
It is holy—death cannot destroy
The flow of its heavenly tide.

'Tis the love that is gushing within,
It would bathe the whole world in its light;
The cold stream of time shall not quench it,
The dark frown of wo shall not blight."

* * * * *

Her anticipations of returning health with the opening spring were not realized. Her mother says,

"The moment that she began to take exercise in the open air, I again heard with agony the prophetic cough. I felt that all was over!"

The following are extracted from "lines written after she herself began to fear that her disease was past remedy."

"I once thought life was beautiful,
I once thought life was fair,
Nor deem'd that all its light could fade,
And leave but darkness there.

Yes, life—'twas all a dream—but now
 I see thee as thou art ;
 I see how light a thing can shade
 The sunshine of the heart.

Now fade the dreams which bound my soul
 As with the charms of truth !
 Oh that those dreams had stay'd awhile,
 To vanish with my youth !"

The biography contains many touching incidents and various pleasing illustrations of Margaret's character, to which we have not space to allude. Especially is it deeply affecting to trace her feelings, from the time she admitted the probability that her days were numbered, until the hour when she yielded her confiding spirit into the hands of Him who died to redeem it.

The following, from a letter of her mother, written after her decease, expresses as clearly as can be done in few words, the exercises of her mind during the last two or three months of her life on earth.

"When assured that all the tender and endearing ties that bound her to earth were about to be severed, when she saw that life and all its bright visions were fading from her eyes—that she was standing at the entrance of the dark valley which must be traversed in her way to the eternal world, the struggle was great, but brief—she caught the hem of her Saviour's robe and meekly bowed to the mandate of her God.

"She expressed her firm belief in the divinity of Christ. The perfections of His character, its beauty and holiness excited her admiration, while the benevolence which prompted the sacrifice of Himself to save a lost world, filled her with the most enthusiastic gratitude. It was a source of regret that so much of her time had been spent in light reading, and that her writings had not been of a more decidedly religious character. She felt that she had trifled with the gifts of Providence, and her self-condemnation and grief were truly affecting."

Several fragments derive a peculiar interest from having been written in pencil, under such debility, and with so tremulous a hand, that they could be decyphered only with the aid of a magnifying glass. They "appear to be the breathings of her soul during the last few weeks of life."

We select a few lines.

"Consumption ! child of wo, thy blighting breath
 Marks all that's fair and lovely for thine own,
 And, sweeping o'er the silver chords of life,
 Blends all their music in one death-like tone.

SABBATH EVE.

'Tis a sabbath eve, and the longing soul
 Is charm'd by its quiet and gentle control
 From each wayward and wandering thought,
 And it longs from each meaner affection to move,
 And it soareth the troubles of earth above
 To bathe in that fountain of light and love,
 Whence our purest enjoyments are caught."

The following memorandum made by her mother three weeks before her departure, is of too moving interest to be omitted.

"I found her in the parlor, where, as I before observed, she spent a portion of her time in retirement. I saw that she had been much agitated and seemed weary. I seated myself by her and rested her head on my bosom, while I gently pressed my hand upon her throbbing temples to soothe the agitation of her nerves. She kissed me again and again, and seemed as if she feared to trust her voice to speak lest her feelings should overcome her. As I returned her caresses, she silently put a folded paper in my hand. I began to open it, when she gently laid her hand on mine, and said in a low tremulous tone, 'Not now, dear mother!' I then led her back to her room, placed her upon the sofa, and retired to examine the paper. From the lines which the paper contained, we extract the following,

Oh Mother, would the power were mine,
 To wake the strain thou lov'st to hear,
 And breathe each trembling new-born thought,
 Within thy fondly listening ear.

* * * *

No song, no echo can I win,
 The sparkling fount hath died within,
 The torch of earthly hope burns dim,
 And fancy spreads her wings no more;
 And oh, how vain and trivial seem
 The pleasures that I prized before.

* * * *

I said that hope had pass'd from earth,
 'Twas but to fold her wings in heaven,
 To whisper of the soul's new birth,
 Of sinners sav'd and sins forgiven.

* * * *

When God shall guide my soul above,
 By the soft cords of heavenly love,
 When the vain cares of earth depart,
 And tuneful voices swell my heart,
 Then shall each word, each note I raise,
 Burst forth in pealing hymns of praise,
 And all not offered at His shrine,
 Dear mother, I will place on thine."

"It was the last piece she ever wrote, except a parody of four lines of the hymn, 'I would not live away.'

"A week before her departure, she desired that the sacrament of the Lord's Supper might be administered to her. 'Mother,' said she, 'I do not desire it because I feel worthy to receive it, I feel myself a sinner, but I desire to manifest my faith in Christ by receiving an ordinance instituted by Himself but a short time before His crucifixion.'

"On Saturday morning I asked her if I should read to her; she said yes, she would like to have me read a part of the Gospel of John. I did so, and then said, 'my dear Margaret, you look sweetly composed this morning, I trust all is peace within your heart.' 'Yes mother, all is peace, sweet peace. I feel that I can do nothing for myself. I have cast my burden upon Christ.' I asked if she could rest her hopes there in perfect confidence. 'Yes,' she replied, 'Jesus will not fail me, I can trust Him.'"

The closing scene is depicted by her mother. On Sunday morning, between three and four o'clock,

"Mrs. H. came and said, Margaret has asked for her mother. I flew—she held the bottle of ether in her own hand, and pointed to her breast. I poured it on her head and chest. She revived. 'I am better now,' said she, 'Mother, you tremble, you are cold; put on your clothes.' I stepped to the fire, and threw on a wrapper, when she stretched out both her arms, and exclaimed, 'Mother, take me in your arms.' I raised her, and seating myself on the bed, passed my arms around her waist; her head dropped upon my bosom and her expressive eyes were raised to mine. That look I shall never forget; it said, 'Tell me, mother, is this death?' I answered the appeal as if she had spoken. I laid my hand upon her white brow, a cold dew had gathered there—I spoke, 'Yes, my beloved, it is almost finished; you will soon be with Jesus.' She gave one more look, two or three short fluttering breaths, and all was over—her spirit was with its God—not a struggle or groan preceded her departure..... Her father and myself were alone. Her sabbath commenced in heaven. Ours was opened in deep, deep anguish."

"She departed this life on the 25th of November, 1838, aged fifteen years and eight months; her earthly remains repose in the grave-yard of the village of Saratoga.

"Papers found after her decease contained," says her mother, "the results of self-examination from a very early period of life, until within a few days of its close. They display a degree of self-knowledge and humility, and a depth of contrition, which could only emanate from a heart chastened and subdued by the power of Divine grace."

We grieve when minds so richly endowed, and hearts adorned with such pure and beautiful sympathies, are but shown to earth, then by an inscrutable but all-wise Providence, snatched away. We feel the more regret when with such gifts was manifested a disposition to "nurse the flame to grace God's holy shrine."

Yet this circumstance, while it enhances the loss of those who remain, sheds a consolatory light on the mournful event. "To use one of her own exquisite expressions," says the biographer, "she was 'a spirit of heaven, fettered by the strong affections of earth,'" and there are cheering grounds of confidence that that spirit, now set free, has gone, through the death of the adorable Redeemer, to share that exalted enjoyment after which she so ardently aspired.

That "Poets are such by nature"—"it is a gift"—"it is idle seeking what is not bestowed"—are sentiments often expressed.

A careful observation of the particulars of Margaret's early history confirms our conviction that much more than is usually supposed of preternatural attainment is the result of early and often unmarked influences and circumstances.

It is apparent in the narrative, that the mind of Margaret's mother possessed in a high degree the attributes of a poetic one.

In infancy an impassioned poet was her fond sister, she was gazed on with a poet's ardour, caressed with a poet's tenderness. A poet's image was the first which left its impress on her infant memory. It is said "her sister's death made a strong impression on her," though at the time but two and a half years old; and when her mother says, "she already understood and appreciated Lucretia's character," it is evident that that appreciation was not innate. The warm attachment with which Lucretia had inspired her, led her to listen to the voices of those who named her, those who lingered round her corpse, those who consoled with her afflicted mother. Each friend who took her in his arms, spoke to her captivated ear of the character and powers of her late poet sister. While Lucretia lived, she had read her worth in inspiring lines, in a mother's smiles of gratulation and pleasure, and now that she was dead, she read it in a mother's deep-wrung tears.

When that mother could speak through her tears, she told with a mother's and a poet's feeling, of all that was lovely, all that was high in her lamented child. "She loved," writes her mother, "to sit hour after hour on a cushion at my feet, her little arms resting upon my lap, and her full dark eyes fixed upon mine, listening to anecdotes of her sister's life, and details of the events which preceded her death, often exclaiming, while her face beamed with mingled emotions, "oh! mamma, I will try to fill her place, oh! teach me to be like her."

Other than a poet child might have been charmed for hours by the strains which such a mother would pour, and the emotions which would beam from her eye kindled by such a theme. Children will usually listen as long as a friend will continue to narrate with interest, and their minds, it is well known, receive most vivid and lasting impressions from these means.

Again we are told "*much of Mrs. D.'s time was now devoted to her daily instruction,*"—also "*her lessons were entirely oral.*" The biographer remarks,

"This maternal instruction, while it kept her apart from the world and fostered a singular purity and innocence of thought, contributed greatly to enhance her imaginative powers, for the mother partook largely of the poetical temperament of the child; it was in fact one poetical spirit ministering to another."

At a later period, when deeply engaged in reading and in writing, her mother's oral instructions afforded her a favourite recreation, as the following instance illustrates. Her mother writes,

"During its progress, (the poem *Lenore*) when fatigued with writing, she would take her kitten and recline upon the sofa, asking me to relate to her some of the scenes of the last war. Accordingly I would wile away our solitude by relating anecdotes of that period."

Her early home is described as picturesque and fitted to awaken and foster perceptions of the beauty of natural scenery.

Nurtured amid such scenes by such a hand, and in cir-

cumstances so conducive to the result, one might almost say, "could she be other than a poet?"

There was however another influence which conduced to make her *such* a poet. The biographer, early in the memoir, remarks,

"There is nothing more truly poetical than religion when properly inculcated, and it will be found that this early piety thus amiably instilled, had the happiest effect upon her throughout life; elevating and ennobling her genius, lifting her above every thing gross and sordid, attuning her thoughts to pure and lofty themes; heightening rather than impairing her enjoyments, and at all times giving an ethereal lightness to her spirit."

What a combination of delightful and inspiring influences.

Undesirable though we admit it to be, that society should be made up of such precocious and ethereal beings as Margaret, yet could such means as her mother employed be brought to bear on multitudes of more common minds, how desirable would be the result! Could Christian education, aided by the purifying Spirit, thus beginning in the cradle, mould by looks and tones the infant heart,—thus laying hold of the mind in its first opening bud, train it to twine around and ascend by those objects which God has formed to charm and elevate it,—thus meeting the unfledged fancy before it learns to stray, and, presenting to it images of mental and moral loveliness, win it to follow where they lead, how exalted and beautiful would be the characters so formed!

If poetry* and music were more cultivated, not for fashion's sake, or in conformity to a vitiated popular taste, but from a just estimate of their power to sooth and charm, would they not aid to quell the thirst for applause, the grasping at wealth, the craving of unnatural excitement, which lead selfish man in his eager pursuit to tread heedless on the interests of others?

Are not these the handmaids of religion? Did not the Divine Author of the Bible consecrate them to her service? Has she then cast them away because they have served

* We mean not the art of making poetry, but poetic sympathies, the susceptibility to pleasure from the beautiful, the good, the pure, the simple, and the elevated.

other masters? Let her recal them, and clothe them in pure robes, and they in turn shall aid in winning to her arms, hearts now unconscious of her worth.

How often does the sacred word invite, and lead us on, to the contemplation of the works of God's creative hand; how often does it read to us lessons from nature, how full are all its records, of poetic illustration and description.

The glowing drapery of the morning sky, the rich robes that enfold the forest forms, the delicate hues which adorn the clustering flowers, the varied adaptations of insect life, are thought by some unworthy their regard, too insignificant to engross a moment of their leisure. Yet the Divine Maker thought it not beneath His power to bathe the clouds in that gorgeous colouring; He stooped to devise and execute that sumptuous covering of leaves; His taste designed; His hand wrought, undisdaining, those fair blossoms; His kind invention planned the sphere of instinct and enjoyment, for each ephemeral creature. "Whatsoever things are pure, whatsoever things are lovely, think on these things."

It seems a natural and pardonable craving of the enlightened mind, the wish to see man in his pristine state, *i. e.* in that state which we conceive must have been his before the fall. Called, as we infer from the Scripture narrative, to perform such an amount of labour as was necessary to preserve his physical frame in a healthful state, and to induce the most elastic and buoyant condition of the animal spirits, he still was blessed with leisure and inclination to give his free, pure mind to the study of God in His works. Not to the study merely of that ample volume, but to the enjoyment, the delighted, enraptured contemplation of His inimitable handiwork.

All that we meet of lofty intelligence, of brilliant fancy, of poetic fire, seem but shadowings of those endowments which would have been the portion of every human mind, had not sin robbed it of its godlike heritage,—had not man's intellect turned away from the sources which alone could nourish its strength, feed its fires, healthfully and vigorously stimulate its energies,—had not the mind, partly from stern ne-

cessity, partly through the "many inventions" which man hath found out, and partly from its own sluggishness, been degraded from its supremacy to an extreme and ignoble subserviency to the body.

Remarkable instances of early piety are hailed as harbingers of the promised day of advancement and glory, when "the child shall die an hundred years old;" and may not such instances as the one before us, of infantile genius, also be looked upon as pledges of the same "scenes surpassing fable?" Are they not at least gratifying indications of the fact, that the nobler capacities of the mind are not lost, only buried, and capable of a glorious resuscitation?

Religious Intelligence.

REVIEW.

THE FIFTEENTH REPORT OF THE MADRAS DISTRICT COMMITTEE IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY. 121pp. 1841-42.

It is the avowed object of this Society to evangelize the heathen through the medium of their own language. Its agents, therefore, having acquired a competent knowledge of the language, declare at once to the heathen "the unsearchable riches of Christ," in the hope, that by the work of the Spirit and the instrumentality of the word of God, settled congregations will be gathered, souls will be saved, churches formed, and an indigenous ministry raised up, to carry on without foreign aid the work which has been begun.

We first examined the Report before us, with a view to ascertain the strength and character of the native churches. We were pleased with the statements made on this subject, because of the obvious benefits which result from Christian communion. The heathen have fellowship with each other, they encourage and strengthen each other in wickedness, they popularize their super-

stitutions, and have lately imitated Christians in the manner of conducting their mischievous assemblies. Christians must have fellowship with each other. As *individuals* they cannot stand before the heathen, as *churches* they *may*, and *must*. Besides, the people are too many to be addressed singly, they must be addressed in groups, if possible in crowds. Further, when brought together in churches, they have a mutual oversight of each other, each member working on his neighbour as a check to prevent sin, and as a stimulus to the practice of holiness. This is important, especially in India, where the difference between the missionary and his people, as to mind and habits, is such, that much less of pastoral watchfulness can be exercised than in our own country. Thus impressed with the importance of Christian churches among the heathen, we were glad to find so many churches and members; the more so, as we believe the missionaries whose labours are reported, consider some evidence of a change of heart as indispensable to Christian communion.

We subjoin a list of churches with the largest number of communicants.

Madras, - - - -	40 to 60	Coimbatore, - - - -	23
Bellary, - - - -	45	Salem, - - - -	30
Bangalore, (Tamil) - -	31		

Here then we have something to encourage us. That there should be Christian churches at all among the heathen is an interesting fact, and that these churches should be formed on the Scripture model of a discriminating admission, supplies satisfactory proof that the work of evangelizing the heathen has to some extent been sanctioned by the blessing of God. May "a little one become a thousand, and a small one a strong nation."

The statements made respecting the *character* of the Native Christians are, for the most part, encouraging. Mr. Nimmo, of Combaconum, writes thus—

"The church formed here continues in a healthy state. We have had during the year a few additions to our number, many more are willing to join us, but whilst on the one hand, I would avoid discouraging true believers, I would also on the other hand, avoid encouraging all unworthy persons: Better have a small band of sincere Christians, than a large body of men, who having only the form of godliness, deny its power in their heart and life. The Christians here in general, give me satisfaction, and their attendance on the various means of grace has been upon the whole pretty regular."

With reference to the Native church at Coimbatore, the missionaries thus speak,

"It affords unspeakable pleasure in bearing witness to the highly consistent conduct of all; not only has no instance of discipline been called for, but many are evidently increasing in grace and love."

There are other statements made of a less satisfactory kind. Mr. Campbell speaking of the Native Christian church at Mysore, says,

"The number of members in church fellowship is still very small, namely, six; and even of this small number I wish I could speak with more confidence. They are all comparatively only children in knowledge and Christian attainments, and of some of them I stand in doubt."

The missionaries of Bellary say,

"There are few missionaries who are not alternately exercised with hopes and fears. At the commencement of the present year, and at a more subsequent period, occurrences of such a painful nature took place in the Native church, as to create the apprehension that vital piety was greatly on the decline, and would soon degenerate into the mere 'form of godliness.' An opportunity was taken to state to the church the ground of these fears, and to exhort to greater watchfulness and prayer. God has been pleased to grant us the 'oil of joy for mourning, and the garment of praise for the spirit of heaviness;' the church has been greatly revived, and eight new members have been added to their number."

We rejoice in the fact that the foundation of a spiritual house to the glory of God is already laid, though the materials are not such as we would wish to see, and the building does not rise to the extent of our expectations. It was long before the early Christians were recovered from their heathenish and Jewish propensities—the Apostle was "afraid of them, lest he had bestowed upon them labour in vain"—they "observed days, and months, and times, and years"—we find exhortations made to them, which would appear strange if addressed to Christians of longer standing, and with greater advantages, such as "Lie not one to another"—"let him that stole, steal no more"—"that no man *go beyond and defraud* his brother," with many others;—but notwithstanding all the discouragements which the apostles met with, they persevered in their work of faith and labour of love, and their success was astonishing. The Native Christian churches will, for a long time to come, make large demands on the patience of the devoted missionary, but we cannot for a moment doubt they will abundantly reward all the pains bestowed upon them, and in the end fulfil the expectations and answer the prayers of those who, according to apostolic precept, "preach the word, are instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

After looking at the state of the Native churches, we were anxious to learn what efforts were made, *to raise up a Native ministry*. From the report of the Bangalore Seminary, it appears that eight students, after a probationary course of six months, have been fully received as candidates for future labour in connection

with the mission. We are glad to find "they are not considered as candidates for the ministry, but the question in what precise capacity they are to be employed is to be the subject of future and mature consideration, after the candidate has been some time engaged in actual labour." The number may appear small, but this is sufficiently accounted for, from the principle laid down, "that none are eligible to become students, but such as are considered in the judgment of charity, decidedly pious men, and are seeking to be employed as teachers of Christianity, not from the mere desire of obtaining a livelihood, but with a view to the good of souls, and the glory of God." This rule conscientiously observed, must at present keep the number small, and we trust that an undue anxiety to swell the number of students, will not lead to the infringement of this safe principle. Better that the church should suffer from the want of preachers, than that she should be corrupted by the introduction of hirelings, who ask to "be put into one of the priest's offices, that they may eat a piece of bread."

We consider the arrangements of the seminary to be well adapted for the class of young men, who are likely to enter it. They are advanced in life, and are most of them married. As they have not had many educational advantages, it would be unwise to direct their attention to studies in which they are not likely to succeed; whilst on the other hand, it must do them good to bend their attention to systematic theology, and to lead them carefully through the word of God, unfolding its beauties, defining its doctrines, and showing its consistency with reason, its sympathy with conscience, its bearings, general and particular, on the best interests of man.

But we should like to see in connection with the seminary a better provision for the intellectual training of young men for the ministry. It is intimated in the Report *that other branches of study will be introduced* as opportunity occurs. This is necessary, not so much perhaps for the present class of students, as for those of greater capacity, who are likely to be introduced afterwards. A *thoroughly educated* ministry appears to be needed for India. We must have men who have been early trained to think and reason—men of cultivated minds, and habituated to public speaking—men who can draw the heathen out of their fastnesses of sophistry, and show them their *ignorance* as well as their *sin*. The present vernacular schools, though well adapted for the education of the mass, do not supply sufficient advantages for young men who are to be introduced to the important office of the Christian ministry. A higher school is needed, to supply a better system

of education than, judging from the Report, is now in existence. If this education is to be given through the medium of the vernaculars, it is admitted that at present there are few facilities, as there are comparatively few books prepared for the purpose. But may we not have books on history, mathematics, and general science, translated into the several Native languages? With these as instruments, the present system of education may be improved to an extent which we cannot now dare to expect. To accomplish this some missionaries must probably give themselves wholly to this important division of labour.* It is no easy work, nor will it be speedily accomplished, but we think it will amply reward any amount of labour bestowed upon it. Unless it be done, an effective ministry of any extent cannot be expected, (except through the medium of English) and European missionary labour must be continued for an indefinite time, at a great sacrifice of property and life.

The attention paid to education by this Society is the next subject which calls for remark. There are many schools, with a large number of scholars. We speak first of the *vernacular day schools*, which appear to be chiefly for boys. Most of these are under heathen masters, and seem intended to act as pioneers to prepare the way, and raise a platform for the future labours of the missionary. Their advantages are thus succinctly stated in the Bangalore Report. "They are the means of raising up a reading population—they raise up intelligent hearers of the Gospel—they are means of doing good to the parents—they are a medium of access to the people—a good deal of religious knowledge is hereby diffused; and the seed of the word of God sown in hearts most susceptible to impression." These are great advantages, and are to a certain extent realized. The school is a preaching house for the missionary, and the scholars form the nucleus of the congregation, whilst the school exercises must, in some measure, facilitate the entrance of truth into the mind. We wish we were able to add that in many cases the truth had been received in the love of it. We must be excused if we quote one instance of the usefulness of these schools. The quotation is from the Madras Report.

"The school at Kanankuranee has about 20 boys. The schoolmaster and his wife are the only Christians in the village, excepting a little boy about 10 years old, the son of the man who has received the schoolmaster and his family into his house. The evidences of simple piety in this little boy are such as to encourage the belief that he is a child of God. He was vicious, but he is now distinguished by the amiableness of his temper and

the correctness of his conduct, while he speaks with grateful affection of Christ having given His life-blood for his salvation. It would seem as if that God who blessed Obed-edom on account of the ark, were about to bless this heathen family on account of the Gospel which they have received into their house. The little boy, with affecting simplicity, said to the missionary who visited the village a few days since, 'Sir, my father said to me yesterday, if you become a Christian I will follow you.'

These schools must be judged of according to the amount of labour bestowed on them. If under European, or better Native superintendence we should expect more from them, but they are superintended by the best masters to be met with, under present circumstances; as vernacular education improves, better teachers will be raised up, and better schools will follow as a matter of course. In the mean time these schools must do good. They answer the object proposed, which is to facilitate the labours of the missionary; they serve to clear away the obstructing jungle with a view to future cultivation.

The Boarding and Orphan Schools are under missionary superintendence, and are more satisfactory in their results. Not merely is the jungle removed, there are marks of cultivation. The schools appear to be chiefly for girls, and are sheltered in a great degree from the blasting influence of heathenism, which like a death-wind, seems in a short time to destroy the labours of many years. Both boys and girls receive a careful, mental, and moral training, which must sooner or later be productive of spiritual results. Some of the girls from these schools, as wives, mothers, and schoolmistresses, are already becoming useful, and will be increasingly so; whilst the boys, with a better education than can at present be obtained in the vernacular schools, will be qualified for any situation in the world or in the church, for which they may be deemed eligible.

But whilst the education of the young, and the care of the Native churches, have made large demands on the time and strength of the missionaries, the heathen have had the Gospel preached to them, though we lament to say with little *visible* success. This is perhaps the least satisfactory part of missionary labour. In the education of the young, and in the regular ministrations of the sanctuary, it is permitted to see *some* change in the minds and morals of the people, but even this cannot be expected from an occasional visit. One person may sow whilst another is permitted to reap. But however discouraging to the missionary; it is an important department of labour. The visit of Jonah was blessed to the Ninevites, whilst the inhabitants of Capernaum perished, though favoured with the long residence of Christ; so it is

now, the *stated* hearer of the Gospel may be *hardened* under it, whilst the occasional hearer is sometimes convinced and saved. But whatever may be the result of the Gospel proclamation, it is our duty to publish it far and wide. The "Gospel of the kingdom is to be preached in all the world, for a witness unto all nations."

We conclude with some remarks respecting the *Press*. For the large number of religious publications in the Native languages, we are chiefly indebted to the agents of this and similar Societies. For though Bible and Tract Societies make liberal supplies of money for these purposes, these books are printed at mission presses, and prepared for the most part by the missionaries themselves. Through their instrumentality, many copies of the word of God, and other useful works, are in the hands of individuals who have no other means for learning the way of salvation. May we not hope that the Holy Spirit will sanction these holy efforts with His blessing. We believe He will. A spirit of inquiry is excited among the people which supplies a strong inducement to read. Many are able to read. It is very desirable that suitable books should be put into their hands. The labour put forth in this direction is valuable, and forms an important means of hastening the period, when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

OVERLAND RELIGIOUS INTELLIGENCE.

NEVER perhaps did any Mail arrive from England fraught with such an amount of religious intelligence as the last. In addition to the proceedings of the different religious societies held in London during the month of May, and of the principal of which we subjoin brief notices, we have detailed accounts of what has been going on in the bosom of the two national establishments of England and Scotland;—accounts which cannot be read without arresting the attention of the most thoughtless, and without exciting the hopes and fears of the Christian to their utmost pitch of intensity. We begin with the National Church of England.

SUSPENSION OF DR. PUSEY FROM PREACHING.

"At Oxford a vast sensation has been created by a sermon preached by Dr. Pusey, to a large congregation at Christ Church, in which he publicly, and without reserve, professed and taught the great fundamental doctrine of the Roman Catholic Church, namely, *Transubstantiation*. The text taken was that which describes the insti-

tution of the Lord's Supper by our Lord—Matthew xxvi. v. 26, 27, 28; compared with John vi. v. 54. Dr. Pusey took these texts in the literal sense. In the first part of his sermon, he adopted the precise line of argument employed by Dr. Wiseman, in his volume published in the year 1836, and which consisted of lectures delivered at the English College at Rome. Following Dr. Wiseman, Dr. Pusey maintained, that on consecrating the elements of bread and wine, a change took place, into the *mode* of which it was presumptuous to inquire, but which we were to regard as a wonderful mystery, that it should be bread and wine, and yet the *very* body and blood of Christ. In support of these statements, Dr. Pusey quoted the language of the *Council of Trent*, Session xiii. c. 3 and 4.

“The second part of the sermon was on the *Communication of the Remission of Sins*; and Dr. Pusey laboured to show, that the ‘Remission of Sins’ referred not only to the atonement on the cross, by the one offering of the body of Christ, but also to the celebration of the Lord's Supper; here again he quoted ‘*the Ancient Church*,’ as authority. This doctrine is also maintained in *Tract 90*, this *Tract* asserting—‘that there is nothing in the XXXI. Article against the mass in itself, or against its being an offering for the remission of sin when considered as a continuation of Christ's sacrifice.’—p. 63, first edition.

“Consistently with these views, Dr. Pusey, in practically applying his subject, spoke of the Lord's Supper as the means of continuing and maintaining the spiritual life imparted in baptism; and urged to more frequent communion, both on the part of ‘*the Holy*’ and of *Sinners*; the former, that they may enjoy an antepast of heaven; the latter, that they might peradventure obtain the remission of sins.

“Professor Pusey's sermon was delivered to the Vice Chancellor, who appointed a Board of Heresy to examine into the truth of the alleged charges. The members of the Board were—the Vice Chancellor; Dr. Faussett, Margaret Professor of Divinity; Dr. Ogilvie, Professor of Pastoral Theology; Dr. Hawkins, of Oriel College; Dr. Symons, Warder of Wadham; and the Rev. Dr. Jelf, Canon of Christ's Church; and it was said that the investigation had terminated in a complete vindication of Dr. Pusey, who has produced out of St. Cyprian the *ipsissima verba* of the passage which Dr. Faussett had accused of heresy. But the fact is, the Board has condemned the sermon, and suspended the Regius Professor of Hebrew from the office of preaching within the University for two years.

“Dr. Pusey has protested against this decision. He says that he had requested to be allowed a hearing, and that nothing has been

pointed out to him in his sermon contrary to the formularies of the church."—*London Mail*.

In the foregoing we have schism in the germ, or we should perhaps rather say—a secret fire at work, which if not counteracted, is likely soon to burst forth with the violence of a volcano, and to spread sterility and death all around.

In Scotland we behold a different manifestation; not of secret schism, but open separation; not of men remaining in an establishment to partake of its temporalities while undermining its foundations, but of men forsaking their livings, and many their home and people, from high *principle*—whether right or wrong in judgment—and leaving an establishment which they had loved and defended, in such numbers, as almost to threaten its existence.

The following details are selected from the local papers.

SECESSION FROM THE SCOTCH ESTABLISHMENT.

"On the 18th May, the Marquis of Bute, Lord High Commissioner, proceeded to the High Church; where the Rev. Dr. Welsh, Moderator of last General Assembly, preached from Romans xiv. verse 5, last clause. "Let every man be fully persuaded in his own mind." His sermon was concluded at half-past 2 o'clock, when his Grace proceeded to St. Andrew's Church to open the Assembly, and at a quarter to three the Moderator, Dr. Welsh, took the chair, and having then constituted the Assembly by prayer, said—According to the usual form of proceeding, this is the time to make up the roll; but in consequence of certain proceedings affecting our rights and privileges, and which proceedings have been sanctioned by Government and the Legislature, and more especially in respect that there has been an infringement on the liberties and constitution of the Church, so that we could not now constitute a court without a violation of the terms of the union between Church and State in this land, as now authoritatively declared, I must protest against our proceeding further. The reasons that have led me to this conclusion are fully set forth in the document which I hold in my hand, and which, with your permission, I shall now proceed to read.

"At half-past 3 o'clock Dr. Welsh finished the reading of the protest. He then immediately took up his hat, and he and his party left the Assembly-hall.

"Dr. Mearns proposed, that under the extraordinary circumstances that had occurred, Principal Haldane, of St. Andrew's, should, in the meantime, take the chair.—Principal Haldane then took the chair, and offered up prayer.

"Dr. Macfarlan, Principal of Glasgow College, was chosen moderator; and her Majesty's letter was read, appointing the Marquis of Bute, commissioner.

"On the 19th, a Select Committee was nominated to draw up an address in answer to the Queen's letter, which on the 20th reported a draft promising due attention to the matters suggested in the letter. Eight 'overtures' were presented for repeal of the Veto Act, one against it. The Committee on Disputed Commissions reported all commissions in which *quoad sacra* ministers had voted to be vitiated; but referred more difficult cases, such as the double return from Strathbogie, to the Assembly itself.

"On the 22d, Lord Bellhaven, having called attention to the Queen's letter, moved the following resolutions—'That it is the opinion of this house, that the act of Assembly of 1834, on the subject of Calls [the Veto Act,] should be rescinded; and that instructions be given to the Presbyteries of the Church to that effect.'

"That the act of Assembly of 1834-5, by which ministers of chapels of ease, &c. became members of this court, be rescinded. At the same time, this house, deeply impressed with the vast benefit thus obtained for the people of this country by the extension of the blessings of religious instruction by means of the services of *quoad sacra* ministers, and feeling most anxious that these great and useful services should be secured to the country on a proper and permanent basis, desire to express a sincere hope that measures will be taken to have the unendowed districts created legally and properly into parishes, and endowments granted to their ministers; and that a Select Committee be appointed to draw up a loyal and dutiful address to the Queen, praying that she would be graciously pleased to take the same into her most favourable consideration.'

"After a short discussion, the consideration of the second part of the resolutions was deferred for a day. Eventually, the original resolution was unanimously affirmed.

"The next thing considered was the Strathbogie double return, from the majority and minority of the Presbytery; with an overture to replace the deposed ministers. The following resolution upon it was carried—'That whereas there are upon the record of this house sentences passed in the years 1840 and 1841, against the Reverend Mr. Cowie, and others, ministers of Strathbogie; and whereas the said sentences were unjust, and were passed by the General Assembly in excess of jurisdiction; the General Assembly do therefore rescind the same, declaring them to be *ab initio* null and void; and declaring further, that the said Reverend W. Cowie and others are ministers of the Church of Scotland, and entitled to all the rights and privileges

belonging to them as such, as if the said sentences had never been pronounced; ratify their proceedings as members of the Presbytery of Strathbogie, and sustain the commissions in favour of Mr. Cowie and Mr. Thomson.'

"On 24th, Dr. Cook moved a resolution, declaring that ministers who had signed the protest read on the 18th had ceased to be members of the Church. The motion was affirmed. The house having joined in prayer, the churches and chapels of the ministers who had seceded were, by a solemn deed of the Assembly, declared vacant.

"Principal Lee read the draught of a pastoral address to the people of Scotland with reference to the present afflicting circumstances of the church, which is to be read from the pulpit of every place of worship connected with the establishment on the first Lord's day after a copy had been received. The Moderator then proceeded to deliver his address on the close of the Assembly. The Assembly adjourned."

FREE PRESBYTERIAN CHURCH.

In connection with the above very meagre sketch, it will be interesting to read the proceedings of what is henceforth to be called the Free Presbyterian Church, extracted from the *Edinburgh Witness*.

"Dr. Welsh, the Moderator, having constituted the Assembly in the usual manner, read the Protest which appeared in full in our paper, holding that the Church was coerced by the Civil Courts,—that they had assumed the whole jurisdiction of the Church,—that, as several of the Presbyteries of this Church had been prevented from electing their representatives, this could be no Free Assembly of the Church of Scotland. After the reading of this Protest, Dr. Welsh, followed by Dr. Chalmers, Dr. Gordon, Dr. P. M'Farlan, and the other protesting and adhering ministers and elders, immediately left the house, and marched in procession, amid the applause of the assembled multitude, to the large hall at Canonmills, which had been fitted up for their reception. Dr. Welsh having constituted the new Assembly, Dr. Chalmers was unanimously chosen Moderator. Mr. Pitcairn and Dr. Clason were chosen Clerks of Assembly.

"All the adhering ministers were declared members of Assembly. A Committee was appointed to consider the best means of effecting their complete separation from the Established Church. After the appointment of several other Committees, the first meeting of this eventful Assembly adjourned till the next day.

"On Friday, the Irish Deputation tabled their commission, and afterwards addressed the Assembly, approving of the course they had adopted, and recognising the Free Assembly as the General

Assembly of the Church of Scotland. On the motion of Dr. Welsh, the Moderator returned the thanks of the Assembly to the Irish Deputation. Dr. Cook of Belfast then addressed the Assembly at great length, approving of the separation, and expressing his grief and disappointment at the course pursued by the Government. In the evening, Dr. Buchanan, Dr. Gordon, and Dr. Candlish addressed the Assembly in powerful speeches on the position which they had now taken up, and the grounds for so doing. An address was read from the adhering probationers. Reports of the number of adhering students in the several Colleges were also given in. The rest of the day was spent in devotional exercises.

"On Saturday, Mr. Dunlop gave in an interim report from the Building Section of the Provisional Committee, in which he pointed out the hardships to be endured by many of the adhering ministers in the country districts, from the tyranny of the landlords. Dr. Candlish also gave in an interim report of the statistical or ecclesiastical section of the same Committee, in which he directed the attention of the Assembly to the Christian bearing of those ministers who had such gloomy prospects before them, and the necessity of the Assembly doing every thing in its power to mitigate their sufferings, as also that of the people adhering to them. Dr. Chalmers then vacated the chair, and gave in the report of the financial section of the Provisional Committee, from which it appeared that 687 Associations in support of the Free Church had been already formed, but that the success only of 239 had been reported; and from what they had done, a sum equal to £323,028. 6s. could be relied upon as already at the command of the Church; and, besides that, £72,687. 1s. 1d. were annual receipts. In the course of reading the Report, he clearly showed what an amount of money could be obtained by diligently carrying out the system of local associations, and the amount of moral good that would be effected by the continual intercourse which would thereby be kept up among all classes of society. On the motion of Dr. M'Donald of Urquhart, a vote of thanks was carried by acclamation to Dr. Chalmers and the other conveners and members of the several sections of the Provisional Committee.

"On Monday a number of additional adherents, both ministers and elders, were given in. In the evening Dr. M'Farlan of Greenock gave in the Report of the Committee appointed to devise the best method of completing the separation from the Establishment, which recommended, that the Assembly pass a resolution demitting their *status* and privileges as ministers and members of the Established Church, and that an act be prepared to that effect, to be signed

by all the members of Assembly. Dr. Brewster of Craig seconded the adoption of the Report. Mr. Beith of Stirling, and Dr. Cunningham then addressed the Assembly in long and powerful speeches.

"On Tuesday Mr. Dunlop laid on the table a copy of the Act of Separation, which, after some conversation, was approved of. Mr. M'Lagan, Kinfauns, then offered up a powerful and impressive prayer, adapted to the circumstances in which they were placed, and the act they were about to perform; after which, the document was signed by all the adhering ministers then present. In the evening, a deputation from the London Lay Union addressed the Assembly; after which, a number of the ministers and elders belonging to the English Synod were heard. Mr. Dobbin, from Ireland, then spoke. The Moderator returned the thanks of the Assembly to all the deputations, expressing gratitude for their sympathy.

"On Wednesday, Dr. Keith of St. Cyrus gave in the Report on the Conversion of the Jews, containing much valuable information from the different missionary stations. The Moderator returned the thanks of the Assembly to Dr. Keith. In the evening, a deputation from the Original Seceders was heard. The Moderator, in returning the thanks of the Assembly to the deputation, expressed the high value they set upon the testimony of such a body, who had so long maintained the principles for which the Church of Scotland was now called to suffer. Messrs. Guthrie and Begg then addressed the Assembly in powerful speeches.

"On Thursday, a letter was read by Mr. Dunlop from the Marquis of Breadalbane, declaring his determination to cast in his lot with the 'Free Church.' An Address was also read by Dr. Duncan from the Dissenters in Holland, expressing sympathy with the Evangelical portion of the Church of Scotland, and their high opinion of the noble stand now made by them for the Headship of Christ. Dr. Candlish, seconded by Dr. Keith, moved that it should be recorded and duly answered. The Reports of various Committees were then given in, the most important of which was that on Education, read by Dr. Welsh, for which he received the thanks of the Assembly.

"On Friday, several ministers and elders gave in their adherence to the Free Church, one of whom was William Gilmour, Esq. Glasgow. Thanks were voted to Mr. Campbell of Monzie, Mr. Fox Maule, Mr. Stewart, and the other Members of Parliament who had supported the claims of the Church.

"On Saturday a Deed of Demission, to be subscribed by probationers, was read and approved of, to which many adhered at the time, and several have since signed; numbers are yet expected.

Further adherences of ministers, elders, and influential friends, were also reported.

"On Monday a number of additional adhering ministers was reported.

"On Tuesday the names of additional adherents were read, after which Dr. M'Farlan of Greenock read an address to the Queen, stating the causes of separation. An overture for union for prayer was agreed to. Mr. Dunlop gave a verbal report from the Building Committee, in which he urged the necessity of rich congregations being, in the mean time, satisfied with plain churches, until every part of the country be supplied.

"Dr. Candlish brought up the Report on the supply of ordinances ; from which it appears that the demand far exceeds the supply.

"The thanks of the Assembly were then tendered to Mr. Bonar, Mr. John Hamilton, advocate, and others, for their valuable services to the Church ; after which, Dr. Chalmers delivered an able and eloquent address, before dissolving the Assembly in the name of the great Head of the Church. The next Assembly was appointed to be held in Glasgow in October."

RELIGIOUS ANNIVERSARIES IN LONDON.

THE annual meetings in London of the different religious societies this year seem, both from public and private report, to have been uncommonly animating and encouraging. We have given some account of the Wesleyan Missionary Meeting, and the financial statement of the Church Missionary Society, of whose anniversary a full and interesting report is given in the Madras Missionary Record.

We now notice such other of the leading societies as present space allows, and hope to find room for the remaining in our next. In that and succeeding numbers, we propose also to give extracts from the more valuable addresses on these soul-stirring occasions.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE *thirty-ninth* anniversary of this noble society was held on May the 3rd, at Exeter Hall,

THE RIGHT HON. LORD BEXLEY, President, in the Chair.

The meeting was addressed by the *Bishop of Winchester ; Viscount*

Morpeth; the *Dean of Sarum*; *Rev. A. Tidman*, Secretary of the London Missionary Society; *Rev. Peter Jacobs*, a Native Missionary among the Chippewa Indians; *Rev. F. Close*; *Rev. Dr. Hannah*; *Rev. A. W. Hanson*, Chaplain to the Gold Coast; the *Earl of Chichester*, and *Rev. Dr. Steinkopff*.

"The abstract of the report showed that 'the receipts applicable to the general purposes of the Society had amounted to £39,821 7s. ; and for Bibles and Testaments, to £52,287 12s. 3d. The total amount of receipts, including drawbacks, was £92,476 2s. 8d. ; and the expenditure had amounted to £86,964 10s. 6d. The issues of the Scriptures had been 982,060 copies; being the largest number ever issued in one year, and making the total number of copies issued, from the commencement of the Society, 15,020,994. The engagements of the society, at home and abroad, exceeded £25,000.' "

RELIGIOUS TRACT SOCIETY.

THE forty-fourth Anniversary of this excellent institution was held on the 5th of May,

J. LABOUCHERE, Esq., in the Chair.

The meeting was addressed by the Chairman, as also by the *Rev. Daniel Wilson, M. A.*, Vicar of Islington; *Rev. J. Clayton, Jun. M. A.*; the *Rev. William Carus Wilson, M. A.*; *Rev. J. B. Condit*, from America; *Rev. Augustus Hanson*, Chaplain to the Gold Coast; *Rev. Henry Hughes, M. A.*, Secretary of the Hibernian Society; *Rev. G. Smith*, Association Secretary of the Church Missionary Society.

"The abstract of the Report began by noticing the opportunities presented for increased exertion in China; for which special object the society had received donations already amounting to £1,747 4s. 4d. The Report then proceeded to detail the Society's operations in Benares, Orissa, Calcutta, Delhi, Madras, Vizagapatam, Bellary, Bangalore, Bombay, Surat, &c. The *Rev. A. Bazacott*, of Raratonga, had forwarded to the author of the well-known tract, *The Sinner's Friend*, an autograph letter from Makea David, the king of Raratonga, in answer to one written to Makea, the late king of the island. The letter stated that Makea died with faith in the blood of Jesus the Messiah; and added, 'I understand the little book, *The Sinner's Friend*, a book very excellent and enlightening to read.' Mr. Bazacott added, 'David is treading in the steps of his late father, is a member of the church, and walks consistently with his profession.' The Committee had much pleasure in recording, that the esteemed author of this useful tract gave 20,000 copies of the translation in Tahitian, for circulation in the islands, in which that language is understood. The Report then passed to home proceedings. The founda-

tions of the Society's premises in Paternoster Row, being reported by surveyors to be defective, and most of the principal timbers decayed, the Committee were about to rebuild them, having first secured a new lease at a considerable reduced annual rent. The Committee had, during the year, made grants of 1,980,493 publications, at an expense of £2,268; among these were the following items:—At public executions, 99,100 tracts; hospitals, 5,350; work-houses, 4,574; fairs, 34,525; races, 18,675; British emigrants, 22,629; prisoners, 5,775; railway workmen, 4,350; foreigners in England, 12,854; anti-infidel works, 13,763. They had assisted in the establishment of libraries for the London police, and had granted 200 libraries at half-price, for factory districts, and 125 to Sunday and day schools. The new publications during the year were 218 in number. The publications issued from the depository in the year amounted to 16,469,551, making the total circulation of the Society in nearly *ninety* languages, nearly 377,000,000. The benevolent income of the year was £4,980 15s. 10d. (being a decrease on the year of £386 17s. 4d.,) or including the special donations for China, £6,728 0s. 2d. The amount received for sales was £43,064 14s. 9d. making the total amount of receipts £52,605 7s. 9d. The gratuitous issues amounted to £6,649 7s. 1d., being £1,668 11s. 3d. beyond the amount of benevolent contributions. The Report called especial attention to the subject of the publication of cheap books to counteract Popish and Tractarian principles, a point the Committee were determined to keep in view."

LONDON MISSIONARY SOCIETY'S FORTY-NINTH ANNIVERSARY.

SIR GEORGE GREY, BART. IN THE CHAIR.

THE principal speakers were *C. Hindley, Esq. M. P.*; the *Rev. Edward Bickersteth*, of the Church of England; *Rev. J. Freeman*, formerly Missionary at Madagascar; *Rev. W. Bunting*, of the Wesleyan Connection; *Rev. James Parsons*; *Rev. Joseph Angus*, Secretary of the Baptist Missionary Society; *Rev. J. B. Condit*, from Portland, United States; and *Rev. A. F. Lacroix*, Missionary from Calcutta.

The abstract of the Report is given in the *Patriot* newspaper as follows:—

"The Rev. A. Tidman then read an abstract of the Report, which commenced by noticing the Society's proceedings in the South Sea Islands. After referring to the French aggression upon Tahiti, it stated, that, in the islands where the Gospel had been introduced in later years, and which had hitherto been preserved from the evils of Popery, the rich reward already realized had been abundant, and the prospects of extensive success were most cheering. In the Island of Tanna, the spot

on which the enterprising Williams planted the Christian standard on the day before his martyrdom, two missionary brethren from England were now stationed. It had been decided to send to China, as soon as possible, ten or twelve additional labourers; and the best endeavours were now being made to engage men duly qualified for that important enterprise. Though still called to mourn over the obstacles to the progress of the Gospel in India, presented by the debasing idolatries of the country, the directors were permitted to rejoice in the progressive diminution of the difficulties with which their brethren had to contend. In South Africa, the desert had begun to blossom as the rose. The stations north of the colony had been visited with gracious manifestations of Divine mercy. Madagascar still remained under the cloud of that dark and mysterious dispensation which deprived the people of their teachers, and exposed them to the cruel vengeance of their inveterate and powerful enemies. Five additional martyrdoms had taken place during the year. The directors had sent forth to various parts of the world missionaries with their families, amounting (exclusive of children) to twenty-three individuals. The total amount of receipts had been 78,450*l.* 18*s.* 8*d.*; the expenditure, 85,422*l.* 5*s.*"

BAPTIST MISSIONARY SOCIETY.

THE fifty-first Anniversary of this institution was held at Exeter Hall, on Thursday, the 7th May. Notwithstanding the threatening aspect of the weather, nearly 3,000 persons were present. On the platform were the Rev. Drs. Alder, Cox, Godwin, Leifchild, Murch, and Steane; the Revs. J. Clarke, from Africa; J. M. Phillipo, and T. Merrick, from Jamaica; St. Kelsall, Esq., F. Tritton, Esq., &c. &c. J. L. Phillips, Esq. presided.

"The Report stated, that the Committee were 'gratified in being able to state that the progress of the Society had been uninterrupted in its position and prospects;'—and it was never more calculated to encourage and stimulate the exertion of its friends. The total number of missionaries who had been sent out by the Society, or had been in connexion with it, amounted to 169, of whom sixty-two had been sent out within the last ten years. There are in India, in connexion with the Society, seventy-nine schools, being an increase of four during the year, containing 2,789 children. The total number of members added to the churches during the year had been 173. The total number of members being 1,350. In the West Indies, South America, Canada, and Africa, the progress of the Baptist Missions had been equally gratifying. The total amount of the Jubilee Fund was 32,500*l.* The total receipts of the year 21,198*l.* 3*s.* 10*d.* being less than the income of the preceding year by 1,528*l.* 18*s.* 4*d.*"

CHURCH PASTORAL AID SOCIETY.

THE eighth Annual Meeting of the Members of this Society was held on Tuesday, the 9th of May, at the Great Room, Exeter Hall. Upon the platform were the Bishops of Winchester, Chester, Llandoff and Norwich. Archdeacon Shirley, Hon. and Rev. M. Villiers, &c. &c. At eleven o'clock the Right Hon. Lord Ashley, President of the Society, took the chair. After the reading of the Report, several resolutions were moved, seconded, and sustained by the Bishop of Chester, Rev. E. Tottenham, Bishop of Norwich, Archdeacon Shirley, Rev. Hugh Stowell, the Bishop of Llandoff, Rev. J. Scholefield, (Regius Professor of Greek, at Cambridge) the Rev. E. Bickersteth, and other gentlemen.

PROTESTANT ASSOCIATION.

ON Wednesday, May 10th, the Protestant Association held their Annual Meeting in Exeter Hall—Mr. Plumptree in the chair. The Rev. R. T. M'Ghee was the principal speaker, who in the course of his speech, quoted from a book written forty years ago by the present Pope, in order to prove that he claimed the powers which the Pope claimed in the days of Hildebrand—he claimed that the government of the Pope was of God; that as Christ's vicegerent on earth, his government and power were equal to those of the Son of God, &c. &c. Mr. M'Ghee also stated, that the agitation going on in Ireland was not a political movement of Mr. O'Connell, but only one part of a widely spread organization for aggrandizement, ordered by the Pope.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

THE thirty-fourth Annual Meeting of the Society for Promoting Christianity among the Jews was held at Exeter Hall, Friday, May 5th. The Society had issued during the year, 1,830 Hebrew Bibles, 2,056 Hebrew Testaments, 3,023 copies of the Common Prayer, with large numbers of the Pentateuch, and a variety of Tracts. The Society's Missions had been most successful in Jerusalem, Beyrout, Hebron, Smyrna, Poland, Cracow, Russia, Austria, Persia, Konigsburg, Frankfurt, China, and other parts of the world.

FESTIVAL.

THE Festival of the Sons of the Clergy took place in St. Paul's on the 9th May. The choir was conducted by Sir George Smart. The vocal and instrumental performers were numerous, and efficient, belonging to—
No. 3.

ing to the Royal Society of Musicians, and led by Mr. Cramer; the choruses were assisted by the young gentlemen of Her Majesty's Chapel Royal, St. Paul's, and Westminster Abbey. The pieces performed were Handel's "Dettingen Te Deum"—Atwood's "Cantate Domino"—the grand chaunt "Deus Misereatur"—the "Gloria Patri" followed by Handel's sublime "Hallelujah chorus"—the whole concluding with the "Coronation Anthem"—the congregation all standing.

RELIGIOUS VERNACULAR NEWSPAPERS.

WE learn by a letter from Maulmein that the Missionaries there have commenced a Burmese newspaper, of which they circulate about 500 copies monthly. This is the *fourth* vernacular newspaper, still published, commenced in India within the last two or three years. The *Morning Star* at Jaffna is now in its *third* year. The *Dnyanodaya* of Ahmednuggur, printed at Bombay, is in its *second*, and the Madras *Aurora* the same. These all, while giving general intelligence, are *principally* devoted to education and religion. We hail the appearance of such vehicles of information, and instruments of intellectual and moral elevation, among the Natives of this country. The *periodical press*—by addressing them at stated periods, on various subjects, and in the way of news, as well as in other interesting forms—is more likely to rouse them from their apathy, and excite a desire to read, and a spirit to inquire, than perhaps any other mere instrumentality, without the presence of a living, thinking, speaking, and feeling agent. We therefore heartily wish these little vernacular publications all success; and so much *gratuitous* support, from the friends of Native improvement, as may enable them to live, and through the Divine blessing make live. One called the "*Rising Sun*," commenced at Colombo by a respectable Native gentleman, a Protestant, had not an annual revolution before the proprietor was obliged to stop its course, on account, as he said "of the number of subscribers who did not pay!" The "*Friend of the People*" in this place shared a similar fate, and so will almost any other, unless for a time supported, in part, by other than Native subscribers. We must help the people that they may learn to help themselves.

Obituary Notice of Mrs. Winslow,

LATE WIFE OF THE REV. M. WINSLOW, M. A., OF THE AMERICAN MADRAS MISSION.

ACCORDING to our promise last month, we have the satisfaction of giving the following brief sketch of this lamented female Missionary.

MRS. WINSLOW, whose maiden name was Anne Spiers, was born at Cuddalore on the 21st May, 1812. She was the youngest of three

daughters of the late ARCHIBALD SPIERS, Esq. of the Madras Medical Service, who was a Staff Surgeon in the Burmese war; in which, with many others, he fell a victim to the climate. Her mother having died when she was an infant, she was, at the age of about three years, sent by her father to England, whither her two sisters, the eldest afterwards married to J. BABINGTON, Esq. of the Madras Civil Service—and who returned to find an early grave in India—and the second, now the wife of ROBERT RANKING, Esq. Surgeon of Hastings, England, had been sent before her.

With her second sister, Anne was at different schools several years, and then, until the marriage of this much beloved sister, resided with her in lodgings, or at the hospitable mansion of one or the other of her excellent guardians, R. CLARKE, Esq., one of the Honorable Company's returned servants, employed at home as a translator; and BOYD MILLER, Esq., a retired merchant, both residing near London. Of these esteemed guardians, Anne always spoke with the utmost gratitude and affection, considering them as second parents.

The subject of this sketch was early seriously inclined, and about the time she arrived at an age suitable for confirmation, according to the rites of the Church of England, in which she was educated, or soon after, she seems to have chosen that good part not to be taken from her. Under the pastoral care of the HON. AND REV. BAPTIST W. NOEL, and occasional attendance on the ministrations of the present BISHOP OF CALCUTTA, her religious views and principles were matured, and the fruits of the Spirit began to be manifest, as in other respects, so also, in efforts to do good. Though at times much occupied in attendance upon her sister, then frequently an invalid, and obliged occasionally to reside with her at watering places for her health, she devoted herself, as opportunity allowed, to the instruction and relief of the poor and ignorant. In London she had, as probably also her sister, a district for regular visitation, in which she read and distributed the Scriptures and religious tracts, brought out the children to the Sunday-school, and aided in relieving the sick and destitute.

It was when these charitable labours were partially interrupted, and she was, after her sister's marriage, residing with her at *Hastings*, that her attention was turned to India; and her desires excited to do something for the benefit of the heathen, among whom she was born.

A LADIES' ASSOCIATION had been formed in London for sending out female teachers to India, and other places in the East, and an excellent clergyman at Madras had expressed a wish that one or two of their agents should be sent to this Presidency. Under these circumstances, the subject was brought before the mind of Miss Spiers, and appeared to her a Providential call to enlarge her sphere of exertion. She did not, however, decide without much examination, earnest prayer, and serious counsel with her Christian friends.

The following extract of a letter from her former pastor, Mr. NOEL, will show how that evangelical and distinguished clergyman regarded the undertaking.

"I am rejoiced to hear that you are so strongly inclined to the service. From my recollection of your kind and useful exertions in London, I feel little doubt that you would, with the blessing of God, be very useful; and would recommend you to apply at once (if your own mind is fixed) to the *Education Society*, stating your views of the work, your views of Christian doctrine, what you could contribute to your own maintenance; and referring them to Mr. A., or any other pious clergyman whom you know, and myself, for information respecting your qualifications."

It was with difficulty that Miss Spiers obtained the consent of some of her friends to leaving them; but those most attached to her, and who were the most tried at the idea of separation, were also the most anxious that she would do all in her power for the glory of God. Her path was therefore not obstructed by them. She availed herself of the patronage offered by the Ladies' Association, so far as to come out under their *protection*; but wholly at her own expense. In company with Miss Craven, afterwards Mrs. Bannister, who became her bosom friend, she left England in 1836, about the middle of August, by the Ship Wellington, and arrived in Madras in December. She was here most kindly received by the Rev. J. Tucker, B. D., J. F. Thomas, Esq. and Lady, and others.

Not finding a sphere of labour among the Native females immediately open, Miss S., by advice of her friends, cheerfully accepted the situation of *Assistant Governess* of the Military Female Asylum, where she found abundant occasion among the 400 inmates, for all her zeal and her uncommon energy of character. To her usefulness the friends of the institution have at different times borne ample testimony. They evinced their sense of her worth by appointing her, after she left, one of the Lady's Directresses.

An esteemed clergyman of the Presidency, in writing to her husband since her decease, says,

"We feel for you the more, having been so well acquainted with her from the time of her arrival in the country, and having known how to value her energy, activity, and decision of character. The patience and cheerfulness with which she continued to labour on at the Female Asylum, notwithstanding the numerous and trying discouragements which she had to encounter, and when there was nothing to support her but the strength of Christian principle, much increased our esteem for her."

After Miss S. had been in this situation something more than a year, devoting herself unsparingly to its duties, and at the same time pursuing the study of the Tamil language systematically with a moonshee, it was proposed to her to become the wife of the Missionary with whom she

was afterwards happily connected nearly five years. Though this proposal opened to her a field of labour among the Natives, which was more accordant to her wishes and expectations on leaving home, than her then employment; and though she did not offer any personal objections, yet the difference of church communion she felt to be so far an obstacle, that it was only after earnest seeking of direction from on high, for some time, and obtaining the advice of her most judicious friends, that she consented to change her situation. She was married on the 12th September, 1838.

It is right perhaps here to say, that Mrs. W., though to use her own language, "by principle as well as education an attached member of the Church of England," was by no means an exclusive one, but had fellowship with all who hold the Head, even Christ; and she had been in the habit, when in Scotland, at different times at the house of her brother-in-law, Mr. Babington, of worshipping in the Presbyterian church. Though after marriage she communicated regularly with the Mission church, and occasionally in the Scotch Kirk, which being near she generally attended after removing to Chindatrepettah, yet she did not give up her connection with her own church. For more than three years, while residing at Royapooram, she attended almost every Sabbath, after the Native services, on the ministrations of her former pastor, and continued until her death one of his communicants.

As a Missionary's wife, besides "looking well to the ways of her household," she had the oversight and partial instruction of a boys' English day school, for more than a year, and then of a day school for Native girls. For a year and a half, before her death, she had a small boarding school for Native girls, to whom she devoted much of her time.

Her labours were indeed abundant, and often beyond her strength; for her mind over-worked her body. Perhaps to this as much as to the climate—though that wore upon her—was to be attributed the derangement of her system, which made her friends and physicians very anxious about the result of her confinement, for some weeks before it took place. She was not herself especially anxious. She not only trusted in the Lord in the assurance that He would do all things well, but thought she should be carried through her trial safely; and that, after a little time, she should be able to seek a change of air, as she could not do previously, which would restore her, as it had done before, to her usual strength. The former of these anticipations was realized; but alas! not the latter.

On the second day after the birth of a son, which took place on the 10th of June, feverish symptoms appeared, attended with great nervous excitement. The following night she was not only watchful but delirious. From this time, though better occasionally in some respects, she became gradually weaker, until the 20th at evening, when her spirit quietly passed away from earth, and was no doubt instantly with that Saviour whom not having seen she loved.

From the accession of the fever she was not at any time probably altogether in her right mind; though not wholly deranged. She generally knew those around her, and on religious subjects was uniformly calm and collected. If her *reason* was at fault, her *feelings* were right. Her heart was in the right place. It was the trembling disturbed needle still settling towards the pole. It was interesting, and sometimes affecting to see the controlling influence of her religious feelings, when her mind was most disordered. If unwilling to take food or medicine, which was difficult from soreness of her mouth, she only needed to be told that it was her *duty*, and that she *ought* to take it, praying to God for a blessing; when meditating a little, and moving her lips as in prayer, she would summon her resolution and take whatever was offered. She was not probably sensible of her danger, for she could not reason upon it. Except some occasional complaint of her head, she always expressed herself as feeling quite well. But there were evidently some thoughts of death. Once she said of her infant, "God will take care of dear baby." At another time when it was remarked to her inquiringly, "you are not afraid to die," she seemed to understand what was meant; and after thinking a little, said very distinctly, "*No, why should I?*" When it was asked further, will it not be *better* to die, and go to Jesus? Her countenance brightened, and she seemed to try to answer in the affirmative, but was unable.

There was only one instance when any thing to the contrary of this appeared, and it was when her mind first wandered. She then for a short time, spoke of her unworthiness and sins, and with much weeping, exclaimed, "can such a sinner as I be saved?" Addressing her husband, she asked very earnestly, "What do you think? do you think so?" When reminded of the fulness and freeness of salvation by Christ, and that He has said, "Him that cometh unto me I will in no wise cast out," she became calm, and requesting her husband to pray with her, no more expressed any doubt. Indeed, prayer, or reading of the word of God, always soothed her, however disturbed; and she frequently said, "my mind is too weak to guide itself, you must pray with me." Once on awaking from sleep, a little more refreshed than usual, she said affectionately to her husband sitting by her, "How good God has been to us, 'Bless the Lord O my soul,' " &c. repeating several of the following and similar verses, in a very happy state of mind. It seemed then almost that the crisis was past, and not only that her *heart* but her *mind* was right. But it was only a gleam of sunshine from her soul, through the dark cloud which enveloped her intellect; a cloud not to be removed till the mortal should put on immortality.

Pleasant would it have been to know her dying thoughts, but it was not necessary for the fullest confidence, that when the pupils of her school, the domestics of her family, her husband and children, and several dear friends were weeping round her dying bed, she had already "*Come unto the spirits of the just made perfect,*" and that while prayer

ascended from faltering lips below, her soul was commencing the song of Moses and the Lamb above.

It were easy, by such a dying bed, to understand that earth is sometimes on the very verge of heaven; that there is but the thin partition of the flesh between us and the spiritual world; and that could our eyes be opened, as were those of Elisha's servant, we might see, if not "horses and chariots of fire," bright forms of ministering angels, sent to conduct a redeemed soul to glory.

"Hark they whisper angels say,
Sister Spirit, come away."

The funeral of Mrs. W. was numerously attended by personal and other friends, and by Natives connected with the church and mission; all of whom manifested a sense of their loss. Her infant and two other small children, left motherless, can never know the greatness of theirs.

The occasion was improved on the next Sabbath evening in the Scotch Church, by a sermon from the REV. F. D. W. WARD, M. A. of the Mission; the Junior Chaplain, the REV. R. K. HAMILTON, M. A. who had prepared a sermon for the purpose, being too ill to preach. Mr. Ward's text was from Rev. xiv. 13, "Blessed are the dead who die in the Lord," &c.

Mr. Hamilton, two weeks afterwards, delivered the substance of his sermon, also, from Heb. xii. 22, 23, "But ye are come unto Mount Zion," &c. and to the "spirits of the just made perfect." From the latter, we are kindly allowed to make a few extracts, intended for this number; but which must be postponed for the next.

In concluding this brief sketch of our departed friend and sister, only two or three of the more prominent traits of her religious character will be noticed, and those not by way of eulogy, but to magnify the grace of God.

She was uncommonly *upright* and *conscientious*. A gentleman in writing to her husband remarks, "her integrity and *truth* were much valued." Her own sincerity, however, made the double dealings and falsehood of her servants and others hard for her to bear. Her maxim seemed to be "the wicked shall not dwell in my sight;" and she found it a difficult one in this land. Her conscientiousness was such, that she hesitated to adopt many expressions in prayer, which are familiar with some, and to use the ardent language of certain hymns, lest her own feelings should not perfectly accord with the sentiment, and she should be guilty of insincerity.

She was *firm* and *consistent*. The texture of her mind and natural decision of character, contributed perhaps to give strength more than beauty to her religion. Her characteristic was *self-conflict*—not self-complacency—activity, not *repose*. It has been well said, "God has many

jewels, some reflect His glory more brightly, some more beautifully, but purity and hardness are qualifications, of them all."

Her piety was also *Scriptural*. She took her religion from the Bible. In that she meditated night and day. Few of her sex, younger or older, are better textuaries. She remarks once, in her journal, while yet young, after she had been sitting up all night with a sick person distressed in mind, that she found the benefit of having her memory well stored with texts and hymns; and in this respect certainly her mind was a store-house. But this was not all; "the Bible was the man of her counsel"—the decider of controversies, the arbiter of her conscience. She cared little what Christians said, or the church said, or the fathers said, and nothing what the world said; her inquiry was, "what saith the Scripture," and knowing *that*, she went no further.

She was a *child of faith*; and receiving the perfect and finished work of Christ, as securing a *present* salvation to all who come to Him—believing in the instantly *renewing* and gradually *sanctifying* influences of the Holy Spirit—and having evidence of her reconciliation to the Father, through the Son, by the Holy Ghost, she had a lively hope, and often a sweet assurance of her justification and adoption.

She lived a life of *prayer*; allowing no ordinary cares to interrupt, in the least, her stated and often protracted seasons of private devotion; and communion with God.

The reality of her piety was manifest in all the social relations. As a member of the mission she was not only highly useful, but always kept the unity of the Spirit in the bonds of peace; causing no jar or difficulty. As a mistress of her family, if sometimes she appeared over-exact, she was in reality kind and liberal; as a wife, most faithful and affectionate; as a mother, anxious and devoted.

The desire of her heart was to glorify God upon the earth, and finish the work He had given her to do—that she might be ready for her departure. Almost the last entry in her diary, just before she was taken seriously ill, was, "How near I may be to Eternity! May I have *grace* to live 'more as remembering that the Lord is at hand.'"

M.

MONTHLY MISSIONARY PRAYER MEETING.

THE address of the REV. R. D. GRIFFITH, at the Scotch Church on the 3d ultimo—according to the intimation in our last—on "*Christianity Self-diffusive*," was original and impressive. We were glad to notice a better attendance than is sometimes seen.

The meeting on the 7th instant will be in Davidson Street Chapel. Address from the REV. S. HARDEY; subject, "*Remarks on the present state of the Native Christian Church in Southern India.*"

MADRAS CHRISTIAN INSTRUCTOR

AND

MISSIONARY RECORD.

Vol. I.

SEPTEMBER, 1843.

No. 4.

EDITORIAL ADDRESS.

BEFORE proceeding further in our labours we have a word to say to our friends and supporters, and to those whom we cannot yet reckon among the latter, but would be glad to do so.

Through your favour, and the blessing of God, we have been enabled to make a beginning in our work, whether such as to answer your expectations you must judge. You may have expected too much, we may have accomplished too little; we may yet accomplish more. If you think good is done, we ask your aid to extend and perpetuate it. You may do this by aiding in the circulation of the journal, or by contributing to its pages.

We have reason to be thankful for something like a remunerating subscription, if the work do not exceed in size what was promised. We should be glad to make it larger and more expensive than was proposed, as we have indeed done in the last two numbers, and this a larger subscription would enable us to do.

We apprehend, from remarks which have been made, that our position is not, in certain quarters, clearly understood. There have been inquiries, why some of each denomination of evangelical ministers at the Presidency

are not found on the list of projectors and conductors of this work. We beg leave, therefore, to say, that it is not because any were intentionally excluded, or that our principles do not include all; but simply because the publication was commenced by a *missionary conference*, formed several years since, which meets once a month, and is open to all Christian ministers who are willing to join it, on the basis of its common Catholic principles, but which did not when this publication was commenced, as it had done and may again, embrace any member of one of the leading denominations. We should be glad to have the clerical representation more complete, and are not without hope that it yet may be so; but in the mean time all are invited to contribute to our pages, though the control of the journal must necessarily be with the members of the conference.

We would not add, if some unworthy doubts had not been expressed on the subject, that there will be the same adherence to the original plan of the work,—“to avoid as far as possible all controversy on those topics on which Protestant Christians may consistently and conscientiously disagree,” as there would have been had every denomination been represented in our body. The work is based and will be carried forward on “the great principle of Protestantism, that the *Bible*, and the *Bible alone*, is the *religion of Christians*.”

To our brethren engaged in the missionary work, whether at the Presidency or in the country, we confidently look for support and encouragement. We may do this without exposing ourselves to the charge of over-weening self-confidence, because the usefulness of the publication does not depend on the conductors alone. It is intended among other things to be a *repository* of missionary facts and reasonings, to which each may contribute of his own experience or opinions for the benefit of all. And certainly, if the missionary enterprise is not

different from all others, there is much yet to be learned as to the best method of conducting it. Missionaries should also feel it a privilege, as it is a duty, to encourage and stimulate each other in their work of faith. We say this because, although we have the generous support of some whole missions, others have not taken that interest in the *object* which it appears to us to deserve. They should remember that the publication will go into many families who would otherwise know little of missionary operations, and that it will also go into the hands of those acquainted with these operations, and able from them to make most important deductions, to aid the less experienced in their work. Any individual or any body of missionaries may furnish the results of meditation, deliberation, or experience, which might otherwise be lost to the missionary cause.

The Christian public in general may also, we think, find reasons, in the present state of this country and the aspect of the times, for aiding our undertaking. The press in India is beginning to exert that power, which has caused it in England to be denominated, not inaptly, a *fourth estate* of the realm. It has been lately said in a leading newspaper of another Presidency, that there is no literature in India but what is found in the newspaper-column. We are willing to grant that this is a *newspaper-age*—that many read little else than the weekly, bi-weekly, tri-weekly, and daily journals; and that the monthlies and quarterlies cannot treat their readers to an entertainment, having either the variety or the freshness of that which is spread forth so frequently on the broad sheet. But the public mind needs the solid as well as the racy—the healthful as well as the rich and high seasoned. Except mere passing news, few things are worth reading at all which are not worth reading more than once. The literature usually found in the newspapers is ephemeral,

and as it is not intended to be preserved in that state for future reference, it is once or twice read and then thrown aside. This kind of reading, however favourable it may be to conversation, as furnishing topics of remark, or however convenient to those who in these high-pressure times can only now and then snatch a moment from absorbing duties, or pressing cares, to cast a glance at the panorama of passing events, is not friendly to habits of close thought or deep research. On the contrary, those whose reading is mostly of this kind, are apt to form desultory habits of thought, and to unfit their minds for severer studies. It is true, that at the present day the leading newspapers, and especially in India, are frequently enriched with literary and even scientific productions of sterling worth; but the broad sheet is not the best place for setting these gems permanently, if it be even for attracting notice to them, in the midst of exciting news, or by the side of some alluring display of the imagination. The periodical magazine is more suitable for them, and for all that is intended to be preserved and studied.

The magazine may have something of the freshness also of the broad sheet, and be more likely to attract attention, in this bustling age, than heavy volumes; and it may catch and embody the passing shadows of the times, to hand them down to the inquisitive of after ages. How much would we not give for a monthly journal of the age of Henry the VIII. or of Queen Elizabeth?

Whatever may be the case in India, it is certain that the periodical press, whether scientific, literary, political, or religious, has exerted in other lands, and may exert in this, a commanding influence. Look at the quarterlies and monthlies in England, Scotland, and America; and compute, if possible, their weight in turning the scale of public opinion on almost every important question. Its influence may be less than that of the news-

paper press, but it is equally real. Consider what has been done these many years by the London *Christian Observer* for evangelical religion, and Christian morals.

But what has been done in England, may, in measure, be done here. Nay, we are not afraid to assert, that it *has* been done to some good extent by the Calcutta *Christian Observer* and the Bombay *Oriental Christian Spectator*, to mention no others. Who can tell what evils have been checked, and what good cherished by these truly Christian publications, continued as they have both been for several years. Verily, if we prized every degree of good moral influence as we ought in this wicked world, and especially in this heathen land, we should praise God for the least healing branch thrown into such bitter waters.

The press is becoming mighty for good or evil in India, as in other lands. Its voice is heard at the headquarters of influence, and in every subordinate centre and circle, throughout the land; and alas for the country if it be left to an infidel or licentious press—yea even to one merely moral. We are thankful to know it is not; and that even the newspaper-press, and especially in some most pleasing instances—not less at this Presidency than at either of the others—is not only moral, but more or less religious.

Without interfering, however, with the labours of others, without disparaging any other form of influence through the press, and especially the Christian press, we believe there is an important sphere to be occupied by this journal, and good to be effected by it in which any one may rejoice to have a part. We are convinced it has a high vocation, which if its present conductors should be found unable to reach, those better qualified will be raised up. We therefore solicit the cordial co-operation of all who are waiting for the moral and religious renovation of India.

M.

A SKETCH OF THE SANDWICH ISLANDS' MISSION
OF THE AMERICAN BOARD.

An Address delivered in the Scotch Church, Madras, in June, 1842, at
a Monthly Missionary Meeting.

BY THE REV. S. HUTCHINGS, M. A.

(Concluded from page 131.)

BEFORE passing to dwell on those remarkable displays of sovereign grace, which were vouchsafed to that mission, during the years 1837-38 and 39, it is necessary to remark that large accessions had been made from time to time from its commencement. The success attending labours in that field had encouraged the Board of Missions in America to send larger reinforcements to this than to any other of their mission stations. The whole number of labourers from home, who were on the islands in 1839, was 80. Included in this number were 24 ordained ministers and their wives, two physicians and their wives, seven teachers and their wives, besides printers, bookbinders, female teachers, &c. They occupied 17 stations on the five principal islands.

We cannot otherwise so well present a view of the remarkable scenes of the period above alluded to, as by making selections from a few of the many interesting communications made by the missionaries to their patrons in America. The first extract we introduce is from a letter of Mr. Bishop, stationed at Ewa, on the island of Oahu, written in 1838. He says,

"The past year has been with us a year of labours and blessings; of labours in preaching the Gospel, in leading the inquiring sinner to believe and trust in the Saviour;—of blessings, in the outpouring of the Holy Spirit upon the dying people, in a manner beyond any former parallel. The Lord has indeed filled our hands with good, and our hearts with praise. From the commencement of our

protracted meetings, we perceived that the minds of God's people became stirred up to pray for the conversion of sinners. The more our hearts became drawn out in prayer, the more we felt our need of God's interposition, and the more we perceived the attention of sinners was awakened, to hearken to the preaching of the word. Every meeting which we held was thronged with listening crowds, who returned solemn and thoughtful to their houses. We have hopes that about 1,000 have already experienced the power of renewing grace. Our congregation has also increased. About 1,000 was the former number of regular hearers; we have now perhaps 4,000 on the Sabbath morning."

Near the same period the Rev. D. Baldwin, from Lahina, writes as follows:

"I will attempt to give you a brief account of what God has been doing for us, though I feel that neither tongue nor pen can tell what our eyes have seen, and our hearts have felt. Such scenes were never intended to be fully described here on earth. It will be enough that they will be fully unfolded at the great day, when the secrets of all hearts shall be made manifest. Then we shall be prepared to unite with angels in joy unspeakable, and in giving all the glory to God.

"The interest we had observed among the people, previous to the meeting, afterwards became more general, and the cases of decided conviction or awakening began to multiply. Indeed the little cloud had already spread, till it seemed to rest over the whole population.

"There seemed to be an awe over the whole. During the week of the meetings, all business was, as if by instinct, suspended. Even the work of preparing their food, to which hunger prompts, was not attended to. It was observed that no fires for cooking were kindled in all the place, a change which even positive orders from their chiefs would hardly have effected at any other time. The whole population seemed during this week to view the time as a Sabbath; and to our view, even the hardest seemed to have some sense that God was near. Old hardened transgressors, who had scarcely been at the house of God for the whole 15 years that the Gospel had been preached at this place, were now seen there in tears, melted down under the power of omnipotent truth. The blind, whom we had never seen before, we now saw, as we went to the house of God, led along sometimes by a parent, sometimes by a child, and sometimes perhaps by a grandchild, just as they were tottering over the grave. Cripples also sometimes affected

our hearts deeply, as we saw them labouring to reach God's temple, as hard as some have done to reach that of Juggernaut. Two of these were seen, and are seen to this day, crawling on their hands and feet, to every meeting. One of them we had none of us ever seen before, and none of the people seemed to know before that such a being was in existence; and now we have some hope that, in soul at least, like the cripple who sat at the gate called Beautiful, he has been made whole.

"The king, who had been some months at Lahina with his train, had not been seen at the house of God, till a short time before the meetings. He now became a pretty regular attendant. His wife has since been the subject of more decided serious impressions. We cannot but hope she is born of God. His numerous train, who were generally young, and who had been considered the most hopeless of all the people, as to attending to salvation, were now seen breaking away from the fell destroyer, and began one after another to be found in the great congregation. Nearly every day, while the series of meetings lasted, and occasionally afterwards, we held a meeting at the king's own house, for the benefit of his people, at which himself and his whole train were present. Some of the most hardened amongst them, we think, have given their hearts to God. Feeling among the people evidently deepened every day, and every day we were hearing of new and interesting cases of sinners awakened. Though I have seen many revivals in the United States, I was never before in a place where the Spirit of God seemed so ready to follow up every truth exhibited before the people. Every sermon seemed to do thorough execution. If terror was preached,* the people were terrified; if love was the theme, they were melted; and those who had before been the most set against the Gospel, were in many cases the first to fall under its power. Our house was thronged from morning till night with those who came to inquire the way of salvation; both Mrs. Baldwin and myself giving ourselves up wholly to the work of leading souls to Christ. Our time at the house was almost strictly employed in conversation, and personal application of the truth, not excepting when we were taking our meals. Generally those who came exhibited marks of feeling, and often, of deep feeling. Frequently they could not refrain from weeping. Parents were astonished to find their little ones, not only becoming more docile, and ready to listen to them, but to find them often alone praying to God, to save their souls. For a long time one could scarcely go in any

* The terms used here should be understood to mean nothing but what the apostle Paul expressed, "Knowing therefore the terror of the Lord, we persuade men."

direction in the sugar-cane or banana groves, without finding these little ones praying and weeping before God. I have myself turned out of my way to avoid disturbing them."

Rev. T. Coan, of Hilo, writes also in 1838,

"On the 19th March, I wrote you a somewhat full account of the work of God's Spirit among this people. Since then, it has advanced without interruption, and with unabated energy: and now while I write, the waves of salvation roll deep and broad over this field. The Spirit of the Highest breathes upon the slain. They breathe—they live—they stand up an army to praise the Lord. Every day gives us fresh demonstration that God has awaked to our help, and that this is *His* work. Since I last wrote you, I have been almost constantly engaged in preaching, travelling among the people, and examining candidates for the church. I usually preach from seven to 20 times a week, and the people are still eager to hear. A large congregation can be collected on the shortest notice, and at almost any time of day or night. Our congregation at the station has sometimes swelled to five, six, and even 7,000. 'Who are these that fly as a cloud, and as doves to their windows?' Christ rides gloriously in the chariot of salvation. His arrows are in the hearts of His enemies. There is a great quaking among sinners through this field. During a recent tour through Hilo and Puna, the same general tokens of the Divine presence were manifested as were described on a former occasion. The Gospel was every where the power of God to salvation. It was like the fire and the hammer. Many who before, while I was on a tour among them, remained in their houses, or hid themselves in the jungle, to avoid the light of truth, now came out of their lurking places, and submitted with tears to the Lord Jesus."

Rev. H. R. Hitchcock, on Molokai, writes in the same year:

"About January 7th of the present year we began to talk of holding a series of meetings. Weeks passed away before the appointment of the meeting. By this time the gracious influences, which had already distilled on almost all the other stations, were felt on Molokai. The first notice I had of it, aside from my own feelings, was from one of the brethren, who told me, that for some time past, several had been in the habit of rising an hour before light, and resorting to the school-house to pray for the coming of the Holy Spirit in the midst of us.

"After the protracted meetings were over, they came to us in

great numbers, inquiring what they should do. Special meetings for all who were determined to serve God, or who were alarmed for their souls, were attended by from *four* to *five* hundred.

"Several of the brethren were sent to out-stations to converse with the people; they were absent one week, and returned little less surprised at the power and goodness of God, than were the disciples, when they exclaimed, 'Lord, even the devils are subject to us through thy name.' Never did I witness so many children so habitually solemn, as were those of the station school. The Holy Spirit was present at Halawa, in a most evident manner. No means but the naked sword of the Spirit were resorted to, and yet there seemed to be scarcely an unconvicted sinner in the assembly, which averaged during the meeting between *four* and *five* hundred. The concern was so great, that we could by no means attend to all that came to us for instruction. Some could not be prevailed on to retire from our room, until we were obliged to shut the doors against them, that we might retire to sleep; and even then we could not keep them from coming in and disturbing us. The number of the aged, who have been convicted, is unusually large. Of many who have been to me inquiring for Christ, with great earnestness, I had not entertained any hope that they could be saved, because I could not make them understand me, when I proposed to them the simplest questions relative to their future welfare. These same individuals have since given conclusive evidence that they were careful for their souls."

Mr. Coan, of Hilo, on Hawaii, writes,

"Could you get a glimpse of the motley group, as they bend their steps to the house of God, or as they sit around the table of their dying Lord, I am sure the sight of your eyes would affect, yes, melt your heart. The old and decrepit, the lame and the blind, the maimed and the withered, the paralytic, and those afflicted with divers diseases and torments, these come humbly upon their staves, and, led or borne by their friends, sit down at the table of the Lord. Among the throng you will see the hoary priest of idolatry, with hands but recently as it were washed from the blood of human victims, together with the thief, the adulterer, the sorcerer, the manslayer, the highway robber, the blood-stained murderer, and the mother, no the monster—whose hands have reeked in the blood of her own children. All these with their enmity slain, and themselves washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God, meet together before the cross of Christ."

It is easy to recognise in the scenes which are described in the foregoing extracts, the work of Him concerning whom our Saviour foretold, "He shall convince the world of sin, of righteousness, and of judgment." And while the promise, "I will pour out my Spirit upon all flesh," remains in part to be fulfilled, should we think such scenes strange or not to be expected? Should we not rather be stirred up to pray with new earnestness, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains," in this land also, "might flow down at thy presence." This wonderful work of the Holy Spirit extended with various degrees of power to all the stations, and, during the third year from its commencement, the whole number of hopeful converts received to the 17 churches, was 10,725.

Again Mr. Coan writes,

"In relation to all objects of benevolence placed before them, this people are more ready to assist according to their power, 'yea, and beyond their power,' than any people I ever saw."

The statistics afforded by one of the mission reports of one year, on this last point are indeed, considering the poverty of the people, surprising. We extract a few.

"Waioli on Kanai.—The church and people are collecting materials to build a meeting-house. They have planted seven acres of sugar-cane, the avails of which are to be appropriated to this object.

"Honolulu on Oahu—the principal port and residence of the king.—The first church and congregation have commenced a stone meeting-house, 144 feet by 78, the walls of which, including the basement and under-ground story, have been raised about twenty feet. The king has given \$3,000* in money towards its erection, and voluntary contributions of about 2,500 more have been made by the chiefs and the people. It is expected that a much larger sum will be needed for raising it fifteen feet higher and completing it.

"The second church and congregation have nearly finished a meeting-house, 125 feet by 60. The walls are three feet thick, and 13 feet high.

* A Spanish dollar is equal to a little more than two rupees.

"*Wailuku*.—The church and people have nearly completed the walls of a stone meeting-house, 100 feet by 53, with a gallery.

"At *Haiku*, an out-post fourteen miles from Wailuku, the people have nearly completed a good stone meeting-house, 96 feet by 42."

The contributions at two of the stations may also be mentioned as a specimen of the others.

<i>Waialua</i> .—For Foreign Missions,	- - - - -	\$ 25
For the Seminary,	- - - - -	20
For the erection of the 2d Church at Honolulu,	-	84
For the support of Native Teachers,	- - -	125
For the support of their Pastor,	- - -	62
For a Church Bell,	- - - - -	100
		— 416
<i>Honolulu</i> , 1st.—To support their Pastor,	- - - - -	300
For Oregon Mission,	- - - - -	444
2d.—Towards building their Meeting-house,	-	1000
Support of their Pastor,	- - -	5000
		— 6744

"*Waimea (Hawaii)*.—Contributed several hundreds of kapas and mats, and have planted some twenty or thirty patches of kalo, potatoes, and sugar-cane, for benevolent objects. Some contributions also for wood and food."

"*Kealahakua*.—Monthly contributions which have been applied to the support of schools. Liberal subscriptions have also been made for the erection of a stone meeting-house. For Hilo boarding school, \$5,000."

It appears that their contributions are mostly made, not in money, but in such articles of food, or clothes, as can be turned to account in the schools and mission families; these articles are appraised and the amount credited to the donors.

"In the thousand hands which come up with offerings on the morning of the monthly concert, you will see the following among other things: a tapu, a malo, a pau, a mat, a bunch of hemp, a stick of wood, a little salt, a fish, a fowl, a taro, a potato, a cabbage, a melon, a little arrow-root, a bunch of onions, a few ears of corn, a few eggs, a piece of lime-stone or coral, &c.; every one giving according to his own mind, and according to the ability which God hath given him. Another company (often the old, the feeble, and those who have nothing else to give) wend their way to the fields, where they plant and weed taro or sugar-cane, while women and children gather grass to cover and enrich the soil."

The account given by Mr. Coan, of the boarding school at Honolulu, is illustrative of this mode of contribution and is, aside from that subject, an interesting and somewhat novel sketch.

"Early in the past year, Mrs. Coan determined to open and sustain a boarding school for girls with her own hands, and with such native help as she could command. So soon as her plans were made known to the church and people, they came cheerfully forward, and with great promptness erected a comfortable native building for the school, the women contributing tapus, mats, &c. to furnish the house. A few seats, a table with bowls and spoons, and some other things having been provided, the school was opened on the 10th September, and it has been in constant operation from that to the present time.

"The number of little girls in the school is twenty, and their ages from seven to ten years. Their food is supplied by the weekly contributions of the people, in the following manner:—The country lying immediately around the station is divided into five sections, each district containing a population of from two to five hundred perhaps. These districts supply the school with food, for one week each, in regular rotation, by voluntary contribution. Each individual, who is of a willing heart, brings a single taro, a potato, or a fish, as he comes up to the house of God, to the regular Wednesday lecture. Several hundred potatoes or taros thus put together make a heap, on which the school is fed for a week, while the cheerful donors perceive no diminution to their own little stock. When the districts have all fulfilled their weeks, they commence again, and thus, like the earth, move round in a perpetual circle, shedding constant blessings in their revolutions. For some time past, a part of the people have engaged, on each monthly concert day, in planting food as a supply of the future wants of the school. The principal food of the little girls is taro, potatoes, fish, and arrow-root, with occasional supplies of cabbage, melons, bananas, sugar-cane, &c. They all sit and eat at a common table in English style.

"They are clothed in a cheap cotton fabric, which, together with table—furniture, books, cards, maps, stationery, &c. is furnished by Mr. Coan. The value of these articles, however, is probably refunded by the people in supplies for our family consumption, so that it may be said the school is entirely sustained by the voluntary contributions of the Natives. Two Native assistants are employed in the school and paid regular wages. Attached to the school-

building is a garden, containing many beautiful trees, such as the oriental lilac, the mimosa, the guava, the mango, the tamarind, the fig, the lemon, the coffee, and the mulberry, besides a great number of beautiful flowering plants. The garden is surrounded and intersected by gravelled walks, and divided into little sections, each pupil being responsible for the neatness and good order of one section, while all unite in keeping the walks and the common pleasure ground in good taste. A little rill passes through the garden, and this, with a convenient bath, adds not a little to the beauty and comfort of the place, under these tropical skies. All the children are engaged in weeding their flower beds, gravelling their walks, or in some other free and gentle labour daily. Their hours for eating, sleeping, labour, recreation, study, and devotion are all defined. Hitherto they have been taught reading, writing, geography, natural history of beasts, arithmetic, singing, sewing, braiding, &c. Their progress has been very gratifying. Some of them entered the school without a knowledge of the alphabet. All are now tolerable readers, and all have acquired a considerable amount of knowledge on most of the above named branches.

"The government of the school has been remarkably easy. Corporal punishment has never been called for, but in one case, and stern reproof has hardly been known in the school; and I hazard nothing in saying that I never in any country, saw a school of twenty little children so uniformly meek, quiet, gentle, docile, and industrious as these little girls. They are a company of bright faces and happy hearts. Their contentment has seemed perfect from the first. No one wishes to leave the school, no one sheds home-sick tears. All are cheerful as the lark, and, by their obedient and affectionate manners, they have entwined themselves closely around our hearts.

"But the crowning blessing of all is the precious influences of the Holy Spirit in the school. These influences have continually descended in soft showers, like the gentle rain and the early dew. The attention of the school can always be arrested by the subject of religion, and when they are affectionately addressed on this subject, the fixed eye, the solemn inquisitive look, and the silent tear, tell the operations of the holy agent within. Their consciences are already very tender, and we believe that many of their hearts have been formed into the image of Christ. Eleven of their number are members of the church, and they have thus far adorned their profession."

In reading these statements of the liberality of the converts

in the Sandwich Islands, we cannot but be reminded of the painful contrast presented in the character of our Indian converts. Is it not probable that either from a fear lest they should think we seek not them but *theirs*, or else from a fear that our own countrymen would misconstrue our motives, or from some other cause, we have been too much restrained from cultivating in them this essential trait of Christian character? And may not the absence of this inspiring principle account in part for the low standard of spiritual growth, which many of our Native Christians attain?

Though I have already drawn too largely on your time, I beg leave to state one fact further, and to ask your special prayers on account of it. Much effort has long been made, contrary to the wishes of the king and chiefs, to introduce Roman Catholic priests into the island; and, at last, by warlike threats, the determination of the king has been overcome, and he has permitted them to reside on the islands, and our last communication says, the influence of Popery since the visit of the French frigate, begins to be disastrously seen on the island of Oahu. The better part of the Native population regard it with dread and aversion. Thanks be to God, the Natives have the whole Bible now in their hands, and are able to read it for themselves.*

The following hymn, written by Wm. B. Tappan, and sung at the embarkation of the first mission to the Sandwich Islands, has been translated into the Hawaii language, and is used as a national song. Its anticipation of the immediate entrance of the Gospel there, seems almost prophetic.

“Wake, Isles of the South! your redemption is near,
No longer repose in the borders of gloom;
The Strength of His chosen in love will appear,
And light shall arise on the verge of the tomb.

* Since this was received for the press, the news has reached us, that these Islands have been conditionally ceded to England; but it is doubtful whether the cession will be confirmed.—Eds.

The billows that girt ye, the wild waves that roar,
The zephyrs that play where the ocean-storms cease,
Shall bear the rich freight to your desolate shore,
Shall waft the glad tidings of pardon and peace.

On the islands that sit in the regions of night;
The lands of despair, to oblivion a prey,
The morning will open with healing and light,
The bright star of Bethlehem will usher the day.

The altar and idol in dust overthrown,
The incense forbade that was offered in blood,
The Priest of Melchizedec there shall atone,
And the shrines of Hawaii be sacred to God !

The heathen will hasten to welcome the time,
The day-spring, the prophet in vision once saw—
When the beams of Messiah shall gladden each clime,
And the isles of the ocean shall wait for His law.

And thou, OBOOKIAH ! now sainted above,
Wilt rejoice, as the heralds their mission disclose ;
And the prayer will be heard, that the land thou didst love,
May blossom as Sharon, and bud as the rose !”

ON MISSIONARY SUCCESS IN INDIA.

THE following letter from an experienced and esteemed missionary is worthy of careful perusal even by those who may think that an important branch of missionary labour is underrated. If ever we should be ready to learn, certainly it is upon a subject of such surpassing importance. Here, if any where, we should “prove all things and hold fast that which is good.” For this there must be fair and full discussion, conducted, certainly, in a humble and prayerful spirit.

It is evident in reasoning from the analogy of past times, whether of the first promulgation of Christianity, or of its subsequent revivals, there is danger of mistake from leaving out of the account *difference of circumstances*, not very obvious or definable perhaps, but very important. Schools were

little needed by the Apostles to prepare the way for their message among their usual auditors—of whom many were acquainted with the Jewish Scriptures—nor were there any churches to support schools, or any press to increase and extend their efficiency. If under other circumstances, more like the present, the influence of education and the press could have been brought in aid of preaching, perhaps the superstition and apostacy of the dark ages might have been prevented. God says, “my people are destroyed for lack of knowledge,” and it may be that the light of the seven churches, so soon extinguished, might have been kept burning by means of a thorough Bible education, and the constant study of the Scriptures. But, if to continue, so also to introduce and extend Christianity, would such an education be useful. Its continuance in life and power makes it diffusive.

As to the preaching of Whitfield, the Wesleys and others, producing such glorious effects, the writer has anticipated a remark of much importance, that they “preached to a nominally Christian people,” and it is also to be remembered that although “they had ignorance enough to contend against,” most whom they addressed had some education, and all were more or less under its influence from those around them, and from living in a land of schools and Bibles.

It is no doubt true that education is sometimes made too necessary in the work of conversion, and depended on too much when employed. Some would seem almost to think that a certain course of instruction *must* lead those favoured with it to embrace Christianity. But the renewing influences of the Holy Spirit are essential to real conversion, and that Spirit is not dependent on a large amount of learning, nor will it follow in its train. By such as are inclined to magnify this important instrumentality beyond its *comparative* importance, the letter of our worthy correspondent may deserve careful consideration.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN—The question has repeatedly been proposed, and perhaps as often answered, “What is the cause why mission labour in India has been attended with so little visible success?” Some in
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replying to it have endeavoured to account for it by alluding to the insufficient number of labourers employed; others, to the want of union amongst those labourers; others to the nature of the obstacles against which they have to contend, &c. &c.

That the labourers have been few; their efforts frequently disconnected; and the difficulties almost unparalleled; cannot be doubted: but if want of success can be demonstrated, and I think it can, then none of these, nor all of them together, ought to be considered a satisfactory answer. Two single missionaries, I presume not more united in their efforts than many a pair of labourers and affectionate brethren in India, were sufficient to commence and establish a Christian mission in pagan Europe; and this too in the face of opposition urged on by Satanic power, and supported by all the metaphysical and philosophical idolatry of Greece and Rome.

We have the same Gospel as had Paul and Silas, with additional facilities for proclaiming it, and in a much more tangible form, inasmuch as it is probable, that with the exception of the two Epistles to the Thessalonians, and the one to the Galatians, not a word of the New Testament was committed to writing at the time alluded to. We have a greater number of faithful prayers offered up on our behalf than they could have on theirs: for although "five thousand" were added to the church on the first opening up of the Spirit's dispensation, to whom "multitudes" were shortly "added," and these very soon "multiplied;" yet, taking the most extensive view of the number of Christians in Palestine and Asia Minor at that period, it must have been very small, in comparison of the thousands of our Israel who now "lift up holy hands" for us in Europe and America: nor do I suppose it probable, that the mission of Paul and Silas would be known to more than perhaps one in a thousand of the first converts. We have the same Spirit; for I am not disposed, with some, to attempt to shift the blame from ourselves to Jehovah. This I know is the most ancient way of getting out of a difficulty, that we have on record; but I do not think we ought to resort to it, at least until we have taken more pains than did our father Adam, to ascertain our own innocence. Again, therefore, the question returns with redoubled force, What is the reason why mission labour in India has been attended with so little success? The inquiry will be allowed by all to be an important one, and in proportion to its importance, is that of its discussion.

It has not been without repeated struggles against my personal

feelings, that I have brought myself to resolve on attempting an article, especially one of this nature, for your *Missionary Record*. *Truth*, however, is worth many struggles; and if the great Truth, which lies at present apparently concealed in a correct answer to the question before me, should be elicited by any remarks I may make, to God alone shall be the glory. May the "Spirit of Truth," who now has his dwelling among men, guide us into this Truth!

I have weighed the subject for years, and the conviction has been gradually and steadily deepening in my mind, that instead of bending all our energies to the application of the divinely appointed means for the conversion of the world, we have exerted them in trying other excellent and valuable, but merely human expedients to effect our purpose. In plain terms, that instead of "giving ourselves continually to prayer and the ministry of the word," we have spent a very considerable portion of our time, our strength, and the funds of our respective societies, in the establishing and conducting of schools; and that therefore, seeing we have been engaged in other work than that to which He had called us, the Lord has in a great degree withheld from us His blessing.

Before I give my reasons for the opinion just expressed, I beg explicitly to state, that my soul has no fellowship with those who hold that ignorance is happiness; nor with those lovers of darkness, who would keep back the blessings of education from the whole, or any part of the human family. No! I would that every child of man were properly educated, and that by persons suitable and at liberty for the task; and I doubt not that such education will every where follow in the train of true Gospel triumph! But my position is, that a system of education, when employed by ministers, either as a principal or a subordinate means for the evangelization of the world, is of human, and not of Divine origin. Having made this statement, I will proceed to give my reasons for thinking as I do.

In the *first* place, the preaching of the Gospel is God's chosen instrument for the salvation of mankind. This, I doubt not, will be admitted by all Christians, and I will only advert to two or three passages of Scripture which will bring out the fact with full force. God the Father, when calling the attention of the universe to His "Servant whom He had chosen," by the prophet Isaiah, says, "He shall bring forth judgment unto truth." The term judgment, in the word of God, has various significations, but I believe the majority of critics will be found to agree with Dr. Clarke, that in "this place it certainly means, the law to be published by the

Messiah; the institution of the Gospel:" and with Watson, that "the word signifies a body of doctrines." Our Saviour in quoting this passage from Isaiah, does so with an important variation of the phrase, "He shall send forth judgment unto victory!" After His resurrection, accordingly, He gave command and direction for the accomplishing of this triumphant prophecy, "Go ye out into all the world, and preach the Gospel to every creature." Alluding to this command the Apostle Paul says, "God was in Christ reconciling the world unto Himself; and hath committed unto us the word of reconciliation:" and on the same subject he declares, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Even were the point a disputed one, the above passages would be conclusive. This "judgment," this "Gospel," this "word of reconciliation," is God's appointed instrument for the subjugation of the world to Himself.

My *second* reason will probably be admitted as readily as my first: but if it be, I do not see how those who make the admission, can avoid coming to my conclusion. It is, that the preaching of the Gospel is the only instrumentality mentioned in the records of church history, by which any nation has yet received the blessings of Christianity. Without pretending to any very extensive knowledge of such records, I will refer to two periods which are familiar to me, while I know none of a contrary character.

At the commencement of the last century, the cause of Christianity in Great Britain was exceedingly low. Ignorance and wickedness covered the land. True, here and there, a solitary watchman, still faithful to his God and his charge, remained at his post, and shone as a light in a dark place, making that darkness visible. In this state of things, it pleased God to raise up those apostolic evangelists, Whitfield and the Wesleys, with their coadjutors, by whose labours a fire was kindled which has continued to burn brighter and brighter to the present day. Referring especially to the history of the Wesleys, we find them, with their assistants, carrying the light of truth into the densely populated manufacturing districts of Yorkshire, to the rude colliers of Newcastle, and to the untutored tanners of Cornwall, as well as to the larger towns and cities of England; and wherever they went, they were blessed with success equal to that of the apostolic age. But how did these missionaries of the cross commence and prosecute their labours? Was it by establishing schools, or by preaching the Gospel? Certainly they had ignorance enough to

contend against; but will any one now say, "how much better would it have been had they begun by instructing the young?" Probably it will be objected here, "Mr. Wesley preached to a nominally Christian people, and therefore the cases are not parallel." Allowing the objector the full weight of his argument, though I do not think it amounts to much, I will refer him to an earlier era; namely, that immediately succeeding the opening of the Gospel door to the Gentiles; in places too, where Christianity, whether real or nominal, was unknown. At that period I see Rome, Ephesus, Corinth, and Athens, "wholly given to idolatry;" their temples, idols, and worship, being so many prototypes of the same things, as now exist in Conjeveram, Chillumbrum, Strerungum and Ramisseram. I watch with eager expectation the proceedings of the missionaries of that day; I read with deep attention every page they have left on record; and in no instance do I see them stepping a single hair's breadth out of the right line that had been marked for them. To Jews and Gentiles they preached "Christ crucified;" and, as if to correct the ideas of some in the present day, who maintain teaching schools, and "preaching Christ," are synonymous terms, they have left us specimens of their mode of "doing the work of an evangelist, and making full proof of their ministry," which cannot easily be misunderstood. But no intimation is given us of the schools of Paul, or Silas, or Barnabas; certainly the most successful missionaries that ever went forth into the heathen world.

I think *thirdly*, that the system now in operation, wherever it is employed, creates an unsubstantial appearance of success, a kind of superficial cause, which requires as much care and attention, as would a church of real converts; but without bringing glory to God, or recommending Christianity to the heathen around. Let my esteemed brethren look through their congregations, and ascertain whether this be the case or not. Or let us suppose that from each congregation, all the schoolmasters and children with their connexions were removed, as they would be were the schools given up, and I think we shall readily agree that the number remaining would be very small. Some may consider this a reason why the school system should be continued, inasmuch as the discontinuance of it would be the breaking up of so many congregations: but surely those who regard the *motives* which keep such congregations together, rather than the *number* of persons composing them, will come to a different conclusion. As an individual, I would much rather preach to six willing unpaid hearers, than to sixty remunerated ones. The evil, however, does not rest

here. The missionary who has such an establishment under his care, has at least the semblance of a little church, which claims and receives a large portion of his time; and in accordance with the laws of Christian sympathy, those for whom he is required to care so much, obtain a place in his affections, in consequence of which, he is always willing to think the best of them. This, on the one hand, prevents his going "into the highways and hedges," to seek for additional hearers, and on the other, gives a bias to all his reports concerning them.

I am well aware that there exists a class of hypercritical Christians, who have latterly taken pleasure in censuring all missionary reports, because forsooth, the writers of them are not forever depicting the dark side of things in connection with their work. I have heard some of these worthies more than hint, that both annual reports, and missionary speeches, are not only calculated, but actually designed, to deceive the public, by giving more favourable views of the result of mission labour, than facts warrant them to do. If, however, any of us are not worthy of credit for common honesty, we are unfit for our office indeed! and the sooner we are dismissed from the mission ranks the better.

I make this digression to show to my brethren, that no congeniality of feeling with the persons to whom I allude, has led me to say that the present state of things gives a colouring to missionary reports. On the contrary, I believe that the bias to which I refer, is owing to an amiable, though somewhat too partial attachment, to those by whom we are daily surrounded; and for whom our time, and tears, and talents, are continually expended.

My *last* reason, though not the least, is probably the one which will meet with the most strenuous opposition in many minds. It is, that in consequence of the multiplied engagements connected with the management of schools, so many among us continue inefficient missionaries. Here I doubt not I shall be reminded of those who are, comparatively, masters of Tamil philology. I know them; and I honour them for their patience and perseverance in their studies: but with all due respect and deference, I would submit that a knowledge of Nunnool, Tunnool, Negundoo and Cural, with all the niceties and technicalities of the Tamil language as pointed out in the rules, or exhibited in the composition of those works, forms but a very small part of the qualifications required in an efficient Gospel missionary in India. That a knowledge of these and similar works is a valuable acquisition, I readily admit; but I am convinced that a man may have committed them all to memory, and yet be deficient in that kind of acquaintance with the language, which will

enable him to make Scripture truth intelligible to the mass of Tamilians. The inefficiency of which I speak can only, in ordinary cases, be remedied by long continued alternate study and preaching; for which two duties so much time will be required, as to leave very little for extraneous employments. Taking this view of efficiency, without disputing the philological proficiency of some, I fear the men who can carry the Gospel among the masses of Hindus, and in plain familiar and intelligible terms bring it home to their understandings, will be found to be few.

If these things be so, then an awful responsibility rests upon the advocates of the school system. We have an efficient Gospel, but in consequence of our present mode of proceeding, an inefficient ministry. Let us return to "the foolishness of preaching," and we shall have an *efficient Gospel, and an efficient ministry!!*

That these remarks are consistent with common sense, as well as with truth, I think an unprejudiced mind will easily see. Let it be remembered that the languages in which missionaries in this country have to speak, are amongst the most difficult in the world; that when they begin to learn these languages they are frequently above twenty-five, and sometimes thirty years of age; that they have thus to toil and study in an unfriendly and debilitating climate; and then let any one judge whether it be wise or prudent, to lay upon such men, the care of eight, ten, or twelve schools, in addition to their ministerial and pastoral labours. Does the man exist who can pay proper attention to both?

In conclusion, let us remind each other that "the Lord our God is a jealous God, and His glory will He not give to another," nor suffer man to trifle with the decisions of His infinite wisdom. If, therefore, we have been attempting to succeed by other means (however excellent they may have appeared to us) than those which He has appointed, if we have been trying to share the glory of the conversion of India, between education and His own prescribed, anointed instrument, we need not wonder that He has to a lamentable extent withheld from us that blessing, without which we can effect nothing: and I am disposed to think it is time for us to weigh carefully the words of an eminent minister in England, on this subject, "I FEAR WE HAVE BOWED TOO MUCH TO THE IDOL OF THE DAY—EDUCATION."

MANARGOODY, }
July 19th, 1843. }

From Gentlemen,
Yours respectfully,
THOS. CRYER.

THE MORALITY OF LEGAL PRACTICE.

THAT public opinion pronounces that there is, in the ordinary character of legal practice, much that is not reconcilable with rectitude, can need no proof. It may reasonably be concluded that, when the professional conduct of a particular set of men is characterized peculiarly with sacrifices of rectitude, there must be some general and peculiar *cause*. There appears nothing in the profession, as such, to produce this effect ; nothing in taking part in the administration of justice, which necessarily leads men away from justice. Doubtless the original fault is in the *law itself*.

The fault is of two kinds ; one is *necessary*, and one *accidental*. First : wherever there are fixed rules of deciding controversies between man and man, or of administering punishment to public offenders, it is inevitable that equity will sometimes be sacrificed to rules.

The second cause of the evil, as it results from the law itself, is its extreme complication,—in the needless multiplicity of its forms, in the inextricable intricacy of its whole structure. This, which is probably by far the most efficient cause of the want of morality in legal practice, I call gratuitous. But whether needed or not, the temptation which it casts in the way of professional virtue is excessively great. There can be no efficient reform among lawyers, without a reform of the law.

It is to be expected, of course, in the present state of human virtue, that lawyers, familiarized to the notion that whatever is *legally* right is *right*, should themselves be chargeable with adding greatly to the evils arising from legal institutions. They will go onward from insisting upon legal technicalities, to an endeavour to *pervert* the law ; then to giving a false coloring to facts ; then onward, and still onward, until witnesses are abashed and confounded, juries are misled by impassioned appeals to their feelings ; until deliberate untruths are solemnly averred ; until in a word all the pitiable and degrading

spectacles are exhibited, which are now exhibited in legal practice.

But when we say that the original cause of this unhappy system is found in the law itself, do we justify the system? Far from it. We affirm that a lawyer cannot morally enforce the application of legal rules *without regard* to the claims of equity in the particular case. For to what does the alternative lead? Is a man, when he undertakes a client's business, at liberty to advance his interests by every method, good or bad, which the law will not punish? If not, *something* must limit and restrict him; and that something is the *moral law*.

Dr. Paley's attempts to defend that item in legal practice, which consists in uttering untruths in order to serve a client, are singularly unfortunate. "There are falsehoods," says he, "which are *not criminal*; as where no one is deceived,—which is the case with an advocate in asserting the justice, or his belief in the justice, of his client's cause." "No confidence was destroyed because none was reposed." A defence not very creditable, if it were valid. It defends men from the imputation of falsehood, because their falsehoods are so habitual that no one gives them credit!

But the defence is not valid. Advocates would not persist in uttering untruths without attaining an object. If no one ever, in fact, believed them, they would cease to asseverate. But the real practice is, to mix falsehood and truth together, and so to involve the one with the other that the jury cannot easily separate them. And that the pleader's design is to persuade them of the truth of all he affirms, is manifest. Suppose an advocate, when he arose, should say, "Gentlemen, I am now going to speak the truth;" and, after narrating the facts of the case, should say, "Gentlemen, I am now going to address you with fictions." Why would he not do this? The deduction should not be concealed, that he who employs untruths in his pleadings does really and most strictly, *lie*.

Gisborne defends legal practice on the ground that "the standard to which the advocate refers the cause of his client, is not the law of reason, nor the law of God, but the law of the

land. His peculiar and proper object is not to prove the side of the question which he advocates morally right, but legally right." There is something specious in this ; but what is its amount ? That if the laws of a country proceed upon such and such maxims, they exempt us from the authority of the law of God. Either the acts of a legislature may suspend the obligations of morality, or they may not. If they may, there is an end of that morality which is founded upon the Divine will ; if not, the argument of Gisborne is a fallacy.

Dr. Johnson's course is this : "You do not know a cause to be good or bad till the judge determines it. An argument that does not convince you, may convince the judge to whom you urge it. If it does, then he is right and you are wrong." This is *satisfactory*, for it is always satisfactory to perceive that a powerful intellect can find nothing but idle sophistry to urge against the obligations of virtue.

One other argument is this : Eminent barristers, it is said, should not be too scrupulous, because clients might fear their causes would be rejected by virtuous pleaders, and would, therefore, go to needy and unprincipled chicaners. If their causes are bad, the sooner they are discountenanced the better : besides, it is a very loose morality which recommends good men to do improper things ; lest they should be done by the bad. Let us consider, for a moment, the practical results of the ordinary legal practice.

A civil action is brought into court, and the evidence satisfies every man that the plaintiff is entitled, in justice, to a verdict. Suddenly, the pleader discovers some technical irregularity in the proceedings, and the plaintiff loses his cause. The unhappy sufferer retires injured and wronged, without redress or hope of redress. Can it be sufficient to justify a man in such conduct, to say that such things are his business,—the means by which he obtains his living ? The same excuse would justify a troop of Arabian banditti which plunders the caravan. Yet this is the every-day practice of the profession ; and the amount of injustice which is inflicted by this practice is enormous. There is no excuse for thus inflicting injustice. It is an act of pure, gratuitous mischief ; an act not required by law, but condemned

by morality, and possessing no apology but the lawyer's love of gain.

In criminal courts, the same conduct is practised, and with the same effect of preventing the execution of justice. Is, then, the circumstance of belonging to the legal profession a good reason for disregarding those duties which are obligatory upon every other man? He who wards off punishment from swindlers and robbers, and turns them loose to the work of fraud and plunder again, surely deserves worse of his country than many a hungry man who filches a loaf or a trinket.

It really is a dreadful consideration that a body of men respectable in the various relationships of life, should make in consequence of the vicious maxims of a profession, these deplorable sacrifices of rectitude. To a writer upon such a subject, it is difficult to speak with that plainness which morality requires, without seeming to speak illiberally of men. But it is not a question of liberality, but of morals. When we see a barrister willing to take the brief of any client; ready to exert all his abilities to prove that any given cause is good or bad; to urge before a jury the side on which he happens to have been employed, with all the earnestness of seeming integrity and truth;—when we see all this, and remember that it was the toss of a die whether he should have done exactly the contrary, I think that no expression characterizes the procedure but *intellectual and moral prostitution*. In any other place than a court of justice, every one would say that it was prostitution; a court of justice cannot make it less.

It may probably be asked, "What is a legal man to do? How shall he discriminate his duties?" I confess that the answer is difficult; and why is it difficult? Because the whole system is unsound. The conscientious lawyer is surrounded with temptations and difficulties resulting from the general system of the law; difficulties and temptations so great, that it may almost appear to be the part of a wise man to fly rather than encounter them. There is, however, nothing *necessarily* incidental to the profession which makes it incompatible with morality. He who has the firmness to maintain his allegiance to virtue, may doubtless maintain

it. Such a man would consider that, law being in *general* the practical standard of equity, the pleader may properly illustrate and enforce it. He may assiduously examine statutes and precedents, and honorably adduce them on the part of his client. In examining his witnesses, he may educe the whole truth ; in examining the other party's, he may endeavour to detect collusions, and to elicit facts which they may endeavour to conceal. But he may not quote statutes and adjudged cases which he does not think apply to the subject. He may not endeavour to mislead the jury by appealing to their feelings, by employing ridicule, and especially by unfounded insinuations or misrepresentation of facts. He may not endeavour to conceal or discredit the truth, by attempting to confuse the opposite witnesses, or by entrapping them into contradictions. Such as these appear to be the rules which rectitude imposes in ordinary cases.

Murray, the grammarian, had been a barrister in America. "I do not recollect," says he, "that I ever encouraged a client to proceed at law when I thought his cause was unjust or indefensible ; but, in such cases, I believe it was my invariable practice to dissuade from litigation, and to recommend a peaceful settlement of differences. In the retrospect of this mode of practice I have always had great satisfaction ; and I am persuaded that a different procedure would have been the source of many painful recollections."

One serious consideration remains—the effect of the immorality of legal practice upon the personal character of the profession. "The lawyer who is frequently engaged in resisting what he suspects to be just ; in maintenance of what he deems to be, in strictness, untenable ; in advancing inconclusive reasoning,—can be preserved by nothing short of serious and invariable solicitude, from the risk of having the distinction between right and wrong almost erased from his mind."* Is it indeed so ? Then the custom which entails this fearful risk must infallibly be bad. Assuredly no *virtuous* conduct tends to erase from the mind the distinctions of right and wrong.

* *Gisborne.*

It is by no means certain that, if a lawyer were to enter upon life with a steady determination to act upon the principles of strict integrity, his experience would occasion any exception to the general rule that the path of virtue is the path of interest. When such a man appeared before a jury, they would attend to his statements and his reasonings with that confidence which integrity only can inspire. They would not, as at present, be ever upon the watch to protect themselves from illusion, and casuistry, and misrepresentation. Such a man, I say, would have a weight of advocacy which no other qualification can supply; and upright clients, knowing this, would find it their interest to employ him. It might become almost equivalent to the loss of a cause to intrust it to a bad man. If none but upright men could be efficient advocates, and if upright men would not advocate vicious causes, vicious causes would not be prosecuted. If such be even the possible result of sterling integrity, the obligation to practise it is proportionately great; the amount of depending good involves a corresponding amount of responsibility upon him who contributes to perpetuate the evil.—*New York Observer*.

THE DALADA RELIC.

WE invite the attention of our readers to the following account of a public exhibition by the direction, and in the presence of the Governor of Ceylon, of what is called the *Dalada Relic*, or supposed tooth of Budha.

It is brought out in public occasionally, and is worshipped by the Natives as an idol. They indeed consider it the palladium of government, as the belief has long been current, that whoever has possession of this relic will rule the country. The remarks appended, on its exhibition under the sanction of a Christian Government, make any comment of ours unnecessary.

"There is at Kandy a piece of ivory, or some similar substance, said by the Budhists to be a tooth of Budha. This relic is under the care of the Government Agent of the Central Province. The tooth, enclosed in a splendid shrine, is guarded at night by a sentinel from the Ceylon Rifles, a regiment which is principally composed of Malays, (who, it is needless to say, are Mahometans,) under European officers. The principal servants in charge of the temple, as well as the priests who officiate, are appointed by our Christian government, and one of them at least, Don S. Perera, an arachy, is paid for the services he performs out of the colonial revenue. Thus the Government is to all intents and purposes the grand patron of the temple; the keys are under the care of its servants; the doors are opened and shut at its command; it appoints the person who has charge of the relic; and the place is guarded by one of its soldiers, in the same way as the pavilion of the Governor, the commissariat stores, or any other building belonging to the Queen.

"On the 27th of March last there was a public exhibition of the tooth, in consequence of the presentation of offerings by a number of Siamese priests, who have recently visited the island on a kind of pilgrimage, as a deputation from the king of Siam. The narrative of the ceremony, to which we last month promised insertion, is as follows :—

"His Excellency the Governor and several ladies and gentlemen appeared at the shrine, in the Malegawa, about three o'clock, when Dewa Nillema, the principal chief of the temple, requested the Acting Government Agent, Mr. Buller, to hand over the key of the shrine to the Nayeka Unanse, or chief priest, which he (the Government Agent) did, after receiving His Excellency's permission; both the chief priests of the Malwatta and Asgerie handed the key to Kobakkadowe Anunayeka Unanse, and directed him to open the shrine; which he did, assisted by the Dewa Nillema and Kareyekorencallees. The outermost cover of the shrine was removed by the chief priest of the Asgerie Wihara; the third by the chief priest of the Malwatte Wihara; the fourth, fifth, and sixth by Kobakkadowa Anunayeka Unanse; when in the seventh, which was left open, appeared the relic, tied to the stamens of golden flowers, which was taken by Kobakkadowa Anunayeka Unanse, and placed upon a tray made of gold, held by the two chief priests, and brought to the hall of the temple, when it was placed by them upon a table. The Government Agent, Mr. Buller, then standing upon the threshold of the temple, directed the Dewa Nillema to call the priests who had come

from Siam and allow them to pay their respects; he also directed that the peace officers should see that the crowd be kept off, lest any danger should happen on account of the press of the people. Silence being proclaimed, the Siam priests had ample time given to pay their adorations; and His Excellency the Governor, the ladies, and other gentlemen soon retired, being unable to remain any longer at the spot, owing to the smallness of the room in which the relic was placed. His Excellency the Governor, on seeing the relic, observed to the gentlemen of his suite, that it resembled a piece of carved ivory, and that it was his firm belief that it is *not* the identical tooth of a human being, but a piece of ivory carved so as to resemble a tooth; and jocularly cautioned Mr. Buller to be careful that it did not fly off to heaven.

“The Siam priests were allowed to view the relic for about half an hour, during which time they took a model of its form in wax. After this the Dewa Nillema requested that Mr. Buller would allow the eager multitude, who were standing below, to pay their adorations also; which was granted. But it appeared to Mr. Buller that on account of the lateness of the hour, the relic could not be kept out so long as to allow the whole multitude to come and adore it, so he called the chiefs and priests and told them that it would be entirely impossible for him to remain there, as he was unwell, and that the relic should be immediately encased; but the chiefs and priests begged that they might be allowed to take it to the outer verandah of the temple and place it upon a table, so as to allow the whole multitude to gaze at the wonderful tooth. To this Mr. Buller consented; and the relic was so removed by the chief priests, and kept there until half-past 5 o'clock, all the time the people crying “Sādu,” and making offerings of money, &c.

“About half-past 5 o'clock, Mr. Buller, (who was all the time in attendance at the place, and together with several other gentlemen diverted himself with the curious workmanship of the cases of the shrine,) ordered Dehegama Ratte Mahatmaya and the Dewa Nillema, to cause the chief priests to remove the relic and place it in the shrine as it was formerly, and to lock it up, delivering the keys into his hand; which was accordingly done. Mr. Buller, with the others, then retired.”

“We think that no one who believes in the truth of revelation, and has attentively studied it in all its parts, can read even this very guarded account of the ceremony, without feelings of poignant grief. There is evidently an unnatural connection between our Government and the idolatry of the land; and the church is

called upon to expose the evils therefrom resulting, until they have ceased to offend. The whole system is essentially wrong, and so long as it is permitted to continue, scenes like the present will be exhibited from time to time; the remembrance of which may pass away from the mind of the individuals by whom they are carried on, but the event will be written in God's book, never to be erased until a severe penalty has been exacted for transgression.

"We know not unto whom belongs the reproach of the present exhibition, as we have not heard by whom it was recommended. The gentlemen now in office may not be answerable for the system; yet even in this respect they are not entirely free from blame, as they have no doubt the power to alter it if they were so disposed. For all that concerns the event over which we are now called upon to mourn, they alone are to be regarded as accountable. The Agent of Government was officially present at an act of idolatry; he publicly gave permission for the opening of the shrine; the length of time during which the tooth was exhibited, and the position in which it was placed, were both under his control. It is this participation in a performance so senseless as the worship of the supposed tooth of an atheist, that we condemn. We are willing to hope that it was done without thought, and from no deliberate resolve to set at nought the law of God; but this does not lessen the mischievousness of its effects, or set aside the propriety of rebuke. And when we remember the indignation expressed against Cobbett for bringing across the Atlantic the bones of the infidel Paine, we may expect that the Christian public at home will not be unconcerned spectators of this recent infraction of the Divine command in Kandy.

"It will perhaps be said that the whole matter is too ridiculous to deserve serious notice. Equally ridiculous were many of the practices into which the Israelites fell, when they were so severely reprimanded by the prophets, and afterwards punished in so awful a manner for not attending to the warning voice. It was an act of idolatry; and it is the act and not its accessories, that constitutes the crime. Whether, therefore, it be a real tooth or merely a piece of ivory, or some other substance, makes little or no difference in the essential character of the performance. 'An idol,' says Archbishop Usher, 'we must understand, in the exact propriety of the term, doth signify any image; but according to the ecclesiastical use of the word it noteth such an image as is set up for religious adoration.' Of what was it that the holy prophet spoke, when he declared the sin that 'God hated?' What is it that throughout the Scriptures is spoken of as 'an abomination?'

What was it that brought confusion upon the chosen people of God, and caused their overthrow by the Philistines, and their captivity in Babylon? Idolatry is not only an overt act of treason against Jehovah; it is an actual bringing of the usurping enemy into the sacred presence, and an attempt to place another than the Elohim upon the throne of the universe. The most awful denunciations of the Almighty have been pronounced against this sin; it has been the cause of more licentiousness and bloodshed than any other passion of infernalised man; and the lightnings of heaven have never shot athwart the welkin so swiftly, or with so unerring an aim, as when sent forth against the people that have been led astray by this senseless infatuation. Under the ancient dispensation, as regarded the nations that were not of Israel, the thunders of God's anger might appear to repose innocuous amidst the clouds and darkness that are His pavilion; but now the angel of justice has received his commission to release the fierce lightnings from their primeval dwelling place, and to launch them forth, in the full power of their destructiveness, against those nations who would set themselves against the omnipotent decree, that idolatry shall disappear from the earth, and the truth universally prevail. Why is it that the cry of the Moslem muezzin now reverberates triumphantly from the minarets of Zion? Why is it that the withering crescent now surmounts the lovely shrine of St. Sophia in the metropolis of the eastern empire? Why was the proud unbeliever in the divinity of the Son of God permitted to sweep with his conquering legions the countries in the north of the African continent? Why has the mystic Babylon been doomed to fall? Why is it that the comparatively scanty population of an insignificant island breasting the billows of the Atlantic, at the present moment possesses a peerless realm, presenting an anomaly in the history of nations, from the extent of its dominion, and the mighty influence it exercises upon the destinies of the world? There is only one answer to these questions, and a thousand more of parallel significance that might be propounded. It is written in the sun-beam, yet men will not see it; earth and heaven unite to give power to its utterance, yet men will not hear it. The lessons of the past, the teachings of all time, are forgotten; and governments yet try to seize the sceptre, and retain it in their grasp, though they are unwilling to fulfil the conditions upon which alone the sovereign power will be continued unto them by God.

“The melancholy exhibition that has caused these remarks would at any time have been enough to bring the members of the church in tears before the throne of the heavenly grace, with earnest prayer

to God that He would not remember the offences of our rulers, nor visit the colony with His chastisements because of their forgetfulness of His law. But there are circumstances connected with the present act that throw around it a shade of still deeper gloom. The triumph of the enemy seems to be presented under a more fearful aspect, when we consider the time, the place, and the occasion.

"It appears that the Dalada Relic was exhibited on the very day on which the Agent entered upon the duties of his important office. When Solomon entered upon the charge entrusted into his hands by the Lord, he presented a thousand burnt offerings upon the altar, and asked of God 'an understanding heart,' that 'he might discern judgment.' We will not say that in Kandy no similar prayer was offered unto God; but we must express our conviction that if such a duty was remembered, its effect was more than marred by the most inconsistent act which was afterwards performed.

"The tooth was exhibited from the outer verandah of the temple. We know the place well, and have often in imagination gone back to the scenes that were there presented in the older time. Near this spot the kings of Kandy received yearly the homage of all their chiefs, a most impressive spectacle; and there too they were accustomed to sit, that they might witness the trampling to death of their rebellious subjects, and the rending of their limbs, by the state elephants. But the barbaric usages of the royal festival, and even the cruelties that were there perpetrated, seem to lose much of their repulsiveness, when compared with the transaction we now notice, in which fetters were thrown around the souls of men, that will bind them in eternal captivity with a force that no power can overcome. Was there no quicker flowing of the blood, no trembling of the frame, no misgiving of spirit, no remembrance of far different scenes, no fear of the anger of God, at the moment when the people fell down to offer worship? Why was not all connexion with 'the accursed thing' renounced, even though the loss of the Government Agency had been the consequence? Why were not the emoluments of office rejected at once, if the destruction of souls was to be the price of their retention? Oh! there rushes past us, as we contemplate the scene, the fell form of atheism hideous as the grave, its fleshless mouth attempting to creak out tones of victory. We gaze again, and spirits without number throng the scene in bitter anguish, wailing forth the death-groan of eternal despair. It is a moment never to be forgotten. The blessings of education, the amenities of literature, the triumphs of phi-

lanthropy, the sweet influences of our holy religion, the rich privileges of our common Christianity appear to be regarded as nothing; and in their stead there is open fellowship with a system that denies the existence of God and is the curse of the people; a system that is the cause of that want of confidence which the Government itself manifests in its native agencies, and of that dearth of principle that is every where deplored.

"The occasion on which the relic was exposed is cause of additional regret. The evil that has been produced will not be confined to our own subjects alone; it will spread to another and more numerous population. The banks of the Irawaddy, as well as the palaces of Bangkok, will re-echo the intelligence, that in Ceylon Buddhism is patronised by the British Government. The king of Burmah will rejoice in the decree he has sent forth that no missionary operations shall be allowed in the country over which he reigns; the monarch of Siam will regard with still greater indifference the message of the servants of the cross. Nor let it be supposed that these are imaginary calamities. Not many days gone by, a priest said exultingly to the minister at Secdua:—'In these parts Budhism is neglected, but it is not so in Kandy; there it receives the respect of English gentlemen high in office.' The importance attached to these things by the Natives may be further learnt from the fact that the address of the principal chiefs and priests of the Kandian province to J. Layard, Esq. on his resigning the office of Government Agent to C. R. Buller, Esq. contains the following passage.—'Your acquaintance with the customs of our country, and the rites of our religion, enabled us to maintain them without any degree of unnecessary trouble and labour.' What has a Christian Agent to do with enabling heathen priests to maintain the rites of their religion? We are not here blaming the individual but the system. On the same occasion, the address to C. R. Buller, Esq. was commenced by the following avowal:—'We have had an auspicious omen of good things to come, and that is, that soon after Mr. Buller's arrival we have had the privilege of seeing our holy relic, which indeed is precursory of many fortunate events, and from that we infer that your administration will prove alike auspicious.'

"When we have asked the reason of the anomalies that are presented by the Government, in its patronage of Budhism, the reply has been, The Treaty, the Treaty; but when we have further asked, What Treaty? no answer has been given. No Treaty that we have ever seen binds the Government to the course it at present pursues.

"By some, it is said that the tooth is kept in our possession, because it is supposed by the Natives that the Government which retains it must infallibly be masters of the island. And can the majesty of the British empire stoop to so low a degradation, as to allow it to be imagined for a moment, that we can only retain possession of Ceylon so long as the relic is in our hands? The sooner so absurd an idea is annihilated the better. It might suit the purpose of some petty state, that had no real power to second its pretensions to the government, were it to encourage a supposition like this; but it appears only like a mockery, a thing to laugh at, when used in reference to an empire that holds the sceptre of India, with a hundred millions of men as its tributaries. The nod of the warrior's plume is seen above the crowd that is prostrate before the shrine; and as the clasp of his foot is heard heavily upon the stone pavement of the ancient palace, the thought comes home with energy to the mind, that by him at least the idea must be scouted as an insult. To the Christian, the insult of such a thought appears to be additionally censurable, as being committed not only against an earthly monarch, but with a still more treasonable bearing, against Jehovah, our God, 'whose kingdom is everlasting and power infinite.'

"Without approving of all that has been said upon the subject by the Colombo *Observer*, we must express our gratitude to the editor, for the readiness with which he has come forward to expose the folly of the exhibition. By this means, the attention of the Indian papers has been drawn to these strange proceedings, which we trust is only preparatory to more powerful exposures from the papers at home. We must at the same time express our regret at seeing in our other colonial print an article headed, 'Government Idolatry Forsooth!' Though the act may not, in strictness of speech, be 'Government Idolatry,' we must warn the servants of Christ against allowing their minds to be carried away from the real culpability of the transaction by a war of words. After all the apologies that have been made in its extenuation, with every palliative that can be imagined in its defence, the recent Dalada exhibition remains presented to the world as a memorable offence against the Supreme Ruler of the earth. We have taken up the brand in defence of what we consider to be truth, and whilst we regret that our arm is not more stalwart in a cause of so much importance, we derive courage from the reflection, that mighty legions are enlisted on the same side, against whom all opposition must eventually be as powerless as a fence of reeds against the rolling of the avalanche."—*The Friend*.

Religious Intelligence.

MISSIONARY TOUR.

Journal of the Rev. J. W. GORDON, of Cuddapah, on a Missionary tour.

THE first town of any consequence that was visited, was Roychoty ; it is a very respectable one, with about 3,000 inhabitants. Our stay extended to about three days, during which time we had several opportunities of declaring the word of life to listening multitudes. The police tannah which was often crowded with most attentive hearers, was our place of sojourn, and our books and tracts were in great demand. This town is about thirty miles from Cuddapah, and an outpost might be advantageously established in connection with it. Leaving this, we proceeded to Goorumcondah, about twenty miles further. This was a very important place in former days, but its glory has departed ; there are only a few houses remaining of Hindus, and a small village of Mohammedans. There is a celebrated hill close by from which the place derives its name. Nearly surrounding its top there are the remains of a strong fort, said to have been built by a rich nabob. On the sides of the hill, and stretching to some distance from its base, the ruins of strong fortifications are observable. Immediately below the hill stands the nabob's palace, and near it the zenana or harem ; both far advanced in dilapidation. They were doubtless originally handsome buildings ; one wing of the former place afforded us shelter for nearly four days, and many opportunities were joyfully embraced to preach to the simple minded people. We found the Mohammedans to be dreadfully ignorant and degraded, and on asking them what they knew and thought of Mohammed, one man declared that "he lived before Adam was born, and that he was totally free from sin." I enjoyed a ramble one morning on the top of this hill, and found the air bracing. The ascent was rugged, and many were the ruins of old fortifications which met us every step ; huge masses of solid masonry detached from the batteries and bastions to which they once belonged, lay scattered about in "broken fragments of ruined grandeur ;" while a herd of huge monkeys, which were disturbed by the

sound of our footsteps, seem to retain sole and undisputed possession of all.

The view from the summit is very fine; the landscape in the distance being composed of pretty hills and verdant valleys waving with various kinds of corn. It was affecting to view all these relics of departed times. The remains of the nabob are deposited in a handsome tomb erected in a garden not far from the palace, and many inferior ones are to be seen all about the ruins. The din of battle is hushed, the shrieks of the dying are silent in the grave, and all are now to be numbered with the things that were; "*sic transit gloria mundi*." We may hope, however, that soon the glad tidings of peace will be proclaimed to survivors, and we did not forget to pray that this may be the case.

Taking our leave of this interesting spot, we moved towards Mud-denpully, the principal Talook town where the revenue is usually collected. It has been recommended as the site of the new Cuddapah mission, and it is certainly a desirable one, affording many facilities for such a purpose. The climate is salubrious, the soil good, and many English fruits grow in the collector's garden. The town is pretty large, and with the villages immediately adjacent, embraces a population of about 20,000 souls. The collector, who happened to be here at the time, (to whom I feel indebted for many kind attentions,) and myself looked at a good spot of ground for mission premises, which can be obtained for a small sum. The people seem favourably impressed in reference to Christianity, and there appears to be a good opening for an English school, or indeed for any branch of labour. Besides preaching in the villages and the town, much time was spent with the thousands who came from the distance of 50 or 60 miles with their puttahs to the collector, in pointing them to the Lamb of God for salvation. The bungalow was often thronged by hundreds of the people, all eager to hear the word, and to be furnished with Scriptures and tracts. Our labours at this place will be remembered as among the most pleasing on this tour.

I now pass on to notice Punganoor. I visited it three or four times during my stay in this part. It is a district zemindary, and is under the control of a Native prince. The late rajah and his family have been long known for their hospitality and kind attentions to Europeans. The town is of good size, though the houses are irregularly built; the population about 4,000. The palace is about in the centre of the town, and is a large handsome building. The late rajah, who it is said was acquainted with the Christian religion, was much attached to Europeans, and spoke the English language well. The present rajah is a minor, only 14 years of age. He and his

brother are fine intelligent lads. I was accompanied on my first visit by the collector, and we were greeted by many demonstrations of respect from the rajah and many branches of the family. They came out to meet us, and conducted us to the palace. On this and subsequent occasions I had the pleasure of preaching the Gospel to the inmates. One of these days, it being the Sabbath, we had public service, both the young princes and several others attending, while the ranee and a host of female attendants stationed themselves outside the doors in a spacious verandah.

During my stay here, I had the pleasure of an interview with the ranee at her own request, and found her a pleasant and sensible woman. She speaks three or four languages and is well educated. I could not see her person as she was screened from view by a blind; her head goomastah was summoned, and he sat by my side and communicated to me what she said. I cordially embraced this favourable opportunity of unfolding the doctrines of the cross, to which she listened most attentively, while the narrative of the Redeemer's sufferings and death for sinners seemed to interest her most. I advised her to send her sons to school at Madras, and to instruct her daughters also; and spoke of the happy condition of Christian females in England. May the Lord change her heart and make her a "nursing mother" to His church! At the conclusion of the interview she acknowledged that the religion of Christians was the true one, and urged nothing in favour of Hindnism but the custom of her people. This is pleasing enough as far as it goes, but how grievous it is to think that this amiable family should be the chief support of idolatry in the town.

A new car is being built for one of the gods, the abominations depicted on which surpass any thing of the kind I had ever seen before. While, however, the heart sickens to think that human nature should be so brutalized, it is no small comfort to know that Christianity has obtained a footing within this house. Several of the rajah's servants have been in the habit of reading the Scriptures for themselves; and are convinced of their excellence. They have renounced idolatry in its most degrading form, though from fear of losing caste and dread of their relations, they have not yet made an open profession of their belief in Christ. Christianity, like its Divine Founder when on earth, is without ostentation. It silently works its way in the hearts of men, is calculated to subdue every obstacle, and gradually to mould the character into the blessed image of Christ. We have reason to hope that the Lord has His "hidden ones" in places of which we have no knowledge, but who will appear at length as His jewels in the great day of account. This may apply

to the little band in this house; we may at all events hope for the best, and give them a share in our sympathies and prayers.

Among these I must not omit to notice a man of the name of Paul Leighton. He was baptized many years ago at Chittoor, and has been in the rajah's family holding a responsible office ever since. He has been the chief instrument in awakening the minds of the others to inquiry, while from the conversation I had with him I trust he is no stranger to the power of Divine grace himself. Let us be thankful that amid such a mass of superstition as that by which he has been surrounded, the lamp of his profession has continued to burn, and that others have benefited by its light. This man is very anxious to leave his calling and engage in the work of the Lord as a preacher to his countrymen.

Not more than a mile from Punganoor there is a small village of Roman Catholics, with a chapel and catechist. I found them dreadfully ignorant and degraded, and when I pointed out some of the errors of their system, they threw the blame on the catechist and priests who kept them in ignorance. Should a Protestant mission be established in this part, it is to be hoped that these people may be gradually led to see their errors and renounce them for something better. A good opening exists here for an English school, and I should rejoice to hear that my esteemed brethren of the Scottish Mission were directing their thoughts to the subject. They would doubtless have the help of the rajah's family, and it would be the best means of facilitating the education of the young princes themselves, especially as they seem averse to go to Madras for the purpose.

Palmanair.—We remained here for a week, but I regret to say we found the people apathetic and indifferent to the truth. This was several years ago an out-station of the London Missionary Society, and was often visited by the Chittoor missionaries. I saw several of the lads who received instruction in the school, but was grieved to find that they had not retained much of what they learnt there. What a pity is it that an interest, upon which so much time and labour and money have been spent, should be given up as this has been! We were visited here by a strange man from Bobily to the north of Vizagapatam; he professes to be seeking the truth, and told us that he had relinquished his family and relations for that purpose. He was not ignorant of the leading doctrines of Christianity, but we fear that he is quite a Pharisee at heart. We failed not to point out his errors, and exhorted him to repent of his sins and ask forgiveness at the cross of Christ, which is the best way of seeking the truth. Before leaving this place we prayed that the

seed which has been sown in the hearts of many here might spring up on some future day and bring forth much fruit to the glory of God.

At *Goondigul*, which is the rajah's country residence, and pleasantly situated on the Bangalore road, we staid three weeks. The palace here also was kindly devoted to our use, and the weather which was some degrees cooler than the climate of Nuddenpully, &c. allowed of our visiting 12 villages in the vicinity. The people heard the message of mercy with mingled feelings of pleasure and surprise. One man who was unusually attentive, declared, when he was asked what he thought of Christianity, "these words are as nectar and ambrosia to my taste," may they indeed prove to be food to his soul! We now began to retrace our steps, and passing again through Muddenpully, Goorruncondah, &c., turned off in a north-west direction towards Cheroolapully, our out-station connected with Cuddapah. This is a part of the country where cotton is the chief produce. On reaching the village, which we did on the morning of the 17th June, we were cordially welcomed by the catechist, reader, &c., and took up our abode at the little bethel which has been erected for the worship of God. The number of converts here is as yet small, but we are not without hopes that many who are now in a transition state may soon be led to decide for Christ. Several little villages were visited here, and we have reason to bless God that we observed many indications among the people that the word has not been preached in vain. "Oh may this little one soon become a thousand, and this small one a strong nation, and may the Lord hasten it in His time." We spent two Sabbaths here, and before leaving I dispensed the ordinance of the Lord's Supper to the little band of believers. One of those who communed was an aged widow, who was baptized by Br. Porter in January. Seeing her end to be near, she expressed a wish to commemorate this feast. I asked her as to the ground of her hope. She replied that it was Christ. Her faith seemed to be simple, but it was firmly fixed on the Rock, and I could not deny her dying request. It was both the first and last time of her communion. She has since departed, we trust, to that bright and happy place where saints "drink new wine in their Father's kingdom." The last words she spoke on earth were "my hope is on Christ."

I reached this place in safety on the 1st instant, after an absence of three and half months, thankful I trust to the Giver of all good. During this tour 150 portions of Sacred Scriptures and 2,000 tracts have been distributed. Never was I more powerfully impressed with the importance of missionary itineracy. It is truly delightful work.

I have been much encouraged in it. I hope the day is not very far distant when the Gospel shall be preached through the length and breadth of this fertile district, and when all its pretty hills and valleys shall echo with the gladsome sound of mercy. Apologizing for the length of this epistle.

I am, dear Sirs,

Yours very truly,

J. W. GORDON.

EVANGELICAL LUTHERAN MISSION.

COMMUNICATED BY THE REV. C. F. HEYER.

It may not be generally known among the Christian community in India, that a little more than a century ago, when the German Lutheran missionaries commenced their labours at Tranquebar, Tanjore, Cuddalore, &c., some of their brethren directed their attention to the western hemisphere, and planted a branch of the Lutheran church in North America. Within the last fifty years this vine has greatly extended, and taken root in most of the States belonging to the Union, until at present the number of ministers amounts to about four hundred, who have charge of eight hundred or a thousand congregations.

These ministers have lately sent out one of their number as a pioneer in the missionary work to Hindustan, who arrived in Colombo, Ceylon, on the 15th March, 1842. After visiting most of the older stations in the South of India, where Ziegenbalg, Schwartz, Guericke, Rhenius, and others of his brethren first erected the standard of the Cross, he took up his abode in Guntoor among the Telugu people, for whose spiritual benefit the Christian church has as yet, comparatively speaking, done but little. By the kind assistance of several Christian friends in and near Guntoor, this newly arrived missionary agent has been enabled, during the first year of his residence in India to do more than merely to study the Telugu language. Public service was commenced for the Natives in August, 1842, and has ever since been regularly continued on Sundays, by the help of interpreters. Two English and five Telugu schools are in operation. The erection of a building has been commenced, being one hundred feet in front, a part of which is to be used for public worship on the Sabbath, and the remainder as school-rooms during the week.

Two additional labourers are expected to be sent out during the

year. Also from Halle in Germany, where most of the older German missionaries were educated, a communication has been lately received, stating that the directors of that institution think of sending a missionary to Guntoor. Should it please the Lord to permit these expectations of additional missionaries to be realized, then it would undoubtedly be advisable for some of their number to go farther west, in the direction of Hyderabad, to proclaim the Gospel where as yet no missionary station has been formed.

May the time soon come when the Christian congregations in the South of India—the first seeds of which were sown about the same time that the churches in America were planted, who now sustain a mission among the Telugus—shall be able and willing to send evangelists from among their brethren, to break the bread of life to their, as yet, idolatrous and perishing countrymen.

CHRISTIAN UNION.

UNDER this title we have an account, in the London papers of June, of a very remarkable meeting—the most remarkable perhaps in the eye of the Christian that modern times has produced. It was held in Exeter Hall on the 1st June, in allusion to which one of the speakers remarked that the 1st of June should never again be a blank day in his calendar, for in that meeting he saw the true olive branch held forth to the Christian world. Admission to the meeting was only by tickets; and tickets were issued, or at least were intended to be issued, only to “members of churches,” or communicants at the Lord’s table. Nevertheless, says the *Record* newspaper, the great room was literally crammed. The room was built to contain 4,000, but so closely packed was the auditory on this occasion, that there must have been considerably more than that number present. To save the surplus auditory from entire disappointment, other meetings were held in the lower room, and in the Wesleyan Chapel, Great Queen Street, both of which were equally crowded, and besides these numbers returned to their houses—especially delicate females unable to endure the pressure. In the great hall the majority was against the ladies—a circumstance rather unusual in religious meetings. The heat throughout was distressing, yet the meeting lasted seven hours. W. EVANS, Esq., M. P. for North Derbyshire, was called to the chair. The following members of different denominations took part in the business of the meeting. The *Rev. T. Mortimer*, of Gray’s Inn

Lane; the *Rev. G. Clayton*, Walworth; *Rev. Dr. Leifchild*, Independent minister; *Rev. Dr. Harris*, of Cheshunt College; the *Rev. J. Sherman*, of Surrey Chapel; the *Rev. J. Hamilton*, of the Scotch Church, Regent Square; *Rev. Dr. Cox*, Baptist; *Rev. Dr. Alder*, Wesleyan; *Rev. Dr. Jackson*; *Hon. and Rev. B. Noel*, and several others. The following resolutions were proposed and adopted, to which, as we cannot give the addresses delivered at the meeting, we must refer, as showing its spirit and character, and as embodying much weighty truth in a narrow compass. One peculiarity we have been struck with in reference to this meeting, which we do not recollect to have observed in any meeting in the same place or for a similar purpose. The addresses were in several instances *read*, not *delivered*. The resolutions were as follows:

1. "That this meeting is fully persuaded that real and essential unity exists among all the children of God; and that being united to Christ, they are in principle and affection united to each other by the Spirit of Christ.

2. "That this meeting is convinced of the duty and practicability of rendering visible the union of all who hold the Head, Jesus Christ the Lord, notwithstanding the diversity of their opinions and practice with regard to minor points of faith and ritual observance, and that the state of theological controversy, missionary operations, and public sentiment, at the present time, renders it peculiarly desirable to attempt the furtherance of such a union.

3. "That this meeting declares itself assembled on the ground of truths common to all evangelical churches of the Protestant Reformation from Popery, and based on its first principle, the sufficiency and authority of the Holy Scriptures as the sole rule of Christian faith and practice, and the right of every man to judge for himself of the meaning and interpretation of that rule—and recognizes as the bond of union, the great doctrines unanimously received by all evangelical Christians, viz.—the doctrine of the Holy Trinity; of the infinite love of the Father; of the perfect atonement of the Lord Jesus Christ; of the sanctifying grace of the Holy Spirit; of justification by faith alone; of the necessity of regeneration to a Christian life and character; and other truths in harmony, and in essential connexion with these. And the meeting believes the agreement in these fundamental truths, among evangelical Christians, to be so unanimous in substance and spirit, as to lay a firm foundation for concord and union.

4. "That this meeting utterly repudiates the sentiment that a true church, a true ministry, or a true Christian can be constituted, in the absence of spiritual qualifications, by the mere observance of any form, even though of Divine appointment. At the same time, it disclaims the least compromise of what is conscientiously regarded as truth or duty on any point of doctrine, discipline, or worship, by any individual bearing part in its proceedings.

5. "That this meeting deems it an imperative duty, for the defence of the

truth—for the strength of the churches—for the spread of the Gospel, to seek Christian union—not in ritual uniformity ; not in exact agreement of creed ; not in a universal incorporation of churches ; but in the binding force of love to the truth in things great, and in the harmonizing power or forbearance in things subordinate. For this union would the present meeting bear witness before the world, and offer fervent prayer to Almighty God. For the promotion of this blessed fraternal oneness in Christ, it would appeal to all His disciples, on the ground of their Saviour's will and prayer, that thus our holy religion may be honoured in the sight of the world, and the world be converted to our holy religion."

LONDON CITY MISSION.

THE eighth annual meeting of this Society was held on Thursday last, (11th May) at Exeter Hall. The attendance was large, the great room being completely filled. The chair was taken at eleven o'clock, by J. P. Plumptre, Esq., M. P.

The following statement is from the Report.

"The Society had eighty-two missionaries employed ; and were there four hundred, they could only visit each family among the humbler classes once in about four weeks. After narrating several particular cases at length, the report proceeded to classify the results of the year's labour, as follows:—1. Cases of outward reformation of dishonest, intemperate, profane, and wicked persons ; these were 486 in number. 2. Persons who formerly made a public profession of religion, but had lapsed into a state of iniquity ; 111 such had been reclaimed. 3. Children sent to different Sabbath-schools ; the number was 2,898. 4. Instances of benefit and usefulness among the neglected poor in the time of affliction and death ; 532 persons had died, not one of whom had any spiritual instruction or consolation, but from the lips of the missionaries ; 1,409 adults visited had died, and 363 of these cases were truly hopeful ; the number of visits paid to the afflicted and dying was 27,197 ; a black man, a Mohammedan, had been converted to the Christian faith, and died in a good hope ; this was the second instance of the conversion of a Mohammedan in London, the first being one of the men who brought over the giraffes to the Surrey Zoological Gardens. 5. The prayer meetings held in the houses of the poor were 8,606 ; persons induced to attend public worship, who before neglected it, 1,268 ; forming a large congregation if collected together ; tracts given away, 411,824. 6. Persons met with in health, and truly converted, as is hoped, though they have not yet publicly united themselves with any Christian church ; the number of these was 206 ; there were also 141 instances of persons met with in affliction, now recovered, and giving evidence that their affliction was sanctified to

them. 7. Persons that had been led, through the instrumentality of the mission, to make a public profession of Christianity; these were 163. The total number of visits paid by the missionaries was 364,369. The receipts of the mission for the year were 6,741*l.* 5*s.* 5*d.*, being an increase of 1,202*l.* over the preceding year; the expenditure was 6,092*l.* 12*s.* 9*d.* The committee have to trust to casual donations for 2,000*l.* a year, which they are bound to provide. An elderly female, in humble circumstances, had put by a farthing a-day, and sent, as her contribution for the year, 365 farthings: and the Tash-street Working Men's Association had paid in 44*l.* towards the support of a missionary in St. Giles's. The report, which was much cheered throughout, concluded by asking, whether any Christian could be so enslaved by laws and regulations not to be found in the Bible, and therefore laying claim only to human authority, as to refuse to assist in saving souls by what he deems an irregular method, and cover, as with a black cloud, all on whom his own church cannot or will not shed her light." (Much cheering.)

The Rev. E. BICKERSTETH: Sir, I have been requested to move—

"That this Meeting expresses its devout thankfulness to Almighty God; for the continuance and increase of His blessing upon the labours of the London City Mission during another year; and resolves, that the report now read be printed and circulated under the direction of the committee.' And long as that report was, it was so full of important instruction and information, that I do not think one of us wished it shorter. (Hear.) Glory be to God our Saviour, for all that He has done by this truly Christian institution. (Hear, hear.) Standing here with but few of the brethren of my own denomination in the ministry, I have considered again and again the character and proceedings of the Society, and I have never regretted having joined it; nor dare I, nor will I, with my Lord's help, withdraw from it, while it continues to adhere to the principles and course of conduct it has hitherto pursued. (Cheers.) I feel that we are deeply indebted to our beloved brethren, Noel, and Garwood, and Mortimer, and Hankinson, and Faulkner, and Hugh Hughes, and Henry Hughes, who, in the Established Church, have joined this Society; and I feel also that we are deeply indebted to our Ainslie, and Leifchild, and Morison, and Stratten, and Claytons, and Sherman, who, on the part of their denominations, have aided in its proceedings, God having united their hearts and ours in this effort to promote the salvation of our fellow-men. (Renewed cheers.) The evil is so enormous and urgent, that I think I should be far more puzzled to defend myself for not belonging to the Society, than for belonging to it. (Hear, hear.) I think of 2,100,000 souls, with only 350,000 gathered in any place of worship whatsoever, and I feel that there must be an immense mass of heathenism in the Christian metropolis of the world. I was conversing, on Wednesday, for two hours, with two of your excellent missionaries, and the scenes they described were perfectly horrible;

I could not have imagined such depravity and misery existed here. In a street near Covent-garden, in each house with eight rooms, there are from ten to twelve families, a blanket let down in the middle of the room dividing it; and in a street near Smithfield, in one house there are seven rooms, and in each room seven or eight persons live and sleep. In Wheeler-street, Spitalfields, there are eleven houses, containing 100 families, or about 400 human beings huddled together; and in one part of Spitalfields, the missionary found house after house filled with avowed infidels. In one court in the neighbourhood of Cow-cross, twenty-three unmarried persons are living together in sin: they will be at the trouble to take their children to be baptized. Why, every Puseyite should belong to this Society. (Laughter and cheers.) It is an utter impossibility, in these immense parishes, for ministers to visit these people; and in many respects they are not adapted for them. But into these scenes of extraordinary ignorance, misery, and wretchedness our Society has entered; and very delightful has been the way in which God has owned its labours. The missionaries have obeyed the plain direction of the Redeemer: 'Go into the streets and lanes of the city, and bring hither the poor;' and I verily believe, from all I have heard, that their success is greatly underrated by themselves. (Hear, hear.) When I heard of their indefatigable toils—their prayer-meetings in the morning and evening, and then in the day six hours of intense active visiting, I felt ashamed of my own indolence in the comparison. (Hear, hear.) Other means appear to me wholly inadequate to meet this great necessity. Churches may be built, but everything depends upon their being filled with men who will not make a 'reserve' of Jesus Christ and Him crucified. (Cheers.) And it is the duty of every human being to impart to others the light which the Lord has given him; we are blessed, that we may be a blessing. (Hear, hear.) It ought to be a joy of heart to us, that Christians of different denominations should here unite together, and spend their strength, not in fighting with each other, not in biting and devouring one another, but in united works of brotherly love for the salvation of the souls of our fellow-men. The bond of union between real Christians, born of God, renewed by the Spirit, is far stronger and more real, than union in any visible church fellowship, which can never be free from mere professors. (Renewed cheers.) I feel, however, that in this imperfect state we have often need of much forbearance with each other—(hear, hear)—and I would say to my Dissenting brethren, that the semi-popery of some in my own church is a great temptation to them to express enmity against that church. Now, I deny, that those men who would unprotestantise our church, are true churchmen. (Hear, hear.) They corrupt our standards; they do not belong to us. (Hear, hear.) And I would say, on the other hand, to my brethren in the church, let us not judge our Dissenting brethren by political parties. Conscientious dissent is another and a very different thing from a political party; conscientious dissent is full of love to Jesus, and to all.

who love Him. (Hear, hear.) With a tender conscience, a humble spirit, and a loving heart, it desires to glorify God, and to save our fellow men. (Hear, hear.) I do, from my heart, rejoice in efforts that are now making among my Dissenting brethren, to promote a spirit of union in the great truths of the Gospel of our Divine Redeemer. (Hear, hear.) The Lord more and more bless such efforts, and bring us to that oneness, which there is such a blessed promise in the very prayer of the Redeemer, that His Church shall at length obtain. (Loud cheers.)"—(London) *Patriot*, May 17.

BRITISH AND FOREIGN SAILORS' SOCIETY.

THE annual meeting of this Institution was held at the Hall of Commerce, Threadneedle street, on Monday evening, the 8th May, and was numerously attended. The chair was taken by G. F. Young, Esq., *pro tem.*; C. Hindley, Esq. having been detained in the House of Commons.

"The Rev. Mr. FERGUSON read an abstract of the report. It commenced by some remarks on the claims of seamen, and then proceeded to detail the Society's proceedings with regard to the port of London. There was no port in the kingdom where the means of religious instruction were more abundant. The Thames missionary reported that many seamen had not only heard the glad sound of salvation, but had obtained redemption through the blood of the Lamb. A larger measure of success had attended their labours among seamen, than during any former year. Equally strong and cheering testimony was borne by the Thames agents. Hundreds of Bethel captains were now solemnly pledged to the cause in which the Society were engaged, both Bethel captains and Bethel ships were multiplying every year. The benefits of the distribution of religious tracts were beyond dispute. On board ships, sailing to almost every port in the world, there were no fewer than from 500 to 600 loan libraries. During the past year the day and Sunday-schools had been placed on a more efficient plan of operation. In connexion with the Sailors' Chapel, a Christian Society had been formed, and nearly 200 seamen enrolled as communicants. The appeal which had been made on behalf of the lascars had met but with a feeble response. In reference to provincial operations, the report detailed the Society's procedure at Newcastle-on-Tyne, Sunderland, Scarborough, Whitby, North and South Shields, &c. &c. The foreign operations were then brought under review, and illustrated the beneficial results accruing from the labours of the Institution. The committee had to a great extent felt the pressure of the times. The subscriptions had considerably fallen off, and there was a defalcation upon the year of about 900*l.*"—*Ibid.*

SERMON.

WE have now the pleasure, according to our promise in our last number, of giving some extracts from the sermon of the Rev. R. K. HAMILTON, M. A., occasioned by the death of Mrs. WINSLOW. The text was from Heb. xii. 23, "*Ye are come unto the spirits of just men made perfect.*"

Having opened the general meaning of the text, as being the statement of one of the privileges now enjoyed by the church on earth, in consequence of the relation in which it stands to the church in heaven; and having explained who are to be considered as being meant by the "just"—those who are just or righteous with God by the imputed righteousness of Christ, and the imparted righteousness of the Spirit—the preacher thus proceeded:—

1. "It is, then, of those who are thus 'just,' once sojourning on earth, but now departed from it, that our text speaks, and whose existing condition it describes, as that which is now known to us, and which it is our privilege so to know; and hence, in the first place, it is evident that the 'just' though departed, still continue to exist—that though in an unseen and spiritual, they are yet at this moment, in a real and actual state of existence. To some of you this may seem to be but a common place and familiar fact, yet is it in reality an important and valuable truth. It serves to refute a long maintained and still not unfrequent error. It shows us that the dead are not now (as some would have us believe) in a dormant and unconscious state;—that the sleep of death is not the sleep of the soul—that the interval between death and the resurrection is not a period of virtual insensibility, from which man shall not pass into the consciousness of immortality, till awakened by the voice of the archangel and the trump of God. By what perversion of Scripture such a theory can be maintained, it were needless to inquire: by how many declarations of God's word it is refuted, it is unnecessary to show: suffice it now that it is what cannot for one moment stand with the statement of the text, '*Ye are come to the spirits of the just.*' Ye are come to them *now*—you stand at this moment in a certain relation towards them. And do not these words evidently refer not to a future but to a present state—not merely to what will be, but to what is? Can they therefore have any meaning if the departed 'just' are now in a state of virtual nonentity? Do they not necessarily imply that those

to whom they refer are, as well as we, in a condition of literal and actual existence?

"We repudiate then the dark and erring imagination so contrary to the truth of God, so chilling and repulsive to the hopes of man. The 'day' that is 'the last of danger and distress' is not 'the first dark day of nothingness.' The tomb is the resting-place of the body, but not the prison house of the soul. The ages that may have to roll ere the resurrection comes, will not be ages of sullen, unconscious torpor. The 'unseen world on whose verge we stand, is not a blank and cheerless void, but a peopled realm, instinct with life. The dead we mourn are not the dead, they are still the living: and the death that we shall die is not death—but life: life unbroken and continuous, in mode and aspect changed—in essence and reality undestroyed.

2. "But farther still, we learn not only that the departed 'just' exist, but also the state of existence in which they now are. They are 'the just *made perfect*.' And as for the reasons already stated, what is here told us relates not merely to what will be, but to what is, it is evident that the state of perfection here described is that in which the just exist now—at the present moment—in the very hour of their departure from the body. Here again, therefore, error meets its refutation. Other dark clouds that have dimmed the future are dispelled. There is no sanction given here to the idea that the departed are now in that neutral, ambiguous state, which is neither bliss nor woe—that imagined prison, where the spirits are kept, good and evil alike together, waiting the coming of their final award: there is no vestige here of that condition of purgatorial trial, through which even the best must pass, ere ultimate perfection be obtained: The award is already past, the perfection already come: for so far as the soul, as the moral and spiritual nature of man is concerned, nothing now is left unfinished or incomplete—all is now consummated, all with the 'just,' even now made perfect. Perfect they themselves in all that belongs to a state of spiritual being; perfect we cannot doubt, in *knowledge*. Error, ignorance, darkness, for ever past; doubts and difficulties removed; mysteries, before inscrutable, unraveled; the deep things of God revealed. That which is now seen through a glass darkly, seen then face to face; they who here know but in part, knowing then even as also they are known.

"Perfect, too, we can as little doubt, in *holiness*. Freed and delivered from the influences of temptation, from the weakness of the flesh, the frailties of nature, the power, the presence, the very thought of sin.

"And perfect therefore we believe, in *happiness*—a happiness destined, doubtless, to receive continual increase throughout all coming years of endless time, but yet now without abatement or alloy, or sense of present want; a happiness complete and perfect in Him, with whom to be is itself the 'fulness of joy.' And this, and more than this, of which no thought can now conceive, to be realised even now:—entered on the very hour in which the spirit quits its scarce forsaken tabernacle. This

moment here, the suffering, dying man; and now, in the twinkling of an eye, the passing of a breath, perfect with God! To-day in agony upon the cross, and yet, 'To-day with me in paradise.'

"And in this respect alone, is not the mere *knowledge* of such a fact as this itself a privilege? Is it no privilege, even to such an extent to know what lies beyond the dark curtain, on whose hither side we stand? Is there not something great, sublime, and soothing in the thought, that frail and corruptible as now our nature is, and prone to sink beneath the grasp of loathsome mortality, yet even now, divided but by a step, it stands on the very brink of so glorious, and triumphant a destiny? That even in the hour when all that once was beautiful in man, has become a lifeless wreck, and at the very moment when death has done his worst, yet we may know that he has also done his all—and that the hour of dissolution and bereavement is yet, in reality, the hour of triumph and deliverance?

"Needless therefore it were to say how much this view of the subject is fraught with consolation to those children of God, to whose homes and families, death in sad reality has come. To such, to those who now mourn the dead—the dead in the Lord—these words of our text are indeed 'good news from a far country.' For from that far country whither those you love have gone, they bring news so good, and blessed, and so full of all sweet and glorious thoughts, that, even had you the power, you could not have the wish to revoke the now accomplished destiny—to recall the departed, however dear, from what they are now, perfect in bliss with God, to what they were once, frail and suffering with you. No, mourn not the fallen temple,—the great inhabitant has not perished. Weep not the broken casket,—the jewel is not lost. It still is—and brighter, purer, and more lustrous now, than ever it was, or could have been on earth.

3. "But, as was said before, there is a farther sense in which we must take the words of our text. 'We are come to the spirits of the just,' not only in the sense of having come to a *knowledge* of their perfect state, but, as the words obviously indicate, we have in a still more literal sense *come* to them,—been brought into a certain *connection* with them in the state in which they now are; though separated from them by death, yet united to them in spirit, and not in spirit only, but in fact; members with them of the same great family, which is but one in heaven and on earth; sharers along with them in that communion of saints, which consists alike of the saints perfect and triumphant above, and the saints still suffering and militant below; a communion, which though spiritual and invisible, is yet real and actual; a communion of mind purpose, pursuit, and final destiny; a communion which although we little know how it can be maintained on their part with us, yet we can have no doubt, how, on our part, it is maintained with them. Whenever our hearts are in any measure touched here with the sense and power of God's love, drawing forth our love to Him, then we are 'come

to them'—so far approximated to, and identified with them in whose hearts that love is now reigning, full and perfect in heaven. And when we are engaged in the exercises of prayer and praise, in the celebration of the worship of Jesus and of God, then also are we 'come to them'—sharers in some measure in the sacred homage of those who are singing now the new song before the face of God and the Lamb. And when likewise we are occupied here in the active service of God, in doing His will, and seeking to live to His glory, then too we are 'come to them,' poorly indeed, and imperfectly, yet virtually and really engaged in the same pursuits and occupations, as are those who now in heaven 'keep His commandment, hearkening unto the voice of His word.' When in a word we endeavour to imitate the example which they have left behind

to be 'followers of those who now through faith and patience inherit the promises,' then no less do we realise the meaning of our text: their spirit comes to us, and we in spirit go to them: and in the anticipation of faith, where they are, we are already there also.

"How much is there in this single fact to exhibit the greatness of the Christian calling, to invest with surpassing dignity all the deeds and duties, and services to which it calls! The humblest accents of praise that can be uttered here, blending thus with the loftiest anthems that ascend before the throne. Man, though still below, yet linked in union with the skies. The meanest of God's children here, even in this their low estate, yet part and parcel of the company of heaven, struggling, suffering, toiling in the dust, yet one with them that are beyond the stars!

4. "And this leads me to add that there is yet another meaning in which we are to take the statement of our text, *i.e.* as referring not only to what, in one respect is now present, but also to what, in another respect, is still future. You are come, as if the apostle said, in one sense, to the spirits of the 'just' even now, but you are destined also, in another and still more literal sense, to come to them hereafter—and this result, though that which is still to be, is spoken of as that which already is; because in the exercise of faith, it is anticipated as already realized. In other words, we are instructed here, that one of the things which shall constitute the blessedness of the future state will be that there we shall meet and associate with the departed just; we shall *come* to them; be with them in close and actual contact, in intimate, blessed, eternal fellowship. True, indeed, this will not form, and ought not to be regarded as, the chief element of the bliss of heaven. That above all else will be, because to be there is to be ever with the *Lord*, with Him who is our life, our God, our all. But yet even this is not the whole: and in merciful consideration of what we are and ever will be, has that also been revealed which is most graciously fitted to meet the sympathies and affections of our common nature. In heaven there will be God, but in heaven too there will be man: There will

be the Divine, majestic, awful, and inscrutable, but there also will be the human, earthly no more, but yet the brotherly, and kindred still. And who does not rejoice—and bless God for such an anticipation?

* * * * *

“ And if, as holiest men have deem'd, there be
 A land of souls beyond the sable shore,
 To shame the doctrine of the Sadducee,
 And sophists madly vain of dubious lore ;
 How sweet it were in concert to adore
 With those who made our mortal labours light,
 To hear each voice we feared to hear no more,
 To see each sacred form revealed to sight,
 The martyr, saint and sage, and all who loved the right.”

* * * * *

THE CHURACK PUJA.

THE *Churack puja* (or hook swinging) has been performed at three or four different places, on as many successive Sabbaths, in the immediate vicinity of Madras, since the latter part of July, without, so far as we learn, any diminution in the number of actors or attendants. We are happy to learn that it is different at Calcutta. The newspapers state that for some years “the attendance has been annually diminishing.” Let public opinion here be brought to bear upon the subject, and a proper exposure be made of the mixture of cruelty and obscenity, of fanaticism and imposition, as also of the inebriated state of most who practise the self-tortures connected with the rites of this low festival; let it be at the same time clearly shown that the Hindu Shasters do not require them, and we are convinced that the more respectable Natives themselves would, from very shame set their faces against such revolting orgies. The brahmins now profess to look upon them with disgust, and do not frequent them; but perhaps, as strengthening the hold of idolatry on the lower classes, they may secretly encourage what they would be thought to condemn.

What could be more ridiculous, if it were not matter for deep commiseration, than to see first a live sheep trussed up, and then, one after the other, some twenty human beings suspended by two iron hooks thrust into the sinews of the back, and attached by cords to the end of a swinging pole, and thus elevated forty or fifty feet in the air, to be gazed at by a noisy rabble as they are dangling in a state of greater or less intoxication of body and frenzy of mind. The exhibition is not without danger, for a few weeks since near Ahmednugger, by the breaking of a machine on which a moving pole was placed, one man was killed and several more were wounded.

Government might no doubt easily proscribe these rites, for while they are not at all religious—except as a kind of devil-worship—they are plainly inhuman; but more at present is to be expected from throwing *light* upon these abominations. It would be well to have a complete exposure of them in English, but there should especially be a suitable tract or two concerning them, and showing them up in their proper colours, well prepared in the Native languages. What India wants, what the Natives of the country need, is light—"light and truth."

SCOTCH MISSIONARIES.

WE notice that some of the newspapers have stated that the Scotch Missionaries in Calcutta "have followed the example of those at Bombay," in signifying their adhesion to the *Free Protestant Church of Scotland*. We are not aware that there has been any influence of example—if that be intended—of any one part of this most respectable body of missionaries upon another, or whether in point of time, the missionaries at this Presidency or at Calcutta were not even before those at Bombay, in giving in their adherence—in the painful division of their National Church—to those with whom in principle, and sympathy, they had always been united. But, as is shown in the late statement of the missionaries here—and which with the stand they have taken for what they consider to be important principle, has been too fully commented on, and commended, by the local press, to require any remarks from us—certain it is that the whole thirteen are united in casting in their lot with those fathers and brethren at home who have felt that "they had no alternative left them, but to throw up the state connection."

May those things which have happened to them turn out to the furtherance of the Gospel; that the great enemy, who fancies that he has triumphed, may find, as he did at the crucifixion of our Saviour, that he has wrought to his own confusion.

ANTI-DUELLING ASSOCIATION.

"AN association has been just formed for the suppression of duelling. It consists of 326 members, including 21 noblemen, 13 sons of noblemen, 16 members of Parliament, 15 baronets, 30 admirals and generals, 44 captains, R. N., 23 colonels and lieutenant-colonels, 17 majors, 26 cap-

tains in the army, 20 lieutenants, R. N., and 24 barristers. They denounce duelling as sinful, irrational, and contrary to the laws of God and man. They also pledge themselves to discountenance, by influence and example, a practice which so greatly dishonours God. Captain Hope, R. N., and Mr. W. Dunmore, have become Hon. Secretaries to the Association."—*Standard*.

LECTURES ON THEOLOGY.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN—It may be known to some of your readers that two Volumes of Lectures on Theology, in Tamil, were published a few years ago, and have been circulated in the various Tamil Missions in the South of India. At that time, being absent from this country, I could not form any definite idea as to when the course might be resumed. I am thankful to say that I have been enabled to do so, for the use of the students in the Theological Seminary, and that materials for a third volume are so far prepared, that nothing more than a careful revision of those Lectures is needed before sending them to the press.

From the following statement of subjects, it will be seen that the present volume takes in a very important portion of the course, and I trust that under the Divine blessing, it may be useful to Native teachers, and the more intelligent members of our Tamil churches.

The twenty-eight Lectures specified below will form a volume of about 350 pages, or perhaps rather more, if printed so as to correspond with the second volume; and it will be an advantage for me to know, so far as may be practicable, how large an impression is likely to be disposed of. I shall therefore be glad to hear from members of the different missions, and from others who have the two preceding volumes, what number of copies it is likely they may require, without its being necessarily implied that they are bound to purchase that number of copies, if unforeseen circumstances should arise to prevent their fulfilling their purpose. I hope to obtain a gratuitous supply of paper, and the volume shall be published at as moderate a price as possible.

The subjects of the Lectures are as follows:—

- Lecture 53 On the Humiliation of Christ in general, and His Incarnation.
54 On the Life of Christ upon earth.

- Lecture 55 On the Sufferings of Christ.
 56 On the Crucifixion and Death of Christ.
 57 On the Burial of Christ, and His continuance in the invisible state.
 58 On the Resurrection of Christ.
 59 On the same.
 60 On the Ascension of Christ.
 61 On the Session of Christ at the Right hand of God.
 62 On the Covenant of Grace.
 63 On the same.
 64 On the Proclamation of the Covenant of Grace.
 65 On Man's Voluntary Rejection of the Gospel.
 66 On the same—and his responsibility for that rejection.
 67 On the Gracious Work of the Holy Spirit.
 68 On Regeneration.
 69 On the same.
 70 On Saving Faith.
 71 On Repentance unto Life.
 72 On the Union of True Believers with Christ.
 73 On the Nature of Justification.
 74 On the Ground of a Sinner's Justification.
 75 On Justification by Faith.
 76 On the Adoption of the Sons of God.
 77 On the Sanctification of Believers.
 78 On the same.
 79 On the Perseverance of True Believers.
 80 On Christian Assurance.

Another volume is in course of gradual preparation. It will include the Means of Grace, Christian Ordinances, and some other subjects of an important nature not yet noticed, and will I hope conclude this series.

BANGALORE,
 August 15th, 1843. }

EDM. CRISP.

The Rev. ALEX. LEITCH, Pursewaukum, will be happy to receive the names of any applicants in and near Madras.

MONTHLY MISSIONARY PRAYER MEETINGS.

THE address at the last meeting, by the REV. S. HARDEY, "*On the present state of the Native Christian Church in Southern India*," was good and highly practical. We hope to give some part of it hereafter.

The meeting on the 4th instant is to be at the Wesleyan Chapel. Address by the REV. R. K. HAMILTON, M. A.

MADRAS CHRISTIAN INSTRUCTOR

AND

MISSIONARY RECORD.

Vol. I.

OCTOBER, 1843.

No. 5.

VERNACULAR CHRISTIAN EDUCATION.

BY THE REV. A. LEITCH.

EDUCATION, the subject of the following remarks, is universally popular at the present day. From the British Parliament, through all the vast dominions over which it legislates; from the scientific peer and learned governor, down to the Hindu pariah who is lifting up his eyes to see the light now dawning upon the gloom of ages, education is arresting the attention of all. This is right; it is auspicious. Education has a high office to fulfil. It springs from certain wants common to all mankind; its importance is confirmed by an authority to which all should bow; its object, "the formation of manners," in man's dying body and deathless spirit, bears upon the interests of time, and the realities of eternity.

But the title of this paper is Christian Education. Education and religion have never in fact, and to any great extent, been separated. To divorce the formation of manners from all recognition of God is the essence of atheism. What! The formation of manners, and no respect taught for Him who ranks highest in the good society of the universe—the best in the best circle slighted, insulted, and banished! this is wisdom without its beginning. Education, when considered as the handmaid of religion, especially of that religion which alone can save the undying soul and prepare it to enter on all that is unknown, terrible and solemn in the future

world, assumes an incalculable importance, and challenges a regard and respect which it has too seldom received. When religion and education are the creatures of circumstances made to suit the vitiated and degraded taste and tendencies of a corrupted society, they are not only utterly destitute of all that is virtuous and good, they are also the ministers of evil. The religion of Jesus, while entirely wanting in every thing that is at first sight pleasing and commendatory to fallen man, comes upon him without violence, but with power, and makes him a willing captive by virtue of its perfect adaptation to meet his every necessity. If this religion be true, to sever it and the education of youth is to offer an outrage on all that is graceful and noble in human nature, and a high insult to the majesty of God our Maker and Redeemer. The education that accompanies this religion, will go forth most admirably adapted to bless mankind, but at the same time always prepared to pursue her own high object, independently of all that is peculiar in the field of her operations. She will ever indeed be on the watch, ready to seize on every peculiarity, and enlisting it in her own cause, turn it into a blessing; but without ever once suffering herself to be seduced from the straight path she has chosen.

Again, the title of this paper runs, *Vernacular Christian Education*. Vernacular, not as *opposed* to English: nor *inferior* to it. Let it be distinctly understood that the writer of this paper never imagined that any Native in this country can, in the usual sense of the term, become an educated and accomplished man through the vernacular languages alone. To reach this point he must be well versed in English. At the same time such an one is not an educated man, neither will he be a useful man, if he remain unskilled in his mother tongue. Further, the mass of the people in any country have never yet been considered educated men. It is only through the vernacular languages that the common people can be reached in this or any succeeding generation. To make the people of Hindustan Christians, and save their souls and those of their children through the English language, is an impossibility. Some missionaries it is true con-

fine their labours to the English language, but their object is to raise up, through God's grace, a few converted and educated men, that they may become the evangelists of their fellow-countrymen through their mother tongue. And many such may we see.

Vernacular education as *distinct* from English. It is a fact confirmed by the history of every nation, that the language of the country will ever continue to its people as the vehicle of sentiment, and feeling, and piety. The question is practically this: Are the vernacular languages to be entirely abandoned or are they not? If they are to be abandoned, the sooner and the more completely it is done the better. But it is impossible to uproot them from the soil. To change the religion of a nation is easier than to change their language. While as yet we have been baffled in the former, shall we attempt the latter? To change the language of India is to turn the tide that has during past ages proved too strong for many a mighty bulwark; it is to burn her sacred Shastras, to scatter her village schools, and overthrow her time-soiled temples. Neither is it desirable to abandon altogether the languages of the country; for this good reason, that if we did so, in all our attempts to improve the people, our difficulties would be multiplied a hundred-fold. All the deeper feelings of a man are interwoven with the scenes of home and the conversations of the social meeting. What circle of Hindus, even the best acquainted with English, give vent to their wit, disappointment and joy in that language? To clothe these in a foreign garb is as impracticable as it is inexpedient. If then we cannot and would not entirely cast aside the aboriginal languages, if we find ourselves obliged to use them as the instruments of reformation, in seeking to whet our instruments, we are only acting on a principle recognized in all the affairs of life.

Vernacular education as *collateral* with English. The great object is to improve the families of India. To educate them well therefore in their own language, and then superadd an acquaintance with English is a double blessing. To invert this order, by teaching English first and their own language afterwards, however strong may be the necessity that calls for

it, will be found to be attended with several disadvantages. Let the languages of the country be cultivated, and this will be accomplished by being well taught. If well inculcated on youthful and buoyant minds, their improvement will be extensive and speedy. At the same time English must hold a most prominent place in the studies of promising youth. If this, the natural order be observed, the best possible system of education for India will be realized.

A great deal is often said in different quarters about the poverty of the Native tongues; and their assumed poverty is often employed as an argument against some undertaking, when in fact, if properly understood, it would promote that undertaking. The minds of a people and their language are measures of each other; they act reciprocally upon each other. It is a lamentable fact, disputed by none, that the minds of the mass of this people are grossly ignorant, degraded and powerless; corresponding with this their language is poor, uncultivated and weak. But if we look at the learned we find that their minds are subtle, their language intricate. We speak of the language as found in purely Native books; and to this general statement there are exceptions. But while all are agreed on the actual state of their minds, differences have arisen as to what it is possible to make them. The Abbe Du Bois and others, thinking that their minds are such, not from circumstances, but from constitutional formation, have abandoned them to hopeless misery. Missionaries, on the contrary, believing that their minds are in original construction not inferior to those of any other people, in obedience to God's command, instruct them first in the beginning of knowledge which is the fear of God; firmly believing that by instruction so begun and suitably carried on, their minds will ere long be proved to be as good as those of any other nation.

As are their minds, so is their language. To use a scholastic phrase, *in esse*, both are poor; *in posse*, both are rich. Though none will question this statement perhaps when thus announced, it has often been forgotten in reasonings upon this subject. We venture the assertion therefore, that the vernacular languages are capable of any thing. To this broad

assertion we desire to make one reservation, and only one, which is, that in applying the vernacular languages to any subject, we begin at the beginning. "It has been testified on creditable authority, that a translation by two European gentlemen (of familiar learning in Mahratta) and one Native Mahratta scholar, of Lord Brougham's Tract on the Objects, Advantages, and Pleasures of Science, is not only unintelligible to Mahratta readers, but that it actually became so, after five or six years to the Mahratta translator himself." (First Report, Madras University, App. LX.) We confess that on reading this our surprise was not that the Mahratta language was incapable of conveying the substance of that tract. For how could it? This tract is to science what a preface is to a book. As authors generally write their preface last, so Lord Brougham's celebrated tract was written after science had been cultivated, and the tract itself presupposes some acquaintance with the subject. While, therefore, no English arithmetic, no mathematics, no elementary work on science of any kind had been prepared in Mahratta, our surprise is that men of education should for a moment have dreamed of such an undertaking. Whatever therefore may be the poverty of the Native languages, we believe that while that poverty is a conclusive argument against all such attempts as are specified above, it is just as conclusive in favour of all elementary efforts to improve them. For these improvements, while they will tell most effectually on the minds of the mass of the people, will be both extensive and permanent. They will moreover be the proper foundation on which another generation may raise as useful and elegant a superstructure as that of which any existing language can boast.

But what is the present state of Tamil literature? The sentiments contained in the Cural of Tiruvalluvar, are much on a level with the heathen morality of all ages, while its language in purity, correctness, and force, is not inferior to that which has been immortalized by the master minds of antiquity. Then there is Beschi's Instructions to Catechists, a work which for a well sustained argument and graphic illustrations, in a style at once chaste and vigorous, deserves to rank with the classics of any age, or any country. These

two works, the first in poetry and the second in prose, if there were no others, are sufficient to prove that the Tamil language is a mine rich in ore, a mine that has been excavated and the ore laid bare. But the ore has not been wrought. A printed copy of Beschi's work cannot to this hour be obtained. It is now, however, going through the press. Rhenius' labours mark an era in Tamil literature. His style is more verbose than that of the above mentioned authors; and the reason of it is this, he wrote not to acquire fame from *the few*, but to benefit *the many*. The fruit of his labours, however, is yet in a great measure to be reaped. For though his Evidences of Christianity, and Geography, are well known by name, their contents have been mastered but by few; and that because the people are uneducated. The books are in themselves most perspicuous and valuable, but the Christian people cannot be expected to appreciate them, till they receive a superior education. Tamil *education* is unquestionably in the rear of Tamil *literature*.

It has been remarked that if we examine a Diglott, the English occupies much less space than the Tamil. Generally speaking a translation is more bulky than the original. If this be true when the original is English, it is also frequently true when the original is Tamil. If we compare the Bible as it exists in the two languages, the difference in the number of letters, which is the true criterion, is in favour of the English; but on the whole inconsiderable, the Tamil in some instances bearing the superiority. The difference in the size of the books is to be accounted for, partly, perhaps from the nature of the letters, but chiefly from the style of typography.

There are subjects, which in its present state the Tamil language cannot convey; because it has never been applied to them. If it be desired to transfuse into it Natural Philosophy, let Euclid be first translated, which could be easily done, and then vigorously imprinted on youthful minds. The progress onwards would thus be easy. Euclid would be no less graceful in a Tamil, than he is in an English dress. In subjects with which Tamil literature is conversant, such as those which concern all men—the scenes of nature and the fields

of imagination, the passions of the heart, the affairs of this world and of the next—it possesses depth and power, where there is a mind that can wield it, amply sufficient to give free scope to all the faculties of that mind. And there are not wanting instances of such, both European and Native. The former having overcome the climate, the language, and aversion of the people, has felt, written and spoken in words that might have been thought to be those of his childhood and youth. The latter, rising superior to all the disadvantages of his circumstances, with no learning but what the Tamil language supplies, with no theology but that drawn from a Tamil Bible, has displayed an eloquence and piety, big with promise for the coming reformation of India.

The inference from all is this, that while the Native mind is confessedly uncultivated, their religious principle feeble, their language poor, their habits vicious, the straight and unerring road to refine, strengthen, enrich and bless them, is vigorously to evangelize and educate them “in their own tongue wherein they were born.”

This prepares the way for stating succinctly the present state of vernacular Christian education. The foundation for this education has been laid in the translation of the word of God. And we venture to assert that this foundation has been well laid; not simply because it rests upon the word of God; but also because that word has been faithfully trans-fused from the original Hebrew and Greek into many of the vernacular languages, so as adequately to give the mind of the Holy Spirit.

When a missionary feels himself called upon to make and vindicate such an assertion as the above, he is thrown back violently upon his first principles. The vernacular translations of India are inferior to the English translation. This has never been denied. Both are imperfect. But the question is simply this, are the vernacular translations of India so inadequate and unfaithful that the Holy Spirit does not and cannot employ them as the means of enlightening the eyes, quickening the dead mind, and renewing the corrupted heart? If this be not asserted, the vernacular missionaries, conscious in the sight of heaven that they have done their utmost to

improve these translations, and that by these translations they are saving souls and glorifying Christ, care but very little indeed, so far as they themselves are concerned, about what is said of their imperfections by some men, who when they make such assertions and insinuations about vernacular Bibles, or tracts or preaching, would be better employed in studying these languages. If it be asserted that the vernacular translations are so unfaithful and inadequate, that by them churches cannot be established, ministers ordained, sinners saved, then the assertion amounts to this, that the vernacular missionaries are, as missionaries, unfaithful; as teachers, false; as Christians, hypocrites; as men, fools. For they tell their constituents that they have made known the Gospel of salvation, while on this supposition they have not—they teach the people in an unknown tongue, they are powerless to warn the sinner to flee from the wrath to come, and his blood must be on their heads. If they knew the Gospel themselves, would they teach it thus?

The foundation has been well laid, but alas, it is only as yet a naked and bare foundation—there is no suitable superstructure. We ask, shall we stop here? Having valiantly assaulted Satan's stronghold, which in this country, as in every other, lies in the hearts of the mass of the population—with God's word—the sword of the Spirit unsheathed from every scabbard (that is, from every foreign language) shall we stop? Shall we not rather press into the breach that has been opened by the vernacular Scriptures? We regard it therefore as a sacred duty not to stop at the point which we have reached, but so far as possible to cultivate the Native languages, and this can be done only by improving vernacular education.

In India at present two classes of youth claim attention—Heathen and Christian. It is obvious that those who proceed on the principles above stated, are under a strong obligation to do more for the education of baptized children than it is even possible to do for those of the heathen. A much higher obligation rests upon us to exert ourselves for the former; and their circumstances render it more likely that our exertions will be successful. For the latter, however, it was that the present system of vernacular schools, in connection with the

various missionary societies, was established. These heathen vernacular schools have answered, and are still answering, three most important objects, not to specify others. They teach many to read, that would otherwise be ignorant, they have made the Bible a school book, over the length and breadth of India—and they afford convenience and protection in preaching the Gospel. These schools ought to be multiplied and vigorously wrought, till our end is gained in the downfall of idolatry and the setting up of the kingdom of Christ. To recommend them to the sympathy and support of all, it is enough to mention that when Henry Martyn first succeeded in introducing the New Testament to those under his care, his joy, if not that of the reaper bringing back his sheaves, was the keener joy of tasting the first fruits.

The education conveyed in these schools is reading and writing in the Native languages, committing Catechisms and large portions of Scripture to memory, and a short grammar of the language with one or more Native books. These last consist principally of a dictionary of synonymous words formed into a sort of verse. Besides this a most useless arithmetic or else some Purana or other legend is taught. It may be said of such schools generally that the teacher does not feel any responsibility to convey knowledge into the understanding of the boys. He accordingly never attempts to explain the book which they repeat; and practically they get few or no ideas but from the catechetical examinations of the missionaries or their assistants. Again while the ola or black board are more or less introduced, the chief means they have of writing especially in Tamil schools is in the sand. So that with the exception of the presence of the printed page of God's word, and other Christian books, the *tout ensemble* of these schools is heathenish. One or two efforts it is true have been made to introduce the knowledge of existing things into them; but though these are pleasing instances of zeal, and have been attended with good effects, they have not been of sufficient extent or depth to alter the general features of these schools.

It has been the universal experience more or less of all missionaries, that these half heathen schools are by no means

a suitable place, in which to educate the descendants of those who have made a profession of the Gospel. This conviction has led to the institution of boarding schools, whose great and avowed object has been to educate the children of Christians and of deceased parents, and of others, if possible, *apart from heathen influence*. This is an object of the first importance. At the same time the conductors of these institutions have added, in some cases, an elementary knowledge of English, and in others an initiation into some handicraft trade. But we are not aware that in any instance, even in boarding schools, a vigorous and sustained effort has yet been made to improve vernacular instruction—at least none has been carried to a successful termination.*

From the above remarks it appears most obvious that baptized children do not obtain and have not the means of obtaining that amount of knowledge which they ought to receive, and without which it is pure folly to expect the improvement of their general character or of their status in society. Knowledge is power; and the seat of that power is man's mind. But there is a mightier element than knowledge. Its seat also is in the mind; and it is to be acquired only by education. We mean the formation of good habits. No one that has not had some extensive intercourse with Native Christians can be fully aware of the incubus that lies upon them in the shape of the vicious habits acquired in childhood and youth. And every one acquainted with the subject, knows that the advantages attained in a well regulated school are not limited to the knowledge and lessons acquired; that there are other advantages connected with the moral and intellectual habits of the pupil far transcending these in importance. This last and most important part of education, so far as the Native Christian children in this part of the country are concerned, has been almost, if not altogether, neglected. Habits of uniform regularity, constant but varied em-

* These remarks do not apply to the *Boarding Schools* of the American Missions in Jaffna and Madura, into which not the children of Christians principally, or orphans, but children and youth of leading Native families are received and educated for several years in their own language thoroughly and systematically, as well as in English, and the elements of European science—the Bible being also studied daily throughout their course.

ployment, cleanliness and mutual respect, are totally unknown among the children. On the part of the teachers, due attention to every pupil, kind but rigid discipline, lively and vigorous instruction, are also entirely in abeyance.

To change this state of matters, one central school ought to be established on a liberal foundation. A better school house, a better teacher, and better books are wanted. Each of these exert a mutual influence on each other. One cannot be improved to the neglect of the rest. To put an improved school book into hands that cannot make proper use of it, is to plough the sand. If such a school were successful, it would become a model for others throughout the country, and would supply teachers at a much less expense than was required for its own establishment. Hitherto boarding schools have had so limited a number of pupils, that their supporters could not on this ground alone have felt justified in securing the services of an individual competent to carry on an improved systematic mode of tuition. And the Native Christian teachers, being themselves still held in the chains of mental inactivity and irregularity, having grown up with the very habits which we condemn, cannot be expected to inculcate on children habits directly the reverse.

Christians in England, when they read of a missionary station in India with its dozen schools, in forming the idea of a school, unconsciously fix upon the one nearest their own home-stead, and regale themselves with the pleasing but profitless delusion that there are twelve such schools planted among the heathen of that station. We ourselves were blinded by this delusion, till an Indian sun revealed to us the sad reality.

Such is the present low state of Vernacular Christian Education, such the urgent necessity for improving it; for however much her colleges and English schools may be multiplied, till by the exertions of one party or another, the boon of a sound Vernacular Christian Education be conferred on the common people of the land, especially on her Christian children, the church of India will remain "enfeebled, broken,

dispirited." Let the friends of the vernacular missions therefore bestir themselves. To begin a better system of education for Native Christians, is indeed a gigantic task, but it is not impossible ; and it can only be accomplished by thinking about it, praying for it, and labouring to attain it. In Madras a beginning should be made. There are many excellent and suitable books in Tamil, and more could be speedily produced. A house could be easily erected. But we want men. Our friends at home must send us help. The Gospel cannot make way in Madras without a large reinforcement of vernacular missionaries. It is all that it can do to keep its ground. In one word let all who pray and labour that the church in India may become "a lively, powerful, awful, and amiable thing," unite in the most strenuous endeavours to improve her Vernacular Christian Education.

REVIEW.

THE REVIVAL OF RELIGION;

A Discourse preached in Mosley Street Chapel, Manchester, June 22, 1841,

BY RALPH WARDLAW, D. D. OF GLASGOW.

FEW ministers of the present day have *preached more to the times* than the celebrated author of this discourse. It is now fast verging on 30 years, since we had the happiness to hear him preach the last of his sermons in reply to Mr. Yates, then the Unitarian Minister of a small congregation in Glasgow, and which forms the last in his published volume, entitled "Discourses on the Socinian controversy"—a volume which we are persuaded has been blessed to many in rendering their faith in the great article of our Lord's Divinity *stable* and *practical*. When we look back on this long period, how many and engrossing have been

the movements which have agitated the face of the moral, political, and religious world; and almost all of them have in succession drawn from Dr. Wardlaw, a discourse, a tract or a volume; and it is believed the public have never accused him of speaking presumptuously or more frequently than was desirable, but on the contrary have listened to his opinion with the deference and respect due to his deep and consistent piety, and to the judgment of a mind singularly acute and discriminating, and thoroughly embued with Christian truth.

The above discourse seems to have been occasioned by the revivals, which occurred in different parts of Scotland some years ago, and especially in the neighbourhood of Glasgow, the sphere of Dr. Wardlaw's ministry. Of the discourse as a whole, we mean not to speak. The defects in method and arrangement with which it is chargeable as a discourse are sufficiently accounted for by the circumstances, as described in the preface, under which it was preached and published. But there is nothing crude in the sentiments; on the contrary they are the mature judgments of a mature and well disciplined mind. We shall confine ourselves to a single extract; but one which we deem highly valuable as calculated to impart correct views of what a scriptural revival really is—the means by which it may best be sought—and how the evils which have frequently attended revivals, and resulted from them, may best be avoided. The manner in which the authors views are supported by some of the most respectable American writers on revivals, will not be overlooked.

With regard to what is and what is not the direct and scriptural idea of a revival, the author defines it to be the *infusion of new life*, and proceeds—

“Revival implies already existing life. It is not, properly, the quickening of the dead; but the resuscitation of life, of which the energies are impaired and dormant. Revival, there-

fore, should be considered as having reference to the *people of God*, either individually or collectively,—in their personal or in their associated capacity,—souls, or churches. And when it is viewed as regarding them in the latter capacity, it includes, or presupposes, the former;—for wherein can social revival consist, but in the aggregate of personal revival? How can a church be resuscitated, but by the resuscitation of its individual members? If each of these remains languid, languor must continue the character of the body. When we use the word *a revival*, it is generally understood as including, to an extent more or less remarkable, the *conversion of sinners*, as the result of a special effort, on the part of God's people, in a special place, and at a special time. But, properly speaking, revival is in the believer, and in the church. The conversion of sinners should be regarded rather as one of its results;—and, while in the first instance a result, as becoming, subsequently, a means of still augmenting stimulation and life.

“Even so, when the graces of the Christian character—from what causes soever, and whether in individuals or in churches—have fallen into a state of sickness and declension,—when faith, hope, and charity are feeble and unproductive, “the work of faith, the labour of love, and the patience of hope,” being hardly in sufficient amount to indicate their existence,—when the spirit and vigour of the divine life are gone, when all is listlessness and torpor, and “the things that remain seem ready to die;”—if then Jehovah fulfils His gracious word—“I will be as the dew unto Israel,”—there is, in the spiritual world, *revival*. The principles of the divine life receive the vivifying influence. They germinate anew. Faith, hope, and love are re-animated. Profession becomes principle. Prayer ceases to be a form. The word of God is read with a new interest. Knowledge increases; humility deepens; conscience awakes to sensitive tenderness; zeal kindles for God's glory, the church's prosperity, and the world's salvation. All is spirit, and all is promise. And to the spiritual eye a scene of loveliness unfolds itself, incomparably surpassing, in attractive interest, all that mere external nature can ever offer to the vision of the eye of sense.

"Now, *this* is the revival to be desired,—the infusion of new life, that is evinced by subsequent growth. The dews and rains of heaven are the scriptural symbols of the Holy Spirit's influences. Without these influences there can neither be life nor growth. Not a germ will spring, not a leaf will expand, not a blossom will open, not a hair's-breadth of upward shooting will be added. But when revival is genuine,—when it is the product of the Spirit,—when there really is life from above,—there will be *progress in that life*. It will show itself in growth.—This is what we want. I speak not now of the means of obtaining it;—but this is what we want;—such an effusion of the Spirit of God as imparts spiritual quickening and invigoration,—and such a continuance of that effusion as maintains and promotes the life and the vigour; so that there is, in individual believers, and in the churches as aggregates of individual believers, an evident manifestation of "growing in grace, and in the knowledge of the Lord and Saviour Jesus Christ;"—or, as the Apostle Paul tells us, was the case with the believers at Thessalonica, of "their faith growing exceedingly, and the love of every one of them, all toward each other abounding." The revival most to be desired for the churches, is, not a day's, or a week's, or a month's, or a year's excitement, even however delightful and promising for the time it may be,—but a regular, steady, rapid growth in all the principles of the divine life, and all their functions and manifestations, the consequence of the fresh infusion and continued communication of living energy from above."

And with regard to the means of promoting a revival, the author, after enumerating some of the evils which have attended the general system of revivals proceeds,

"But, without dwelling on these for the present,—the question naturally suggests itself, whether any particular modes of revival are *imperative*; and if not, whether there may not possibly be "a more excellent way,"—a way in which, by the blessing of God, the good may be obtained, and the risks

avoided ; or if even from divine methods, when conducted by human agency, the contingencies of evil can in no case be entirely separated, they may at least be lessened in number and imminence ?

“There is a sentiment which has been broached and maintained by some revivalists, which, were it well-founded, would at once settle all controversy. It has been, they allege, *the method of Divine providence all along, to promote the interests of the church and of true religion by periodical revivals.*— If this, I say, were true, it would leave us no liberty to ask another question. We should, as a matter of course, be bound to adhere to the divine plan. In the ground thus taken, however, there is, I am disposed to think, a *fallacy*; and a fallacy, not without danger in its practical tendency. That God *has* interposed, and more especially in particular periods of the church’s history, to maintain her existence, and provide for her prosperity, by such revivals, may be admitted; while the conclusion, respecting both the principle of his procedure and the duty of his people, may be fairly denied. When we speak of any thing as *Gods plan*, we of course speak with approbation ; and the approbation can never be misplaced, when any part of the divine doings is the subject of it. But let us beware. When we represent any particular course of events as a part of the plan of God, and especially when we appeal to that plan as the guide of our conduct,—we mean to say, that the course of events *is as God would have it*. Now, *here is the danger*. That God has periodically interposed for the revival of his church from a state of declension, and sometimes from almost threatened extinction, is true. He has done so in sovereign mercy ; and has repeated the interposition, in long-suffering patience. But let us not forget ourselves. When we speak of this as God’s *plan*, or *method*, in regard to the interests of the church and of religion—namely, that he chooses to secure and advance those interests by periodic impulses, by recurring seasons of resuscitation and excitement, rather than by such a continuous communication of spiritual influence as shall produce a constant and regularly accelerating advance,—we are in imminent hazard of including, in the idea of such a plan, the *sinkings as well as the*

risings, the declensions as well as the revivals. They are necessarily correlates. They form integral parts of the same course. And we are apt to regard the method or plan as *comprehending both*. But when we do so, we do not 'judge righteous judgment.' We wrong God, and we injure the church. For, how fond soever even God's people may sometimes be of a flattering unction to their consciences, which may sooth instead of stinging them, we cannot do them a more essential injury than by providing and applying it. But when we represent the revival system as God's plan,—and insinuate the conclusion that it must be the best plan,—we do provide it,—we do apply it. We teach the church to be at ease in her periods of declension. It is God's plan to provide for her prosperity by occasional visitations. Her present condition accords with that plan. God's time will come; and she must wait for it. I know not a more pernicious or more perilous posture of mind than this. Yet it seems to be the too natural result of the sentiment.

"But cases are referred to in support of the sentiment. Some of them are taken from the Old Testament history,—in the time of the Judges, and in the time of the Kings. There were revivals, in the days of Samuel, of David, of Jehoshaphat, of Hezekiah, of Josiah. Granted. But respecting these revivals there are *two things* which I am desirous should be observed. The *first* is, that the intervening declensions *ought not to have existed*. They were sinful. It was no part of the Divine plan, that His people should forget Himself, and go after idols,—forget His law, and walk in counsels of their own. The revivals *should never have been needed*. The need for them arose from man's sin; the sending of them was a manifestation of God's kindness. But they cannot, without an impeachment of His holiness and His authority, be regarded as entering into His plan. They belonged to man's plan, not to God's. The God of Israel, beyond question, would rather have had His people continue steadfast in His faith and worship, 'giving glory to Him,' and, by their stability and their growth in grace, rendering His interposition for their revival unnecessary. And if so, it follows, that to hold up the system of periodic revivals as in conformity with the plan of God, is in fact to plead as our precedent that which God *would rather had been otherwise*.

My *second* observation relates to the *nature* of those revivals in Israel, which are thus referred to. What were they? Were they the introduction of any thing *new*?—of any thing *additional to Jehovah's own institutions*? No. They were no more than a reverting, with a life and spirit which ought never to have declined, to the observance of ordinances which ought never to have been neglected. The worship of Jehovah was restored; the feasts of Jehovah were again kept; the House of Jehovah was purified from its pollutions; the sacrifices were duly brought to the altar; the tithes and offerings were willingly and largely contributed; and a general spirit of religion was diffused and displayed. There might, indeed, seem to be something more than return to neglected institutions, when *the temple* was substituted for the *tabernacle*. But this introduced no new institution. It was only, by the approving assent of Jehovah, providing a more appropriate, dignified, and permanent place for the observance of the old. And if, in the case of King Hezekiah, and his people so feeling the excitement of the paschal celebration as to resolve on the addition of *other seven days* of religious festivity to the legally prescribed week,* we may seem to have a precedent, for a voluntary *protracted meeting*, I shall not dispute that point, but only say, for the present, that the case will supply me with an appropriate illustration of a remark which I shall soon have to make, as to the *occasions* on which meetings of the kind may be most legitimately held.

“By these observations, I am naturally led to offer a reflection or two on the question—*What is the most healthful and desirable state of the church?* And this question is one which, in order to our finding a correct answer to it, ought to be preceded by another—*What is the most healthful and desirable state of the spiritual life in the individual believer?*—And again, in replying to this latter question, we may avail ourselves of a natural analogy:—*What is the healthiest and most desirable state of the natural life,*—the animal temperament,—the bodily constitution? I presume all medical authority will reply,—not an alteration between periods of excited and violent action in the vital organs, and periods of intervening languor and oppres-

* 2 Chron. xxx. 23.

sion, and almost suspended animation;—not a pulse, now full, and now feeble,—now feverish, and now stagnant:—but a regularly sustained energy, varying as little as possible, in all the organic functions, digestive, circulatory, secretive, and nervous,—by which, in childhood and youth, the corporeal frame is brought forward to the growth of manhood,—not by periods of alternate shooting and cessation, but by a gradual, steady, measurable progress;—and, when it has reached its full stature, is maintained in a condition of uninterrupted vigorous activity. Now the description that suits the *animal* life, suits equally well, I apprehend, the *spiritual* life. Although, as before noticed, there is no condition of it in which it may not, with benefit, admit of addition to all its elements, yet it is best with the individual, and it is best with the church, when any thing of the nature of special revival *is not needed*: when by the constant communication of supplicated influence from above, the graces of the Holy Spirit—the faith, the humility, the love, the hope, the heavenly-mindedness, the zeal, of the life of God in the soul—are maintained in some due measure of energetic and productive action.

“I was glad to find this idea so well expressed by an advocate of revivals in America, a minister of high and merited eminence there:—‘But,’ says he, after having spoken both of spurious and of genuine revivals,—‘But it has often occurred to me—and I have heard the same sentiment from some of the most judicious and pious men that I have known—that there must be a state of the church preferable to these temporary excitements, which are too often followed by a deplorable state of declension and disgraceful apathy and inactivity. Why not aim at having a continuous lively state of piety; and an unceasing progress in the conversion of the impenitent, without these dreadful seasons of deadness and indifference? Why may we not hope for such a state of increasing prosperity in the church, that *revivals* shall be no longer needed; or, if you prefer the expression, when there shall be a *perpetual revival*?’* You perceive in how strong terms the tendency is here admitted of

* Appendix to Dr. Sprague's Lectures—Letter of Dr. Alexander, Prof. of Theol. in the Theol. Sem. Princeton, New Jersey: page 5.

seasons of excitement to seasons of subsequent depression ; and from the strength of the language, the writer appears to have witnessed instances of it such as had heavily weighed upon his spirit. From the very constitution of our nature, we cannot either in body or mind, be long the subjects of any *ultra* excitement, without a subsequent reaction, when the stimulating influences are withdrawn. This is a general law ; and it operates in religion as in other departments, and in no other, perhaps, more surely. This is what another American minister (Dr. Sprague) means, in his enumeration of the evils incident to revivals, by *inconstancy in religion*. 'What might be expected,' says he, 'from the very tendencies of human nature, to happen, we find, actually does happen, both in respect to individuals and to churches. Who has not seen the Christian, during a revival, seeming to be constantly on the mount both of enjoyment and of action ; willing apparently to wear himself out in the service of his Master, and for the salvation of souls :—and in a few months after, comparatively silent, and inactive, and insensible, on the great subject which had so lately occupied him almost to the exclusion of every other ? And who that has been much conversant with revivals, has not seen a church, during one of these seasons of special blessing, waking up to a lively sense of obligation, sending up united, and holy, and strong supplications, and labouring incessantly, with an eye now on the cross, and now on the judgment-seat, and now on the crown of life ;—and the same church, at a subsequent period, apparently forgetting their responsibility, becoming cold in their devotions, and relaxing in all their efforts for the salvation of men ? In the one case, you would have supposed, from their fidelity, that they were marching on to a high seat in glory :—in the other, you would, especially if you had turned your eye off from the Bible, have almost been ready to doubt the perseverance of the saints !' * The reason of the thing, then, together with observation and recorded experience, warrants our saying that there is a tendency in the revival system to this inconstancy,—this alternation of excitement and depression. It is a subject on which fact confirms theory,—on which actual instances establish the preconceived tendency.

* Sprague, pp. 236, 237.

“But their occasional existence, and the tendency to their production, is not the whole, nor, perhaps, even the worst, of the evil. Should the system of revivals become, if I may so express it, *naturalized* among the churches, and should the general predilection for it be accompanied with the impression of its being the method in favour with God for the advancement of their prosperity,—would there not be a danger,—nay, a danger so imminent as to approach in amount to a certainty,—of churches, when the life and spirit of religion has declined and failed amongst them, instead of feeling, as they ought to do, the bitterness of penitential self-reproach, the stings of remorse and grief, remaining very much at their ease, little if at all concerned, living in the listless hope, that, this being God’s ordinary method, a change may be looked for by and by; and, in the persuasion, should it be long of coming, that they have only to put certain machinery into motion, and *get up a revival*? Surely, every thing that operates in the way of keeping either individuals or churches thus satisfied, or free from concern and salutary fear, when in a state of spiritual lukewarmness and lassitude, is of all things most earnestly to be deprecated. There is no state which is more intensely loathed by Him who ‘walketh in the midst of the golden candlesticks,’ than that of lukewarmness; and whatever tends to keep the mind at ease in such a state, making the recollections of past life and labour its comfort under present deadness and inaction, and calculating, coolly and carelessly, on the return in due time of the vivifying visitations of heaven, ought surely to awaken all the jealousy, and self-suspicion, and vigilance of those who know their own hearts to be ‘deceitful above all things.’

“On the other hand, there is an opposite, yet corresponding, danger. In the seasons of revival, when all is vehemence in feeling, and all is stir in action;—when meeting succeeds meeting, and stimulant is superadded to stimulant, and ardour is on the stretch to prevent its proving a failure, and to render it, in the necessarily restricted time, as productive as possible;—there is a hazard of the mind’s contracting an undue fondness for excitement; getting into a distaste for the wonted calm and sober-minded exercises of the closet, the family, and the sanctuary; sighing after seasons of high-toned feeling and turbulent

emotion, and becoming dissatisfied with ordinary prayer, ordinary preaching, and ordinary fellowship, as comparatively tame and uninteresting : just as children, when they have been for a short while on a visit to some indiscreet friend, by whom their appetites have been pampered with every thing sweet, and rich, and nice, return home with a discontented and fretful disrelish of their home fare. It is with the mental and spiritual appetite, as it is with the corporeal. When the latter becomes accustomed to high-seasoned food, and has contracted a relish for whatever is spiced, and pungent, and savoury, it proportionally loses its zest for what is cooked after the plain and common fashion. Thus it naturally happens as to the spiritual appetite, and the appropriate nourishment of the spiritual life. I must quote again. I feel the importance of confirming, by the recorded observation of others, what might, without such confirmation, be set aside, as only the dictate of my own morbid and unfounded apprehensions. After pointing out the danger, with its grounds, of giving even a preference to the extra services of a revival over the stated and authoritative services of the Lord's day, Dr. Sprague adds :—'Nor is there less danger, that a revival may be perverted to the undervaluing of God's *truth*. At such a time especially men love to be excited ; and while those who hear the preaching of the word, are apt to delight in those stirring and earnest appeals which are most fitted to rouse the feelings, there is a strong temptation on the part of ministers to feed this passion for excitement by limiting themselves to a few topics of exhortation, rather than by holding up Gospel truth, in all its extent and fulness. And in this way it often comes to pass, that there is an aversion contracted to instructive preaching :—the doctrines of the Bible come to be regarded, both by people and ministers, as comparatively tame :—and I hardly need say, that as a consequence, the ministry loses much of its real efficiency, and the piety of the church languishes for want of its appropriate nourishment.'”*

* Sprague, pp. 245, 246.

REVIEW.

TWENTY-FOURTH REPORT OF THE MADRAS TRACT AND BOOK SOCIETY,

1842.

THE committee begin by expressing "their devout acknowledgments to the Lord of the harvest, not only for permitting them still to labour in His field, but for granting them evidence that their labour has not been wholly in vain in the Lord." The vigorous and associated efforts made of late in the city to resist the progress of the Gospel—the distribution of numerous heathen and infidel books—the stirring up of the native mind to consider the respective claims of Christianity and Hinduism—these considerations, added to those more frequently mentioned of Jehovah's glory and the worth of souls, have impelled the committee to the most strenuous endeavours for carrying out the plans suggested in their last Report. The different branches of labour claiming the attention of the committee during the year are then noticed under the following heads.

1. *The Tract Department.*—Five new Tracts and nineteen reprints have been put to press during the year.

2. *Book Department.*—The committee here mention three Tamil volumes issued within the year, "Pilgrim's Progress," "Little Tracts for Children," and "Minister's Advice on Caring for Souls." Three volumes just issuing, Rhenius' Body of Divinity, revised; Inquiry into Mohammedanism, in Hindustani; and "Draper's Bible Story Book." In course of preparation, "Barth's Church History."

English Instructor, No. 1, has been published in Tamil and Telugu Diglots, also No. 3, in Tamil.

The "*Tamil Magazine*," a monthly periodical, has been instrumental, and is still, of much good in the way of disseminating truth at stated intervals.

3. *Depository.*—There have been received into the Depository, during the year, of *Tracts*, (in English, Hindustani, Ta-

mil and Telugu) 132,732—of *Volumes*, (in Tamil) 9,500—of School Books, (in English, Tamil and Telugu) 29,000—making a grand total of 171,232. There have been *issued* as follows, *Tracts*, in the above four languages, 106,314—*Bound Volumes*, 992—School Books, 1,201—making a grand total of 108,507. There have been sold of the Parent Society's publications to the amount of Rupees 2,085-10-4. The whole number of *Tracts* and *Books* issued since the formation of the Society, 2,195,789 *Tracts*—5,510 bound volumes in the Native languages—1,201 School Books, and above 30,000 copies of the *Magazine*.

4. *Distribution*.—The circulation of *Tracts* has been more limited than in some former years—attributable (1) to larger books being in demand, (2) to more caution against abuse, (3) to the increased operation of other Societies—in Jaffna, Nagercoil, Bellary, Vizagapatam, and Bangalore—all of which are constantly sending forth *Tracts* to supply the wants of their respective regions of country. But notwithstanding these increased means and the perceptible influence of "*Tractarian*" sentiments—the number of *pages* emitted has not been less than during previous years.

BENEFITS.

The Report says that "The time is not yet come when 'the ploughman shall overtake the reaper, and the treader of grapes him that soweth the seed'"—but yet there is encouragement to sow in hope, knowing that fruit will appear, though many days may pass ere such a sight cheer the heart and gladden the eye. Interesting and valuable extracts from the communications of different missionaries follow; but from these we cannot quote. They contain statements of efforts made in various parts of the Presidency to circulate the Society's publications, and the happy results that have not unfrequently been visible.

The concluding remarks of the Report would be injured by dissection; they are given *entire*.

CONCLUSION.

"A new era is dawning on this eastern world. China, with her 300,000,000 souls without God, has been made to tremble before a

Christian power, raised up, among other purposes, no doubt for this very end; and has been forced to accept terms of peace which secure an open entrance for the Gospel into some parts, at least, of that immense empire. From these it must spread. The effect may be judged of by what has taken place in Burmah, where a similar conflict ended in asserting the supremacy of British sway, and the retention of certain portions of the country. In these, Christian teachers have been permitted to reside, and from them to sound forth the word of life; not to the dwellers in them only, but to others in many parts of the kingdom from which, at times, they themselves and their converts have been expelled. The king, absolute as he is, cannot prevent the proclamations of the Gospel from being heard, far and wide. The golden foot is in vain stretched out to stay the tide of improvement, which is setting in upon the country.

“To elevate any heathen, or other degraded people, all that is needed, with the blessing of God by the influences of His Spirit, is, that the power of Divine truth be properly applied. For this let there be, though only here and there, a spot from which it may emanate, and be brought into free contact with the mind and conscience of any considerable number of the inhabitants, and the whole community, feeling more or less of its influence, will gradually be elevated. ‘The kingdom of God is like leaven which a woman took and hid in three measures of meal till the whole was leavened.’

“British India is also again at peace; and her rulers have opportunity of turning their attention to civil and social improvements, and the encouragement of education. Feeling something of their responsibility, it may be hoped, in having more than 100 millions of immortal beings under their influence, it is said they contemplate introducing the Bible into the Government schools. And why should they not? Are they ashamed of the grand charter by which they hold the country? It cannot be believed that this immense empire is given them for any other purpose than to rule for the glory of God, by facilitating the extension of Christianity. If then they fail in this, will it not be taken from them? The objections to the use of the Bible in schools, are made only by false alarmists, who may bear the Christian name, but certainly have not the mind which was in Christ Jesus.

“Through fear of imaginary temporal loss or difficulty, they endanger eternal interests. The lion in the way is not seen by the Hindús themselves, unless their eyes are directed to it, and then they are much less afraid of it, than their timid friends; especially as they soon find that like the British lion, it will protect and not devour them. Nothing is more common than for brahmins, and other lead-

ing heathen, to say, 'I see no harm in studying the Christian Scriptures.'

"While this is the case, the native mind, like a blind, debilitated, and sleeping giant, is beginning to arouse itself, and to inquire where it is, and whither it should go? Those interested in keeping this giant asleep, or stupified, in vain strive to make him lie down again in the lap of that Delilah, who has shorn him of his power. The hair of his strength is beginning to grow. Knowledge is increased. The giant is arousing from his stupor, and he will lay hold on the pillars of his prison house to throw it down; not to be buried in its ruins, but to bury the idols which have enslaved him, and to go forth free.

"In Calcutta, we are informed that an association of educated young men who, it would seem, are numerous and of high respectability, has been formed for the mutual protection of its members against the persecution of relatives, teachers and priests, on their renouncing caste, and idolatry, and following out those convictions of their own minds which the light of a superior education has awakened. This movement, though as yet only deistical and far enough from Christian, is one of the signs of awakening thought, and action, and points out the true strength of native reformers as lying in combination. Let those who really wish reform, and to act up to the light they have received, combine for mutual defence and aid, and the chain of caste, and the rod of idolatry will be broken. The movement will also bring many into a transition state, from which, if Christians are faithful, some at least may be carried further, and be induced not only to throw off idolatry but to embrace Christianity.

"All these changes, in many of which the truth, as sent forth on the printed page, has been operative, call for the continued and most active agency of the press. As the living voice cannot probably for some generations to come, reach the hundreds of millions of China and India, the deficiency is, to some extent, and should be still more, supplied by the press; and especially as auxiliary to the living teacher. The Bible is given more or less in English, and largely in the different vernacular languages of these countries, with numerous aids and helps in other religious books, tracts and school books. By periodical publications, like the Tamil Magazine, and other journals in the Native languages, something also is done towards sending out light and truth.

"Thus while, on the one hand, a way is opened wonderfully by Providence, in giving to a Christian government rule in these realms of heathenism and idolatry, where so long gross darkness has covered the people; on the other, the Great Head of the church, who has received all power in heaven and earth for the

very purpose of establishing His kingdom, has excited His people to improve, in a measure, the facilities for extending Christianity.

"The signs of the times—the signs of approaching good to this part of the world, in rolling back from west to east, the tide of knowledge, especially the knowledge of the true God and the way of salvation, should cause this society, and other similar institutions, to redouble their efforts. 'The God of Hosts is with us.' His people should endeavour to keep up with His chariot, in which He is riding forth from conquering to conquer. As it must be long before preachers and teachers can be furnished for the scores of millions of even British India, to say nothing of China, and other parts of this world of souls, the press must be brought to their aid; and its agency, which even here is greatly effective, must be directed in every possible way to pulling down the strongholds of error and building up that temple of truth—the church—which is the habitation of God through the Spirit. By its agency, and other agencies made effectual through the Holy Ghost, shall this edifice, the glory of all lands, be seen to rise even here, until the head stone is carried up 'with the shoutings of grace, grace unto it.'"

CASTE CHRISTIANS IN SOUTHERN INDIA.

BY THE REV. F. H. W. SCHMITZ,

Minister and Missionary, Incorporated Society for Promoting the Gospel in Foreign Parts.

A HUNDRED years have now elapsed since the Christian faith was first preached in this country by the Protestant Missionaries at Tranquebar. Such being the case, it is allowable to put the question, whether Christianity has got in this country a firm footing at the present day, that is to say, should the missionaries leave the country, and leave the Natives to themselves, and to their own Native teachers, whether Christianity would continue to exist or not. To this I answer shortly, as far as I am able to judge, "most decidedly *not*." This answer obliges me to give my reasons for thinking so. The only cause why Christianity has not taken root in this country is that the Native Converts have been allowed to retain caste. Caste, as it is at present kept up amongst the Native Christians, is the link which connects heathenism with Christianity. A man who retains cast after his baptism, can apostatize and rejoin heathenism. For instance, some years ago, when the caste question was brought forward, and when the Native Christians were called upon to relinquish caste, many apostatized, put the mark to their foreheads,

and were received back again by the heathen. Lately, when some families apostatized in a village named Cannendagoody, the heathens received them back again. A man who has not given up caste, can eat with heathens of that caste to which he belongs, can intermarry with them, can live with them in the same street, can enter and sleep in their houses, and on this account can fall back to heathenism whenever he chooses, by putting the mark to his forehead, and by performing some ceremony of ablution. Our Native Christians have retained caste, that is to say, each caste lives in a separate street, they will not intermarry, will not eat together, will not allow those of the lower caste to enter their houses, will not sit with them in the same line in church, will not partake with them promiscuously of the Lord's Supper—and when such a Christian travels through a town or village of Christians of the lower caste, he puts up in the house of a heathen, eats with him, keeps himself aloof from those Christians, and in all probability will despise them in conversation with the heathen, just as a heathen would do those of the lower caste. This is the present state of Christianity here, which is most decidedly a wretched state of things. Thus far we have seen why Christianity has not taken root, and we shall now see how things can be remedied *solely by insisting upon the entire relinquishment of caste*. This is, in my opinion, the first test of sincerity. A man who is sincere will relinquish caste without doubt, he will come out from amongst them and be separate, he will not be lukewarm, will not halt between two opinions, and will not consider *as common and unclean, what God has cleansed*. Such a convert on the one hand will not fall back to heathenism, and on the other hand he will not be received back again by the heathens. Here it is argued that should we insist upon the entire relinquishment of caste, we shall not be able to get converts or at least only very few. I answer:

We can never be less successful than we are now; the number of our converts at present is but very small, and converts of higher caste we make none.—And:

We have no business thus to argue, we must do that which is right and consistent with Christianity, and God will give His blessing; and should we even only get a few, we can then say that we have real Christians and a firm footing, and we have the satisfaction that we have not introduced a corrupted state of Christianity, a sad mixture of heathenism and Christianity; of not spending immense sums uselessly; and we shall then begin to get a leaven which we have not got now. As soon as we have obtained only a dozen catechists who have given up caste (and these we can obtain, if we insist upon the present catechists giving up caste) we shall be infinitely more successful than we are now with the hundreds of catechists and readers we employ. The heathen cannot see at present the beauty of the excellency and knowledge of Christ—but let our people give up caste entirely, and the heathen will perceive that the Christians are brethren, that they are not under bondage, but free.

The argument that caste is with the Natives what rank is with Europeans, is altogether wrong. Natives have both rank and caste, a catechist considers

himself higher in society than a cooly, &c., although both be of the same caste. Another argument is that we are not to interfere with the people, excepting in the church. This is equally wrong. Christianity brings along with it civilization, Christianity raises the female sex, Christianity must destroy and abolish heathen customs and usages in domestic life; it is one of the first objects of Christianity to undermine heathen customs and superstition, and instead of darkness to introduce light into the very dwellings. God's blessings cannot be in a Native family as long as they are afraid that their European pastor may touch their vessels whilst he is in their houses. One of them told me in the presence of Mr. Bower the other day, he would not partake of the Lord's Supper without distinction of caste, were he even lying on his death-bed with the last breath in his nostrils. From all that I have now stated, it will be seen how absolutely necessary it is to insist in all our missions, upon the entire relinquishment of caste. Those who will not do so—and leave us—it may be depended upon are not sincere. A great many missionaries have seen the evil of allowing caste, and I shall conclude this by relating an anecdote, which will also show that the Rev. Mr. Schwartz was against caste, and that good Christians will have no objection to give it up:—On one occasion, when Mr. Schwartz administered the Lord's Supper, a respectable Native in a high situation at Tranquebar happened to be at Tanjore, he came up to the altar, and Mr. Schwartz observing that there was room left between him and a Native priest of the name of Royep-pen, beckoned to a catechist named Gabriel, who stood behind waiting, to come up and kneel down there. When the church was over, this Native priest said to the sheristidar, "Did you see the impudence of that pariah-fellow coming and kneeling down between us?" O replied the man, never mind that; in the sight of God we are all sinners, and we come to His table as poor and wretched sinners, for the remission of our sins, and we must not make any difference there.

TANJORE,
7th September, 1843. }

THE CROTON AQUEDUCT—NEW YORK.

AN eminent clergyman who has recently travelled in Europe and Asia, pronounces the Croton Aqueduct the greatest work of our age, and says he has seen nothing to compare with it in all his travels. Its conception and design are worthy to form an era in our history, from the utility, vastness and simplicity of the undertaking. For centuries to come it will stand a noble monument of the enterprise, art and science of the present generation. No population of 300,000

ever executed such a plan—not undertaken to mark a field of battle—nor like the vast walls of China, Rome, or modern Paris in preparation for defence in war. On the contrary the Croton Aqueduct regards the health, temperance and happiness of myriads of the present generation, and of ages to come. None without seeing it can form any idea of its magnitude and importance.

The work was commenced in July, 1835, and the whole amount of expenditure since (August 8,) has been Sp. Dollrs. 7,606,213, or £ Stg. 1,584,628. Here are some of the principal items :

Aqueducts, reservoirs, bridges, &c.,	- - -	Sp. Dollrs. 6,370,587
Salaries of Engineers, &c.,	- - - - -	503,042
Law expenses,	- - - - -	16,133
Real estate purchased;	- - - - -	349,932

The whole line is divided into one hundred and one sections, generally half a mile long, and the first is the Croton dam, by which the Croton water is collected. This embankment is 250 feet long, 65 high, and 55 wide at the top, and is made of hydraulic stone masonry. The beautiful sheet of water thus formed has been named the Croton River Lake, to distinguish it from the artificial reservoirs. It covers four hundred acres of land, and will contain six hundred millions of gallons. This will allow a discharge of thirty-five millions of gallons every day, an ample supply for a long time to come. Other dams can increase the quantity if it shall be ever needed.

In a distance of 35 miles through Westchester county are passed an arch bridge of 88 feet, 12 tunnels or excavations under ground for the aqueduct, the aggregate length of which is 4406 feet ; 32 ventilators and four waste weirs for the discharge of surplus water ; and all are finished at an expense of about four millions of dollars. At section 86 the aqueduct crosses the Harlem river : here a bridge is now building for this purpose, which is indeed a Herculean task, requiring more skill and watchfulness than any part of the whole line. It will consist of seven arches over land, of 50 feet span, with eight arches over water of 80 feet span, and when finished will nearly equal in dimensions any bridge in the world. Its cost is estimated at one million of dollars, and its elevation is so great as not to impede the navigation of the stream ; thus taking care of posterity and the wants of our metropolis when she shall have extended to the Harlem river. Some idea of this vast undertaking may be formed from the fact that the excavation for one pier has been carried 34 feet below the surface of the water, and then, a rock foundation not having been reached, 240 poles from 30 to 40 feet long, were driven in for that purpose. Several piers have been already carried by the aid of coffer dams, from four to fifteen feet above high water mark.

Nearer the city there are more than 1200 feet of tunnels cut through rock for two lines of iron pipes, 36 inches in diameter. Section 96 embraces the receiving reservoir at Yorkville—an immense structure covering a surface of 32 acres, resembling an inland lake, and containing 158 millions of gallons. The walls and embankments are of the most massive and durable construction, and the whole is enclosed by a beautiful iron railing. The next two miles form the connecting link with the distributing reservoir on Murray's Hill. This is a beautiful spot, and an admirable piece of workmanship, of solid granite, in form square, but much smaller than the other reservoir. Around its elevated summit 115 feet above mean tide and 31 above the surface, is a noble and broad walk, affording a most extensive view of the city, the Hudson and the surrounding country.

The work south of the distributing reservoir consists in laying pipes to supply the lower part of the city with water. More than 100 miles, of these subterranean streams have been finished, and 30 more are yet to be added. Splendid public fountains will be built in our principal squares and public places, furnishing a supply of water to the poor, and highly ornamental to the city. Those at Union Square and the Park are now in operation; the basin of the latter forms a circle 100 feet in diameter, with a turf bank, and the jets rise to a height of 55 feet. The former has a basin 60 feet in diameter, and three feet deep, with various jets 60 feet high, the most imposing of which, presents the form of a wheat sheaf, resembling one in the court of the Palais Royal at Paris. Both fountains are strikingly beautiful, and few in the world are of equal dimensions.

The whole length of the aqueduct is 32 miles; its foundation is stone, and a bed of concrete made from broken granite and hydraulic stone; the sides are of hammered stone, and the floor an inverted arch of brick eight inches thick; the upper arch the same. On the eighth of June last the superintendents went through the aqueduct on foot, and the whole being found complete, on the 22d the water was admitted to the depth of 18 inches. "The Croton Maid," a small boat prepared for the purpose, and holding four persons, was then placed in the aqueduct, and navigated its entire length by some of the same party. This novel voyage was made sometimes at a depth of 75 feet below and then again 80 feet above the natural surface of the earth, at the rate of a mile in 40 minutes, the velocity of the current. When four feet deep this will probably reach two miles per hour.

On the 27th the water was admitted into the immense receiving reservoir in the presence of a large assemblage, including the Mayor, Governor, military, firemen, &c. &c. A salute of 38 guns was fired,

and the "Croton Maid" soon making her appearance, was hailed with great enthusiasm, as the evidence that a navigable stream was now flowing into our city. The boat was then formally presented to the Fire Department, and she now lies snugly moored in the distributing reservoir.—To this basin the stream was admitted on the 4th day of July, amidst general and imposing demonstrations of public joy; the temperance societies taking a prominent part.

Since then the water has continued to flow about two feet deep through the aqueduct, delivering into the reservoir twelve millions of imperial gallons per day, and as yet only five or six millions in the pipes; nor has any defect been found in any section of the work. The Harlem bridge is alone unfinished, and it will require a vigorous prosecution of the work to finish it in two and a half years. In the meantime the temporary pipes used there answer every purpose for the passage of the water. Over twelve millions of dollars is the estimated cost of the entire work when done. From ten to twelve dollars is the rate charged per annum to families for the use of the water; its own force carries the stream into the highest stories of the most elevated buildings.—*N. Y. Commercial Advertiser.*

Religious Intelligence.

PASTORAL ADDRESS OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

FRIENDS AND BRETHREN,

WE are moved, by a sense of duty, to address to you a few words of affectionate and solemn admonition in this day of darkness and perplexity, while we deeply feel the pain of separation from many highly-esteemed fellow-workers, with whom we had hoped to be associated through life in labours of love and in the ministry of reconciliation, "standing fast in one spirit, with one mind, striving together for the faith of the Gospel." In the bonds of the Gospel we would have gladly retained them; but it has seemed good to them to dissolve the union which has hitherto subsisted between them and us, as children of the same Father, and servants of one Master who is in heaven. In our in-

tercourse with our brethren in time past, it has been our unfeigned desire, to exercise ourselves in having consciences void of offence; but we venture not to affirm that, without any blame of ours, offences have come. Conscious how natural it is to offend in word, how difficult it is to understand our errors, how easy it is to deceive our own hearts, how ensnaring it is to give way to variance and strife, without setting a watch before the lips, and keeping the heart with all diligence in the exercise of forbearance, we are at this time specially called upon to search and try our ways, that by the light of the quickening and powerful word of truth, piercing to the dividing asunder of the soul and spirit, we may clearly discern wherefore it is that the Lord hath a controversy with our church and nation, as if in his hot displeasure, kindled by our multiplied provocations, he had purposed to disperse his congregation which he purchased of old, to destroy the foundations of many generations, to break the rod of his inheritance which he redeemed, to loath and reject this Mount Zion wherein he desired to dwell, and whose provision he has long abundantly blessed; to forsake the faithful cities which the people of his holiness possessed; and as if he ceased to visit with the light of his countenance and the joy of his salvation the sanctuaries where our fathers praised him, and where, at the glad seasons of communion, the small and the great, the weak and the strong, the young and the old, all as equals and companions, flowing together to the goodness of the Lord their Saviour, were brought into the banqueting-house, that, sitting down at the same table, under the banner of love, they might eat of his bread, and drink of the wine which he had mingled, in memorial of everlasting kindness and in the blessed hope of everlasting glory. When we call to remembrance the ancient times, when not without reason, our Jerusalem possessed a name of honour among the nations, and when our churches, throughout all her borders, had rest and were edified, and her people, walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied, we cannot, without heaviness of heart, contemplate the scattering of our flocks, nor can we refrain from saying to God our Rock, who was the hope of our fathers, and their Saviour in the time of trouble, "Why shouldst thou be as a stranger in the land? Wilt thou not revive us again, that thy people may rejoice in thee?" If, after looking for peace, we have found no good, and for the time of healing the troubles of our heart have been enlarged, it would be presumptuous to say, "We are verily guiltless concerning our brethren;" for we cannot forget that the faithful disciples of our Lord, when they thus judged, were sharply rebuked; because, while they thought that they had a zeal for God, and no lack of charity towards men, they knew not what manner of spirit they were of. So may it have been too often with us; so may it have been with others; but, instead of indulging in unfavourable constructions of the professions and practices of those who are absent, we feel it to be incumbent on us to judge ourselves without partiality, that we may put no stumbling-block

or occasion to fall in our brethren's way, and thus we may be the better prepared for following the things which make for peace, and things wherewith one may edify another.

It is our firm purpose, through the aid of grace, to hold fast the form of sound words in faith and love which is in Christ Jesus; not desirous of vainglory, provoking one another, envying one another; not boasting of things without our measure; but according to the measure which God hath distributed to us, exercising with meekness the authority which the Lord hath given us, for edification and not for destruction.

Towards our brethren who have gone out from us, it is our earnest desire to let brotherly love continue. We cannot admit that the course which they have followed is one to which they have been impelled by an irresistible necessity, but such appears to be their deliberate conviction, and we give them credit for their sincerity. Under the favour of Divine Providence, the foundations of the Church of Scotland were laid in most difficult times, through the instrumentality of a few upright men of obscure condition, valiant for the truth, and unwearied in their apostolical enterprises, who—little countenanced by the possessors of wealth or power, but convinced that Christian rulers, being "appointed not only for civil policy, but also for maintenance of the true religion," are bound to provide for the supply of religious instruction and the administration of Divine ordinances to the whole population—invoked the aid of the supreme council of the nation to secure a permanent provision for the teachers of the reformed faith, and to protect from all violation and corruption the doctrine, worship, and government of the infant establishment. With this professed object, legislative enactments were passed at successive periods, some of them more and others less satisfactory. Even when the higher powers of the realm appeared to be most friendly to the cause of religious truth and the approved order of ecclesiastical government, it was by no means the general impression in the church that sufficient support was yielded to the rights and immunities for which the faith of the state was understood to be pledged; but, in spite of multiplied discouragements, the faithful ministers of the word—sickened though they were by the bitter experience of such hardships, indignities and wrongs, as having their characters vilified, their just expectations frustrated, their lawful patrimony withholden or diverted to secular purposes, their personal liberty sometimes restrained, their wholesome discipline often set at defiance, their judicatories occasionally discharged from meeting, and their appeals for redress of grievances disregarded—did not think themselves entitled to forego their legitimate claims to the stinted advantages which the poor of the people derived from an inadequately endowed establishment, so long as in their several spheres of ordinary labour they possessed, even in a limited measure, the privilege of preaching the Gospel of the grace of God, and with all the confidence becoming their sacred vocation, teaching the things which concern the Lord Jesus and the interests of his everlasting kingdom. As we also

have been taught to consider it as one of the highest and most indispensable obligations of a Christian government, to furnish the means of instructing the people, not only in all the arts essential to their temporal improvement and comfort, but in the doctrine according to godliness, we cannot perceive any sufficient grounds for leading those who know the truth, and have been taught of God to speak it in love, to the edifying of the body of Christ, and who fully admit that religious establishments are compatible with the principles of Christianity, to come to the determination of withdrawing from the cultivation of those portions of the vineyard which have been committed to their peculiar husbandry, abandoning to the hands of unknown, and probably less experienced labourers, the facilities for sowing seed of untried quality, it may chance of wheat or of some other grain. We trust that there is no cause for apprehending that the precious seed of the word is to be contaminated by any unholy admixture, or that, through unpardonable remissness or recklessness, any are to be put in trust with the Gospel who will corrupt the word of God, or handle it deceitfully; but we cannot conceal from ourselves that, in proportion to the number of places to be supplied, the difficulty of filling them all with able ministers of the New Testament will be increased; and while we feel it to be a disadvantage that so much is required to be done without delay, we are solicitous to impress on all who have any power or influence in the appointment of ministers, the solemn obligation to proceed in this matter with most serious deliberation and vigilance. With equal earnestness we admonish all presbyteries to guard against any relaxation in taking the requisite trials for ordination, that they may keep themselves pure from the risk of laying hands suddenly on any man, and thus become partakers of other men's sin; meanwhile we trust that none of the ministers or elders who still adhere to the establishment will hastily relinquish the stations which they have hitherto occupied, and which, according to our clear conviction, are to be regarded as talents for the improvement of which the occupiers are bound to give an account. Without questioning the purity of the views of those who have been otherwise minded in this matter, it is our purpose to abide in the condition assigned us by the Sovereign Disposer of our lot, not without the hope of having a way opened up, under the direction of a wise and gracious Providence, for supplying whatever is deficient, defining whatever is doubtful, and rectifying whatever is liable to abuse, in those matters concerning which there has been occasionally a collision between the ecclesiastical and civil authorities, particularly in regard to the boundaries of their several jurisdictions, and the various conditions essential to the constitution of the relation between pastors and their flocks.

It is our firm determination ever to maintain that, in all questions purely spiritual, the judicatories of the church have the sole right of judging; and though, in the words of the Confession of Faith, one of the standards which we are bound to uphold, "the civil magistrate has

authority, and it is his duty, to take order that unity and peace be preserved in the church; that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed; and all the ordinances of God duly settled, administered, and observed; yet, according to another venerable authority, the second book of discipline, the civil power ought not to prescribe any rule how these objects should be accomplished, otherwise than by commanding the spiritual powers to exercise their office according to the word of God; and particularly in preaching, ministering the sacraments, and executing censures, should command the ministers to observe the Divine rule contained in the word, and should punish the transgressors by civil means. But these principles do not involve any sacrifice of Christian liberty, or any surrender of spiritual independence. Neither the king, as supreme, nor any judge or governor placed under him, is entitled to issue a mandate to a church court, to ordain a minister, or to insist that any minister shall admit, to the privilege of baptism or the communion, any of his flock, of whose due preparation he does not possess satisfactory evidence.

This is not a fit occasion for discussing the limits of the several provinces of spiritual and civil rulers. When any of our authoritative books assert the right of the magistrate to command the ministers to observe the rule prescribed in the word of God, they declare his power to be confined to external things; and they never fail to combine with these declarations the doctrine of the supremacy of the king and head of the church, and the perpetuity of the government which he has instituted in the hands of church officers distinct from the civil magistrate. By these principles we are determined to abide; and, to prevent any risk of undue interference with the spiritual functions appertaining to the judicatories of the church, we are most anxious that all grounds for such an apprehension shall be removed by an express declaration of the legislature. We are no less anxious that there may be no pretence for disputing the right of the people to express fully whatever objections they think fit to offer to any presentee, or for challenging the power of the presbytery to judge of the validity of all objections.

In the mean time we entertain the hope that, while all the ministers within our church, will feel that they are called upon to redouble their diligence, in the great work to which they are called, the people will unite in strengthening their hands and cheering their labours, by promoting the sacred objects for which a Christian ministry has been constituted. Every father of a family ought to feel how much he may facilitate the work of his spiritual guide, and at the same time promote his own happiness and the best interests of those who are dear to him, by devoting his eager attention to the religious instruction of his children and dependants. It is no less the duty of every one to whom God has given wealth to approve a father to the poor, not merely by the supply of their temporal necessities, but by contributing liberally to the means

of training them up in the way that leadeth to life everlasting. Equally important is it to set an example of steady adherence to the great principles of the Reformation. We desire with the utmost earnestness to stir up every member of our church, and every inhabitant of the land, to the habitual cultivation of personal piety, and the regular observance of domestic devotion, as well as attendance on public ordinances in the house of God. The peace and prosperity of our church cannot be maintained if these sacred duties be neglected. Be assured that no solid tranquillity can exist in the minds of those who are strangers to that peace of God which passeth all understanding. The true excellency of dignity and of power is attained only by those who, believing in the name of Christ, have received power to become sons of God, and whose hearts are fixed on the contemplation of the majesty of the Divine character, the beauty of the Divine holiness, the riches of the Divine grace, and the ineffable glories of the kingdom of righteousness. We cannot too often reflect that it is righteousness that exalteth a nation, and that, in the humblest condition of human life, the righteous is more excellent than his neighbour. No reliance can be placed on the honourable consistency of those who are not sanctified through the truth; and whenever the sense of religious obligation becomes languid, it may be predicted that the dissolution of social order is at hand. There is no safety in the alliance of mere worldly-minded men, whose thoughts are engrossed with the fading interests, which, in the day of death, will be found to be only vanity of vanities. The stability of our time depends on the prevalence of the wisdom which is indissolubly associated with the fear of the Lord; and to the acquisition of this heavenly wisdom we entreat all the people under our charge, to devote their unwearied diligence. Look back to the years of former generations, when glory dwelt in our land, and when almost every cottage and chamber, however meanly provided with this world's goods, enclosed some of the treasured jewels of the Lord of Hosts. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." Then might be heard, day after day, and night after night, "the voice of rejoicing and salvation in the tabernacle of the righteous." Then were the multitudes of them that believed, of one heart and of one soul, all seeking the good of Jerusalem, and all rejoicing in the gladness of a righteous nation that kept the truth and gloried in the salvation of the Lord. We cannot expect times of refreshing to come to us from the presence of the Lord, unless we follow in the steps of our fathers, every one showing the same diligence to the full assurance of hope unto the end—waiting, in the exercise of faith and patience, "until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest; then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, and the work of righteousness

shall be peace, and the effect of righteousness, quietness and assurance for ever."

"Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified." "And may the Lord of peace himself give you peace always by all means." Earnestly as we desire that you may be established in the present truth, we trust that you will be on your guard against all animosity and unbecoming vehemence in the discussion of questions which are apt to engender angry strife. We do not apprehend that you will fail to observe the courtesies of life in all your intercourse with those who have renounced our communion. We trust that you will cherish towards them the most cordial kindness. "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice." If you should ever be assailed with reviling, revile not again—and let no emulation or strife find a place in your hearts; but pray that the time may soon arrive when all the former troubles shall be forgotten, and when the whole family of the faithful throughout the world shall dwell together in unity, as those who, in the faith of the Son of God, look forward to the blessed day, when, having escaped from the errors and the frailties of this mortal existence, they shall all be one in the presence of the great God their Saviour, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore.—JOHN LEE, *Cl. Eccl. Scot.*—(Edinburgh) *Weekly Journal*, 7th June.

PASTORAL ADDRESS BY THE GENERAL ASSEMBLY OF THE
FREE CHURCH OF SCOTLAND.

DEARLY BELOVED BRETHERN IN THE LORD,

WHEN the judgments of God are abroad in the earth,—when these judgments have begun at the house of God,—when our holy and our beautiful place, in which our fathers worshipped God, is burnt with fire, and all our pleasant things are laid waste,—it is the duty, in a spirit of deep and solemn earnestness, of those who are set as watchmen in Zion, to sound an alarm, to proclaim aloud the danger, and to warn every man to call upon the Lord, who answereth the prayers of his believing people, though it be by terrible things in righteousness.

There are times, beloved brethren, when God seems to make special manifestation of his sovereignty and power, as if for the express purpose of constraining men to know that the Lord God omnipotent reigneth. In such times, men scheme and devise; but their schemes prove abor-

tive, and their devices end in disappointment. Human wisdom exerts itself to the utmost, and its efforts terminate in vanity and vexation of spirit. Institutions the most valuable are overthrown, and what seemed most firmly established is swept away. When such events are taking place around us, surely we should do well to mark their solemn meaning, and to hear in them the voice which says, "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth."

We cannot doubt that you well know the events to which we allude. A great calamity has befallen us, affecting our nation, our church, and the families of our land. The church of our fathers is rent asunder. That portion of it which faithfully adhered to the word of God, and to its own fundamental principles and constitutional standards,—which strove equally to maintain purity of discipline, and to defend the rights and liberties of the Christian people,—has been constrained to forego the advantages of the establishment, rather than submit to the surrender of principle and the violation of conscience.

Long was it the peculiar distinction and high glory of the Established Church of Scotland to maintain the sole Headship of the Lord Jesus Christ, his exclusive sovereignty in the church, which is his kingdom and house. It was ever held by her, indeed, that the church and the state, being equally ordinances of God, and having certain common objects, connected with his glory and the social welfare, might and ought to unite in a joint acknowledgment of Christ, and in the employment of the means and resources belonging to them respectively, for the advancement of his cause. But while the church, in this manner, might lend her services to the state, and the state give its support to the church, it was ever held as a fundamental principle, that each still remained, and ought, under all circumstances, to remain, supreme in its own sphere, and independent of the other. On the one hand, the church having received her powers of internal spiritual government directly from her Divine Head, it was held that she must herself, at all times, exercise the whole of it, under a sacred and inviolable responsibility to Him alone, so as to have no power to fetter herself, by a connection with the state or otherwise, in the exercise of her spiritual functions. And in like manner, in regard to the state, the same was held to be true, on the same grounds, and to the very same extent, in reference to its secular sovereignty. It was maintained that, as the spiritual liberties of the church, bequeathed to her by her Divine Head, were entirely beyond the control of the state, so, upon the other hand, the state held directly and exclusively from God, and was entitled and bound to exercise, under its responsibility to Him alone, its entire secular sovereignty, including therein whatever it was competent for, or binding upon, the state to do about sacred things, or in relation to the church,—as, for example, endowing and establishing the church, and fixing the terms and conditions of that establishment.

But these simple and broad principles, beloved brethren, on the refusal by the Legislature of the "Church's Claim of Right," agreed to by the General Assembly of 1842, left us no alternative but either to cast off our duty to our only King and Head, or to resign our position as an establishment. For the decisions of the Supreme Civil Courts had annexed conditions to that position, to which, had they been proposed to the church at the time of her first entering into it, she could not lawfully have consented,—conditions subversive of the distinct spiritual government established by Christ in his church, subversive of the essential liberties of his redeemed people, subversive of the constitutional rights of the Church of Scotland, as fixed by the Revolution Settlement, and solemnly guaranteed by the Act of Security, and the Treaty of Union between the kingdoms. Fully acknowledging, however, the competency of the Legislature, under its responsibility to God alone, to fix the conditions of her establishment, the church presented to the state her "Claim of Right," to be protected in her sacred liberties, against what she deemed the oppressive and unconstitutional encroachments of the Civil Courts. Her claim was expressly and deliberately refused. The Legislature placed its seal on the conditions under which the Courts had declared that the temporalities of the church were henceforward to be held. With these conditions we could not in conscience comply. And having, therefore, obtained grace to be faithful in the time of trial, we have been made willing, for the principles bequeathed to us by our martyred forefathers, to take cheerfully the spoiling of our goods, and to submit to the loss of all things, rather than make shipwreck of faith and of a good conscience. In deepest humility we adore the goodness and mercy of God, who has given us that grace wherein we stand. And we further adore that mysterious Providence, which has mingled with this trial so many and singular tokens of loving-kindness and grace, that we are constrained this day to invite you to give thanks to God along with us, and to exclaim, "The Lord hath done great things for us, whereof we are glad."

How shall we be grateful enough to the Giver of all good, for that unbroken unity in bearing witness to the truth, which, from the beginning of this struggle, has been drawn only the closer, and made the more firm and immoveable, by every new effort put forth to weaken and destroy it. Truly "this is the Lord's doing, and it is marvellous in our eyes." What signal cause of gratitude, that, at each successive stage of the conflict, and especially as it approached its crisis, the way of the church's duty was made so plain and clear,—often by means of the very events that, for a time, threatened to be the most disastrous,—that it seemed as if we heard a voice behind us saying, "This is the way, walk ye in it;" and we were made to know that the Lord had accomplished the desire of his people—"Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies." When, at last, the disruption of the church arrived, how wonderfully, in ways too numerous to be even men-

tioned here, did a gracious Providence so order the whole circumstances, that our sorrow was turned very much into joy,—our apprehensions and fears swallowed up in bright and cheering anticipations, that the Lord would make “the things which had happened to us, to fall out unto the furtherance of the Gospel.”

Nor let it be forgotten, but acknowledged with lively gratitude to God, that although this grievous calamity has befallen our beloved church in a time of abounding iniquity, yet it has taken place in a time of reviving faithfulness,—in a time of refreshing from the presence of the Lord. And while the existence of the iniquity cannot but make the danger the greater, the revival at the same time of spirituality and faithfulness affords much reason to hope that the language of Providence respecting our church is, “destroy it not, for a blessing is in it.” It need not be thought strange, that a time of reviving faithfulness should be also a time of trial. In God’s dealings with his church in past ages, we find that the trial usually came not till the revival had first come. In this we adore the mercy and the wisdom of God. Had such a time of trial overtaken us when our church was sunk in lukewarmness and spiritual lethargy, it would have seemed as if the Lord were about to cast us, as a withered branch, into the fire. We are very prone to misinterpret the meaning of God’s dealings with his church. We pray to be made conformed to Christ, forgetting that he was “made perfect through sufferings,” and that we too, if we are to be glorified with him, must know “the fellowship of his sufferings, being made conformable unto his death.” It is the certain appointed lot of all believers, “that the trial of their faith, being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise, and honour, and glory, at the appearing of Jesus Christ.”

But, beloved brethren, though our afflictions have thus been mingled with manifold and memorable tokens of divine loving-kindness, not the less, on that account, are we called to see in them, and to acknowledge with deepest humiliation before God, those sins of our church and country, which have deserved and procured them at his hand, as we have at large reminded you on several former occasions. Nor yet is the Lord the less narrowly searching and trying each of us, not only as to what we have been in the past, but as to what we mean to be,—on whose side we are to be found—for the Lord or against him, in this time of trial. It is an old device of Satan to draw the distinction between truth and error so sharp and narrow that it seems almost invisible, forming, as it were, a twilight, where light melts into shade, so that the eye can scarce tell whether light or darkness prevails. Yet light has no fellowship with darkness; and however sharp the line may be, on the one side of it is God’s truth, on the other Satan’s delusion. Think it not a light matter which part you take in this controversy. Rest assured that it much concerns your own growth in grace and spirituality of mind, as well as the honour of the Lord Jesus Christ. If it be truth, as we most

firmly believe, that "the Lord Jesus, as King and Head of his church, hath therein appointed a government in the hands of church-officers, distinct from the civil magistrate," then it must be sinful to subject that government to the dominion of any other power, or to regulate the actings of it by any other standard than God's word alone. We do not wish to involve you in the intricacies of subtle argument and doubtful disputation; but it is the duty of every man to be able to render a reason of the hope that is in him. The time has been when the people of Scotland were well acquainted with the controversy respecting Christ's crown and the free and independent spiritual jurisdiction of his church. There is one simple and comprehensive way in which the subject may be stated and rendered abundantly intelligible. Whatever a church of Christ must do, in order to preserve its existence, and discharge its whole duties to its divine Head, it must continue to do in all circumstances,—in adversity or in prosperity, when persecuted or when supported, established by the state, or disestablished. It must be at liberty to obey Christ alone in all that he has appointed or commanded; to admit, censure, or cut off, alike office-bearers and ordinary members, according to the principles and precepts of his word. As no favour which the civil magistrate may show to the church can give him any right to usurp an authority, in reference to spiritual matters, beyond what he is otherwise entitled to claim, so neither can the church be justified in continuing to accept his favour, on condition of rendering to him submission and subjection, beyond what she would feel herself at liberty to render to a Christian magistrate, whether she enjoyed his favour or not. And if she consent thus to forfeit her liberty for any earthly good, she does to that extent violate her allegiance to Christ, and suffer her union with him, as her living Head, to be severed or impaired. The question is not even, whether, in such a case, an equal amount of blessing can be hoped for (though it should not seem difficult to determine that question;) but the simple question is, whether such a surrender can be made without sin. This is the test, dear brethren, to which the Lord has now brought each of us. No man can avoid meeting and grappling with it. We warn you, with all earnestness and affection, to beware lest Satan sift you as wheat, and tempt you to deny your Lord and Master.

We know well that the solemn and awful character of the present times and events will be glossed over; and that attempts will be made to deceive you by all manner of plausible evasions. Be not deceived by those who tell you that the present controversy is respecting a matter of minor importance,—of mere church government,—a point not necessary to salvation. It wears, indeed, the aspect of a matter of church government. But, besides involving, by unavoidable consequence, the character and qualifications of the Christian ministry, and thus, in effect, the promulgation of all doctrines together, it directly and essentially involves no less a question than this,—Shall Christ be King in Zion, or shall he not? Shall Christ be the sole Head of the church, which is

his body, or shall he not? Shall his word be the only authoritative rule of the church's government, or shall it not? If he is King in Zion, who shall interfere with the liberties he has granted to the subjects of his free spiritual kingdom? If his word be the only law of that kingdom, can his servants, without treason against him, enter into any alliance involving the acknowledgment of another rule in the administration of its affairs,—such as the mandates of a civil tribunal, not professing even to regulate its procedure by the word of God, but avowedly sitting to determine civil affairs according to human statute?

Neither be deceived by the use of the word schism, which has been, and will often be, employed by adversaries. Schism is a sinful, because an unnecessary separation from the church. But there is not here, properly speaking, a separation from the church at all. Whatever, in the eye of law, may henceforth constitute the Church of Scotland, assuredly that church, in the eye of conscience, and of the Lord of conscience,—that church, while yet acting freely and without coercion of the civil power, pledged itself before God and the world, in its "Claim of Right," to renounce the establishment rather than submit to those conditions which have since been imposed. It has now only redeemed its pledge. It is the church, properly speaking, which has separated from the state. Assuredly this is not schism. And those are the true and only schismatics who, by refusing to take the same step when duty required it, have thus, and thus only, caused the disruption of the church.

In like manner, you will not be deluded by the supplicating cry, "How can you quit the church of your fathers?" The church of your fathers is that church which holds the principles that they held, which bears the testimony that they bore, and which is now suffering in the cause of that great truth for which they suffered. Where was the church of your fathers during the twenty-eight years of persecution which desolated the land two centuries ago? Was it where prelacy held sway, and where curates occupied the pulpits from which the martyr-ministers had been expelled? Or was it with the persecuted covenanters, on the waste heaths and moorlands, among the wild glens and mountain-solitudes, with Welsh and Blackadder, with Cameron and Peden, with Cargill and Renwick? You cannot otherwise quit the church of your fathers than by cleaving to the present establishment, which no longer retains the principles for which your fathers bore their testimony even unto death. You cannot otherwise remain members of the church of your fathers, than by adhering to those who are following their footsteps, renewing their testimony, and preparing, like them, to encounter every kind and degree of suffering and danger in defence of the Redeemer's crown.

One other plausible argument with which you may be addressed is the assertion that we ought to follow the example of our fathers, who, in all former struggles, never left the church till they were forcibly ejected. In answer to this, let it be observed, that they were in circumstances totally different from those in which we are placed. During their days

religious toleration, such as we enjoy, was unknown. There was no such thing then, as leaving the establishment, and having freedom to preach the Gospel out of it. The claim of the civil power was that of a universal supremacy over the Church of Christ,—supremacy in all causes civil and ecclesiastical. Between such a claim, and the leaving of the establishment, had that been possible, there was no connection. The one only step left to our forefathers was to resist the civil power in its interference with conscience, and take the consequences. It is far otherwise with us who have a ground of freedom still left us in the constitution, without the pale of the establishment. If still we remain in it, acquiescing in the unlawful conditions, of course we betray the sole sovereignty of Christ in his church. If we remain in it resisting them, we not only, to all practical purposes, betray that sovereignty, but we dishonourably cling to the emoluments of the state, while we refuse compliance with the express conditions on which they are bestowed.

Finally, dearly beloved in the Lord, suffer us to remind you that the Lord Jesus is the Head of every man,—of every true believer,—and that those only can faithfully and truly maintain his Headship over the church who are themselves united to him as their own living Head. Let us urgently entreat you to commune with your own hearts and be still,—to ponder the ways of God,—to mark the leadings of his Providence,—and to pray earnestly and incessantly for present light and grace to enable you to see and understand present truth, to guide and support you in present duty, and to prepare and strengthen you for present trial. This is manifestly a time when God is making a great work, and probably a short work, in the earth. The powers of good and evil seem mustering for a final struggle. The deadly wound of the antichristian beast seems to be healed, and, closely leagued with infidelity, he advances to the conflict. We speak not now of contests between parties in the church, or between the church and the Civil Courts, but of the last grand conflict between the powers of light and darkness. We believe that the chief effect of our contests has been of a preliminary nature,—that they have served to bring forward opposing principles of still greater importance than themselves, and to commence a struggle by which all Europe will yet be convulsed. We would not rashly interpret the will and the purposes of God. But it would seem as if the Christian church, whose chief testimony, in the early ages of the Gospel, was on behalf of the prophetic office of Christ, which the Jews refused to admit, and the Gentiles long resisted,—and in the ages thereafter, on behalf of his priestly office, which the antichristian apostacy disowned and denied,—were now called to bear witness, more especially, for the third great office of Christ, that of sole King in Zion, and Prince of the kings of the earth. Hitherto, the Church of Scotland has been the only church that has openly and avowedly, in the midst of suffering, stood forward to bear testimony in defence of this royal office. Well nigh three centuries are past since she first became witness for it. She

has often suffered in its defence ; and she is called to suffer for it now again. Surely the hand of God is here. Surely it is our duty and our wisdom to follow where he leads,—to take our position where he directs,—and to stand still there, waiting to see the salvation of God. Let us bear our great testimony as he may be pleased to appoint ; and, in the meanwhile, let us labour zealously in rebuilding the walls of our prostrate Zion, though in troublous times, till the top-stone be brought forth with shoutings,—“ Grace, grace, unto it,” and everlasting glory to Him who is King of Zion, “ King of kings, and Lord of lords.”—(Edinburgh) *Witness, June 14.*

FREE CHURCH OF SCOTLAND IN CALCUTTA.

COMMUNICATED.—The first public services in connection with the Free Church of Scotland, were held on Lord’s-day, 13th August, in the Freemason’s Hall, Cossitollah, at the usual hours of 10 in the morning, and half-past seven in the evening. The service in the morning was conducted by Dr. Duff, and in the evening by Mr. Macdonald ; on either occasion the discourses and other exercises were both interesting in themselves, and well suited to the solemn circumstances in which the hearers and worshippers were placed. Dr. Duff’s text was taken from the Book of Proverbs ; “ The hope of the righteous shall be gladness, but the expectation of the wicked shall perish.” The preacher showed with his usual richness and vividness of illustration, that it is an historical fact that from the beginning, the great cause in whose success the hope of the righteous is mainly concentrated, has been advancing, while the cause of Satan, of error and of sin, has experienced many signal defeats ; while it is matter of an assured faith that the cause of the Messiah is destined ultimately to achieve a glorious triumph, while the expectation of those who seek to break his bands and cast off his cords is doomed to utter blighting and disappointment. Mr. Macdonald’s text was what may fitly be called the charter of the Church of Christ, the gracious promise of her Master and Head—“ Where two or three are gathered together in my name, there am I in the midst of them.” The sermon was full of matter and well fitted to lead the hearers to earnest self-examination as to their motives in gathering themselves together. Our earnest prayer is that during the whole period of the existence of the Free Church of Scotland (and may she be perpetual), her congregations may always meet in the name of Jesus, and may always experience the fulfilment of this his gracious promise.

An additional interest was given to the meeting by the baptism of a Native Convert, a young man who has been brought to the knowledge of the truth in connexion with the General Assembly’s Institution. We understand that he left the Institution about two years ago on an appointment to the Government school at Jubbulpore ; at that time he was a believer in

the Bible as the word of God, and had, we believe, what may be called "grace in the blade." Some months ago he gave up his situation and set out to return for Calcutta for the purpose of receiving baptism, and arrived here on Monday last. As the missionaries were all intimately acquainted with him, and had no doubt of his sincerity, they felt that there was no reason for delaying his reception into the visible church; and as the usual service at the Institution was not held on Sabbath last, it was resolved that the baptism should take place at Freemason's Hall. We understand that he is a highly accomplished scholar, and we trust that the prayers that were offered up for him in the congregation will be heard and answered. —*Calcutta Christian Observer.*

CHURCH MISSIONARY SOCIETY.

CONCLUSION OF REPORT.

THE Bishop of Calcutta lately visited Tinnevely; and after witnessing the mission-work of this Society, and the Society for the Propagation of the Gospel in Foreign Parts, combining both of them in one animated appeal, his Lordship exclaims: "I cannot but express my wonder at these blessed missions. There must be twenty-four more missionaries sent out, twelve from each Society. For now all the harvest languishes for want of reapers.England has done nothing for her heathen subjects in India, comparatively speaking. Where are our pious young clergy? Where the flower of Oxford and Cambridge? Where the enterprising spirit of our glorious military and naval Christians, returned home from the wars, and prepared to devote themselves to the spiritual conflict with Satan in the strongholds of idolatry in the east?"

But not only is there a sacred necessity upon us to continue a full measure of support to the existing missions: new and most wonderful openings have been suddenly presented to us; and dead to every Christian and generous impulse must be the heart which can contemplate them without emotion.

A highway into Central Africa, and the banks of the Upper Niger, has been pointed out, by the evident finger of God, through Sierra Leone, comparatively free from that terrific scourge which haunts the regions of the Delta and the Confluence. The kings and chiefs of inland tribes have been the foremost to invite us to send missionaries unto them, and to receive their sons into our seminary at Sierra Leone: thus, as it were, interchanging hostages

with us, in ratification of a solemn compact that England and Africa shall yet be united in the brotherhood of a common faith.

The eyes of Christendom are turned also with intense interest and expectation toward China. The amount of its population—more, probably, than one-half of the whole heathen world; the deep injury inflicted upon its morals and its prosperity, by British Christians, through the nefarious traffic in opium, the barrier which has hitherto encircled its empire and excluded the Gospel; the peculiar facilities afforded for the rapid propagation of Christianity, when once the breach shall have been made, by the fact that almost the whole male population is a reading population, and reading the same books, however much their spoken dialects differ—all these, and many other circumstances, justify the eager interest with which the hearts of Christians beat at the mention of China.

And if providential facilities for the accomplishment of a work form any indications of the Divine will—which every Christian will admit that they do—then has God honoured this Society with a special call, both to penetrate into Central Africa, and also to attempt an entrance into China: for in the former case, a way has been opened for us without any expense to us: in the latter, the Lord has put it into the heart of one of his servants to devote the noble benefaction of 6,000*l.* for this specific purpose.

May we not confidently trust that the same good Providence will go before us, and stir up faithful and bold and wise men to go forth as missionaries; that the Lord will direct their course, and uphold and strengthen them in their work, and by them gather into the fold of Christ many of the illiterate idolaters of Africa, and of the deluded followers of Confucius, Laon-tza, and Buddhu, in China? But if Central Africa and China, with its gigantic population, are to be attempted, let it not be by a puny effort. Operations must be carried on upon a large scale. The day is gone by, when simple Christians, after dismissing two or three missionaries, could sit down in the self-complacent hope that they had evangelized a vast continent. No; such enterprises as we are now called to, will require, ultimately, a body of men who can support each other by their counsel and prayers, and stand in the breach when one and another falls, and so carry forward the arduous work.

The committee call, therefore, upon their friends to continue, yea, with increased ardour to renew their efforts for supplying the necessary funds; first, for maintaining and strengthening our present missions; and secondly, for entering upon the glorious openings now before us. And knowing the strength of those motives

which animate the hearts of Christians, the committee feel assured that their friends will respond to this call. The love of Christ has not lost its constraining efficacy; but as time rolls on, and the contemplation of the church is more and more directed toward the consummation of all things, it surely will exercise an increasing influence over the hearts of believers. And if other motives be wanting at this hour, as handmaids to the sovereign principle, let us remember those national mercies which we have lately received, in the happy termination of the war both in Afghanistan and China, and in the averting of a war with America. These mercies seem to call for some special acknowledgment: and what can be a more appropriate acknowledgment of them, than a special effort in the cause of the Prince of Peace?

God is the Lord, which hath showed us light: bind the sacrifice with cords, even unto the horns of the altar.

Concerning the anniversary meeting of this Society the present year, it is remarked by a cotemporary—"This was decidedly the grandest meeting of the season. We never saw so intelligent a multitude, or one more resolutely bent on doing good. Britain—the land of Bibles and the 'fane of charity'—has great reason to exult in such noble-minded gatherings."

TANJORE MISSION.

Half-yearly Report of the Tanjore Mission of the Incorporated Society for the Propagation of the Gospel in Foreign Parts; ending 30th June, 1843.

IN taking a retrospect of the past half-year, the first thing which presents itself to my mind, is the excellent arrangement which has taken place with the village congregations and schools. The villages belonging to what was formerly called the Cannendagoody and Aneycadoo circles form now a separate missionary district, and are under the charge of the Rev. Thomas Brotherton, B. A. The fifteen Coleroon villages have been allotted to the Rev. C. S. Kohlhoff, junior, and the Rasagherry Terupantruty villages are also supplied with a missionary, in the person of the newly ordained Deacon, the Rev. H. Bower, who has also temporary charge of the twelve villages known by the name of the principal village of Boodaloor. The happy progress and improvements of these village districts, which are taking place already, it is not in my sphere to report upon; however, as far as I know, the number of Christians has been on the

increase, and many of the village chapels and schools have been repaired or improved. I am now in charge of Tanjore itself, to which belongs a congregation, of 949 souls, a seminary for the training of Native catechists and schoolmasters, two English schools, and two girls' schools, and four boys' schools, the children of which are all Christians, excepting the children of the one English school, which is kept in the Fort, and consists of heathen children, as also six Tamil schools and a Mahratta school, kept in the Fort and in the suburbs of Tanjore. Notwithstanding our actual increase during the last six months, there is a decrease in the number of Christian souls, and this is to be attributed to emigration, as a good number left as coolies for the Mauritius, some for Sevagunga, to be educated and employed by the American missionaries, and some left Tanjore itself, as they obtained employments with the district missionaries, and others again left for various other places as usual, viz. for Negapatam, Trichinopoly, Madras, &c.; hence it is, that Tanjore Christians are every where to be met with in Southern India. Here I am sorry to remark that it is most difficult in Tanjore itself for Christians to obtain employment, where idolatry and heathen castes are triumphant; which cannot but be expected under the rule and government of a rajah. What a distressing thing it is to one's mind to see so much idolatry and the people so infatuated and so indifferent about Christ and His Gospel, that it really does often strike me that God's own good time for the conversion of these people has not yet come, but that a dawn of the brightness of the Gospel, is only just breaking in over this utter darkness, ignorance, and superstition. There is no end to idol worship, processions, ablutions, &c. &c. from the beginning to the end of the year,—one feast is hardly over when another commences; the ugly, dumb idols of stone or metal, are constantly carried about, saluted, applauded, and this by human beings who have a soul endowed with reason, but are under the influence of the evil one; for really I cannot explain it otherwise; hence therefore their painting themselves with ashes, &c., their torturing and tormenting themselves in various ways, and hence their various sacrifices to the idols. To add to one's painful feelings is, their refusing to listen to the blessed truths of the Gospel, their keeping themselves aloof from Europeans, for fear of becoming defiled, and their looking in fact upon all Europeans and Native Christians as pariahs. Will such a proud race deign to listen to people, whom they consider polluted? Here we have an evidence of the truth of the Christian religion, and we find that it is to the poor, who have the Gospel preached to them. The poor shanars, pariahs, and pallars in the villages, will all be Christianized before a single

brahmin is, in all probability, baptized. However we must *persevere* and go to those who are willing to receive us. "The God of heaven He will prosper us, therefore we His servants will arise and build."

TANJORE;
10th August, 1843. }

F. H. W. SCHMITZ,
Minister and Missionary,
Incorporated S. P. G. F. P.

IRISH EVANGELICAL SOCIETY.

THE subscribers and friends to the Institution held their anniversary at Finsbury Chapel, on Tuesday evening, the 9th May. The attendance was, as usual, very numerous. The chair was to have been taken by C. Hindley, Esq., but, he not arriving in time, T. Coombes, Esq., the Treasurer, occupied it *pro tem*.

The Rev. GEORGE SMITH, one of the secretaries, read the report.

"It gave a brief account of the labours of the agents of the Society, and presented an encouraging view of the stations occupied by them. These stations are found in different parts of the country, some of them in districts in which the native Irish language is spoken. In these latter, the efforts of the missionaries are especially acceptable. Especial reference was made to the labours of the Rev. J. Godkin, whose talents as a lecturer on Popery and Puseyism are well known, and the effect of whose efforts are most gratifying and delightful. Crowds of listening auditors are attracted, amongst whom are to be found Protestants of all denominations, and often many Roman Catholics. The report alluded to the great lack of books universally found, and the intention of the committee to attempt the sale of useful and religious works on a plan similar to that pursued by the colporteurs of France. The state of the funds was reported to be, upon the whole, such as to demand the grateful acknowledgment of the committee to their constituents, and to awaken confidence and hope for the future. But still, as extensive fields of labour present themselves in every direction, a considerable augmentation of the amount contributed must be realized before the efforts of the Society will make that impression on the great mass of the people which is so much to be desired. The report concluded with a powerful appeal to the friends of evangelical truth for larger contributions, to enable the committee, during the ensuing year, to carry out the more extensive operations contemplated."—*Patriot*, May 17.

RECEIPTS OF RELIGIOUS AND BENEVOLENT INSTITUTIONS IN ENGLAND
FOR THE PAST YEAR.

	£.	s.	d.		£.	s.	d.
Aborigines Protection -	259	1	2	Hibernian - - -	6,212	2	5
Aged Pilgrim's Friend -	1,575	1	5	Home and Colonial Infant School	2,278	2	5
Anti-Slavery* -	2,593	1	8	Home Missionary -	7,788	0	0
Baptist Missionary (including				Irish - - - -	3,877	6	1
Jubilee Fund) -	51,631	3	10	Irish Evangelical -	3,403	6	0
Baptist Home Missionary -	5,270	1	4	Jews, for Propagation of Chris-			
Baptist Irish -	2,314	14	1	tianity among the -	25,066	2	6
Baptist Colonial Missionary	238	5	0	Jews' Operative Converts' Insti-			
Bible Translation (Baptist) -	3,488	2	5	tution - - - -	1,037	2	5
British and Foreign Bible*	92,476	2	8	London City Mission -	6,741	5	5
British and Foreign Sailors' -	2,205	17	5	London Missionary -	78,450	18	8
British and Foreign School	6,777	15	9	Lord's Day Observance -	930	15	9
British and Foreign Temperance*	473	13	6	Moravian Missionary, London			
British Reformation* -	1,196	0	10	Association - - -	5,324	1	1
Christian Knowledge* -	78,940	0	0	National School, about -	12,000	0	0
Christian Instruction - -	1,152	6	7	Naval and Military Bible* -	3,251	5	0
Church Missionary - -	115,100	10	7	Newfoundland School -	3,411	7	1
Church of Scotland Missionary	6,909	0	0	Peace* - - - -	675	2	19
Church Jewish Mission -	4,474	0	0	Prayer Book and Homily*	2,590	19	6
Church Home Mission -	3,202	0	0	Propagation of the Gospel -	71,091	0	0
Church Colonial - -	4,268	0	0	Protestant Association* -	1,528	0	0
Church Education Scheme	4,858	0	0	Religious Tract* - -	52,605	7	9
Church Pastoral Aid -	17,562	19	11	Sailors' Home - - -	2,255	14	7
Colonial Church - -	3,149	0	0	Sunday School Union* -	10,301	10	10
Colonial Missionary -	2,970	4	0	Trinitarian Bible* -	2,337	4	6
District Visiting (1841 to 1843)	405	0	0	Wesleyan Missionary -	98,253	12	8
Foreign Aid - - -	1,735	18	0				

* The total of the receipts of the Societies thus marked, includes sales of publications.

CHRISTIANITY AMONG THE NATIVES OF CALCUTTA.

THE state of things amongst the Native community in and around Calcutta on the subject of Christianity is, at the present time, singular and critical; it is such as to demand the prayerful solicitude and activity of all the faithful followers of Christ. We do not state that there exists at the present moment such a measure of excitement in connection with religious matters as may have been on some former occasions; it is not that we have of late witnessed the bitter enmity of the bigotted and ignorant Hindu brought into exercise against the missionaries and their converts, nor that the same measure of vituperation is indulged in by the organs of Hindu

opinion as distinguished them in former years; there is in such matters a comparative lull, a cessation of bitter hostilities. We have no longer the Hindu College Council fulminating its decretals against Christianity; and the *Dharma Sabha* placing its ban upon the remotest approach to liberality of feeling or conduct. This state of things has passed away, and we hope and believe never to return. Hinduism has, at least in Calcutta and its vicinity (and the influence will and must spread throughout the length and breadth of the land,) received its death-blow, and its advocates know and feel this, and hence are they filled with apprehension as to the ultimate result. This fear has induced them to adopt a different course of conduct, both towards Christianity and its adherents amongst the Native community. So long as baptism can be staved off, so long as an open profession of Christianity is not made, the more bigotted or less educated members of the community are willing to connive at much on which they would previously have frowned: and by this means they contrive to hold in suspense many who are fully convinced of the truth of Christianity, and were the slightest compulsion resorted to, to enforce compliance with Hindu rites would, if not imprisoned, make an immediate and decided profession of Christianity. The number of young men averaging from fourteen to thirty, who are so affected, has become too large to be treated even by the mass of the Hindus with indifference; not only are they many, but generally speaking they pertain to the best and most influential families, and their lapse would be a terrible blow to the idolatries of the land. They are fully convinced, not only of the errors of Hinduism, but of the truth of Christianity, and that in many cases not only in theory and evidentially but in their hearts; they are in fact true followers of the Lord Jesus, and we have no reason to doubt but that in their retirements they worship him in spirit and in truth. That they do not worship idols we are confident, nor in many cases are they solicited, and in few if any is compulsion resorted to, to make them bow the knee to idols. The great terror with their Hindu friends, is baptism: that seals their doom; and to avert this they will make almost any concession, and pass over almost any neglect of Hinduism or attachment to Christianity. This united with the strong affection entertained by the young men for their friends, oft causes them to halt, and this halting is their danger; for so long as they are within the influence of parties who would rather that they might live in the indulgence of every sin, than that they should become Christians; they must be in wretchedness and danger, and their case calls for the sympathy and prayer of the whole body of the church. May that prayer arise to the throne of grace, that they may be strong in the Lord, and be enabled to witness a good confession before many witnesses.—*Calcutta Christian Advocate*.

BAPTISM OF A HINDU.—On Sunday evening, 23d July, the ordinance of baptism was administered to a young Hindu at the General Assembly's Institution. Several ladies and gentlemen were present upon the occasion, together with above two hundred of the countrymen of the young convert. The service commenced with singing, which was followed by an impressive prayer by the Rev. Dr. Duff. The Rev. Doctor then delivered a very appro-

priate address on the nature and obligations of baptism. Another prayer followed, after which the candidate came forward, and in answers to questions put to him by the Rev. T. Smith, most firmly and solemnly made a renunciation of the religion of his fathers, and a formal and public avowal of the chief doctrines of the Christian faith. The ordinance was then administered by the Rev. T. Smith in the usual mode, and with the ordinary prayers accompanying. Mr. Smith next delivered an address of considerable length to the Native audience, pointing out some of the errors and absurdities of Hinduism, stating the lasting blessings and joys conferred by Christianity, and exhorting them to the rejection of the one and acceptance of the other, in imitation of the glorious example of their countryman, who had on this occasion publicly avowed that choice. The young man who was thus introduced into the pale of the Christian church, has for a long time been a student of the General Assembly's Institution; and it was not without the greatest caution and amplest external proofs, that the worthy missionaries connected with the Institution consented to his admission as a candidate for baptism.—*Hurkaru.*

BAPTISM OF TWO NATIVE YOUTHS.—On Sabbath morning last, two Native youths were baptized at the Union Chapel by the Rev. T. Boaz. The one was a kulin brahmin and a haldar, or one of the original proprietors of the temple at Kali ghat—he is heir to considerable property, being the only male representative of their families. The other was a Rajpūt orphan, who has been brought up and educated by the missionaries of the London Society. Both the young men have been educated in the London Society's Christian Institution at Bhowanipur. They are, we hope, but the first fruits of an abundant harvest to the Lord in that neighbourhood.—*Calcutta Christian Advocate.*

BAPTISM OF A KULIN BRAHMIN.—On Wednesday evening last, the ordinance of baptism was administered at the Union Chapel, Durrumtallah, by the Rev. J. Campbell, of the London Missionary Society's Mission, to a young Hindu convert. The Rev. T. Boaz offered some remarks explanatory of the young man's history and conversion, and the Rev. M. Hill of Berhampore, commended him to God in prayer, when he delivered up his brāhminical thread and received at the hands of the missionary the initiatory rite of admission into the church of Christ. This young man is a kulin brahmin, and a man of property; he is of full age (22) and is a member of one of the most respectable families in Bhowanipur; by his mother's side he is a haldar or joint-proprietor of the Temple of Kali. He was educated in the London Society's Institution at Bhowanipur; his studies were completed about eighteen months ago, he has since been occupied as a teacher in another school. His name is Kalicharan Banerjee. This is the third baptism from the pupils of the institution, within the last fortnight. May the Spirit of God draw many of these young men to the fold of Christ where alone they can find rest and peace.—*Ibid.*

BAPTISM OF A BRAHMIN.—The Bombay Journals contain an interesting account of the baptism of a brahmin convert, at the Mission House of the General Assembly of the Church of Scotland's Mission, Ambrolic. The convert is described by the *Times* as Narayan Shashadree, a Hindu of the brahmin caste, who has been for about five years a pupil in the school of the General Assembly's Mission. He has for a long time been esteemed

one of the most distinguished pupils of the Institution, and on the occasion of a competition, upwards of a year ago, for scholarships instituted in commemoration of the Hon. Mr. FARISH on his leaving Bombay for England, NARRAYEN was the successful competitor for the most valuable of these. Like most of the Hindu youths who have had the advantage of liberal education, he had long ceased to believe in Hinduism. Thanks to the rational and Christian system of the Assembly's schools, his mind, cast loose from the degrading superstitions of heathenism, had not been left for want of religious instruction to go adrift, as seems to be invariably the case where secular instruction alone is imparted, into the even grosser darkness of infidelity or atheism. For upwards of two years, growing convictions of the truth of Christianity, *and of it alone*, have impressed his mind. The ties of worldly interest, and still more of family affection, have until of late, however, restrained him from acting on the convictions of a very clear understanding, and a very guileless heart, and it is only within two months that the deepening power of religious impressions appear to have compelled him to the resolve "of counting all things as lost that he might win Christ and be found in him."—*United Service Gazette*.

SANDWICH ISLANDS.—Recent accounts from these islands give us information of another religious revival. Mr. Paris, a missionary at *Hawaii*, writes that "vast numbers," are flocking in for instruction, and the missionaries were engaged from morning to evening in examining applicants for admission to the Church; some coming thirty, forty, and fifty miles. About 450 were received in August.—*New York Evangelist*, March 16, 1843.

The Newspapers, by the last Overland, have brought intelligence, that the British Government have acknowledged the *independency* of these islands, promised them protection, and formed with their king a favourable commercial treaty. A similar treaty is also on foot, if not already arranged, between these islands, and the United States.—EDTS. M. C. I.

MADURA.—The Church at *Scvagunga*, (American Mission) is nearly completed, and a bright ornament it is to the place. * * * The steeple of the Church at Tirupoovanum is also nearly completed. The foundation of the Church at Madura is to be laid next Tuesday, August 18.—*Morning Star*.

ECCLESIASTICAL MOVEMENTS.

THE REV. J. TUCKER, B. D., Sec. to the Com. C. M. S. returned on the 4th ultimo, from a visit of three or four months to the stations of the Church Missionary Society, on the Malabar Coast, and in the Southern part of the Peninsula. It is understood that he was much encouraged by the onward progress of the stations generally, and by the great and marked change in seven years, since his last visit, of those in the district of Tinnevely in particular. There can be no doubt that a great, though gradual, work of God is in delightful progress in that part of this heathen land.

THE REV. WILLIAM BUYERS, of Benares, on his way from England to Calcutta, by the *Ellenborough*, spent a few days at the Presidency; to the gratification of many who had before known him only by his "*Letters on India*."

THE REV. R. WYMAN, of the American Ceylon Mission, has just left to return to Jaffna, after a short visit to the Presidency.

THE REV. R. T. NOBLE, having passed a most satisfactory examination in *Telugu*, and spent some weeks at Madras, to the delight and profit of his friends and acquaintances, has just returned to resume his Mission at Masulipatan.

Obituary.

REV. F. W. BRIGGS, M. A.

WE regret at having to announce the death, from fever, of the *Rev. F. W. Briggs*, M. A. Joint Chaplain at Secunderabad; which took place at that station on the 26th ultimo. We learn from a kind friend there, that at the commencement of the disease, no danger was apprehended; but on Sunday, the 20th ultimo, he appeared to be seriously ill, and on Tuesday allowed himself to be removed under the brotherly care of the Rev. G. H. Evans, the other Chaplain, into the house of that gentleman: that he might be watched over more constantly and have all things necessary for his comfort provided. Our correspondent says, "on Thursday morning we had sanguine hopes of his recovery—a favorable change having (as we thought) taken place during the night—but on Friday he grew worse, and on Saturday morning at 20 minutes to eight, he breathed his last.—'The spirit returned to the God who gave it.'—The rays of the rising sun beamed upon his dying couch, as his spirit departed from the body, cheered and gladdened, I humbly trust, by the bright beams of the 'Sun of righteousness.'"—*Madras Christian Herald*, September 6.

DEATH OF REV. R. DERODT.

WE have this week to perform a most painful duty in recording the death of the *Rev. Rodolph DeRodt*, our esteemed friend and fellow-labourer. He fell asleep in Jesus on the morning of the 29th of August, after an illness of but four days. Little danger was apprehended until the day previous to his removal, when the disease (jungle fever) assumed its most destructive form, and the course of a few hours prostrated him in death. He appeared to have had little or no apprehension that his end was so near, but his consciousness

of his interest in Christ's work was clear and firm. On being asked whether he could realize his interest in Christ, he replied—"O, yes—of course." "Is Christ in the heart the hope of glory? can you realize it?" "Yes, yes—that I can." "Is Christ precious?" "Yes—very." The replies though brief, indicated from the manner in which they were expressed the calmness and serenity of his mind and the assurance of his faith and hope which he possessed in his hour of trial. On the evening of the 29th his remains were consigned to the grave in sure and certain hope of a glorious resurrection unto eternal life. All the missionary body and a considerable number of Christians of different denominations followed him to the grave; evincing in their deportment the regard they entertained for our departed brother.

Mr. DeRodt was a native of Berne in Switzerland. He was descended from a noble and ancient family in that country, and could, had he chosen to engage in secular pursuits, have held a very honorable appointment; but he, in connexion with another brother, preferred the service of Christ to the engagements of the world, and he cheerfully gave himself to the Lord, and His work amongst the heathen. Mr. DeRodt studied for the ministry at Geneva under the excellent Morle d'Aubigné. He came out to India in company with the Rev. Mr. Gros, at the expense of a pious civil servant, by whom they were for a while supported. Mr. Gros left for the Mauritius, and our friend attached himself to the London Society, because its catholic basis and principles were in exact accordance with his own views of the Gospel and the Church of Christ; and since his connexion with that society he has been a devoted and faithful labourer in the Lord's vineyard. He was distinguished for amiability and simplicity of manner, and for humility, and diligence in his calling. His acquaintance with the Bengali language was very considerable; he spoke it with great ease and fluency. He was attached to the Native Christians and villagers. He was a brother beloved by all who knew him, both for his own and the work's sake. His sun went down at noon—his age being but thirty.

Thus has another of the most useful and devoted of the servants of Christ been cut down in the midst of his years and usefulness, and with (humanly speaking) a prospect of long and useful life before him. How mysterious are the ways of Jehovah? But while clouds and darkness are round about him, righteousness and judgment are the foundations of His throne. Reader, whatsoever thy hand findeth to do, do it with all thy might, for there is no work or device in the grave to which thou art hastening. Lord, so teach us to number our days that we may apply our hearts unto wisdom.—*Calcutta Christian Advocate.*

MISSIONARY PRAYER MEETING.

THE address at the last meeting by the REV. R. K. HAMILTON, M. A. in his usual attractive style, was on the "*Necessity of Divine Influence in the Missionary Work.*" Many important and forcible truths were presented, in a very interesting manner.

The meeting on the 2d instant will be held in the Scotch Church. Address by the REV. F. D. W. WARD, M. A., "*On Missionary Encouragements in Southern India.*"

MADRAS CHRISTIAN INSTRUCTOR

AND

MISSIONARY RECORD.

Vol. I.

NOVEMBER, 1843.

No. 6.

REMARKS ON THE PRESENT STATE OF THE NATIVE CHRISTIAN CHURCH IN SOUTHERN INDIA.

BY REV. S. HARDEY.

GREAT and grievous are the charges which are perpetually being brought against the Native Christians in Southern India; and that not always by the rash and inconsiderate, but occasionally, at least, by those whose knowledge, candour, and experience, entitle them to the credit of being competent judges. It is, therefore, to us a subject of considerable importance to ascertain the nature and causes of those serious allegations which are brought against them; and either deny them, or offer such an apology in extenuation of their existence, as the circumstances of the case will admit.

Too generally we must maintain, these accusations are made without due consideration, are not supported by sufficient evidence, and that conclusions are drawn from them which the nature of circumstances will not strictly warrant. We must complain of the injustice done to this body of our fellow Christians. They are not measured by the same impartial standard which is applied to others, in more favoured circumstances. They are not judged of by the same rule of kindness and courtesy by which we judge of our own deserts. We do not plead for their exemption from the operation of any Christian law which we regard as binding on ourselves, but we do desire that they may not be judged and consigned to contempt and disgrace

without a hearing. While we admit that charges are preferred against the Native Christians by creditable individuals, yet we complain of this, that either through inability to understand the language of the accused, or from pre-disposition to condemn before they have satisfied themselves of the truth of the charges, they often condemn where they ought to justify.

We are not always aware of the serious injury which we inflict on others by the admittance as correct of current reports, which we have never scrutinized, until we are brought to feel the wrong in our own injured reputation. The European Christians in India, falling into the common practice of judging rashly, and speaking unkindly concerning their Native Christian brethren, have brought down upon themselves the reproach and disgrace with which they were wont to treat others; exemplifying the truth of our Lord's assertion, "With what measure ye mete, it shall be measured to you again."

It is also important to be observed, that those heavy charges of unworthy conduct made against the Native Christians of this country are levelled against Christians in general, without any specification as to the section of the Christian church to which they are more immediately applicable. And this practice has brought great and undeserved disgrace on those who were worthy of better treatment. Now it is notorious, that of the Native Christians of this country, the Romanists form the greater part; and of all the Native Christian servants employed by Europeans in the lower grades of service (such as maties, cooks, horsekeepers, coolies, and ayahs) a great proportion, probably as many as three-fourths of the whole, professedly belong to this church, but who pass with their employers under the common designation of Christians; and I am persuaded, that to them are applicable those marks of disapprobation and disesteem which are so commonly banded about concerning Native Christians.

Let it not, however, for a moment be supposed, that we regard the Native Protestant Christians as faultless; or that we are not alive to the great and numerous defects which are found among them. No! we would rather frankly deplore the existing evils, and seek their removal by the application of all proper means. Although there are extenuating circum-

stances to account for the low, imperfect state of Christian knowledge and practice, which we find among the Native Protestant Christians of Southern India, yet we can offer no adequate apology for the same; because the system to which they belong provides ample means for securing a better state of things; and it is only the non-application of its proffered benefits that will account for that defectiveness in Christian practice which is so greatly to be lamented. Admitting then, as we are most certainly bound to do, as the result of painful experience and ocular demonstration, that among the Native Protestant Christians of Southern India there is much that is low in feeling, vicious in habit, defective in principle, and impure in practice; let us endeavour to point out some of the causes of these defects, and then suggest a suitable remedy.

1. One primary cause of the present unsatisfactory state of religious feeling and practice among the Native Protestant Christians in Southern India is *the early introduction, and subsequent sanction of heathenish caste, on the principal mission stations.*

Passing over for the present, many other serious evils which this practice has introduced, one we may especially refer to; and that is, the heathenish practice of separating themselves into distinct classes, parties, and family circles, so that they have but little intercourse with any one beyond their own immediate connexions. A natural consequence is, that they have no friendship nor fellowship with any but those whom they know after the flesh; and who are members of that circle to which they themselves belong.

Hence the sacred badge of Christianity loses its distinctive character; for although they bear one general name as professing Christians, yet being disunited by caste distinctions, they have no common interests, no reciprocity of feeling, and cannot be acted upon by any general principle applicable to one brotherhood as Christians. Being by their lineal descent of the higher grade in Hindu society, their sympathies, charities, and interests, are bound up in the family compact, and their affection is restrained in its operation by the customs and conditions which their own peculiar party has imposed;

and it is a rare sight to see any thing beyond cold civility, official respect, or ordinary courtesy between the high and the low caste families of Native Christians.

This is fully illustrated by the invidious distinctions which are every where kept up among Native Christians themselves, of high and low caste; or as the parties are more generally called, Tamil Christians, and Pariah Christians; the former implying caste, the latter without caste. That this distinction is not one of name, sound, or seeming merely is evident from this fact, that any encroachment in word or deed on the supposed prerogatives of the higher, by the lower class of Christians, is immediately resented by a pertinacity and zeal worthy of a better cause. And a still further proof is this, that the families of these two classes of Christians never mix together but for matters of business, or in public worship; and perhaps are never known to unite in private, for social intercourse, or religious fellowship.

The result is, that Native Christians of different castes cannot dwell together in unity; they cannot bear each other's burdens, and so fulfil the law of Christ;—they cannot esteem each other better than themselves;—they cannot, in the exercise of the affection which the Apostle enjoins, rejoice with those who do rejoice, and weep with those who weep.

What is the true cause of the want of Christian affection among the Native Christian community, is worthy of our inquiry. I hesitate not to say that, *it is caste*. Let us judge by analogy. What is the precise influence which caste exerts on the social habits of Native Christians? Is it friendly or otherwise, to the exercise of brotherly love? I ask, can the Pariah Christian live in the same court-yard, under the same roof, or in the same room with his Christian brother who is a Tamil Christian, even providing they are equals in office, in influence, and in property? Will the Tamil Christian give his daughter in marriage to the Pariah Christian, or take the Pariah's daughter to be his wife, providing that all other circumstances are equal, but that of caste? Will the Tamil Christian use water from the same well, draw it out by the same vessel, cook his food at the same fire, with the same utensils, and by the same cook, providing the Pariah brother is respectable in his habits, clean in

his person, and particular in the choice of his food? or will he not rather prefer the connexion of a Native heathen caste man? Certainly the latter if he be true to his own notions and feelings. Therefore, I say, that Christian caste is heathenish caste; and that it interferes with many of the social and religious duties which a Christian is bound to perform.

2. A second evident cause of this low state of religious feeling among the Native Christians is, that *the children of Christian parents are not made the subjects of due religious consideration and care.*

What I mean is simply, that the moral and religious training of the Native youth, of both sexes, in India, is too commonly neglected altogether, or so indifferently performed, that it fails to accomplish its desired effect. Probably they have passed through the common vernacular schools of the mission stations where they reside, and can read and write as well as the generality of Native heathen children who are their equals in society.

Beyond this they know but little. And surely this is not sufficient for their guidance through this vain and wicked world. The incipient educational process to which our Native youth are subjected, our excellent Catechisms committed to memory, our private instructions, and our public addresses, all fall very far short of that moral discipline which is implied in "training up a child in the way it should go."

That system of religious training must be very defective indeed which does not impress the mind with correct perceptions of the character of God, and the duties we owe to Him and our neighbour, the sacredness of truth, and the sinfulness of a lie: and yet we have sufficient reason to conclude, that the generality of the Native Christian youth of this country, enter into the different relations of social life, without any adequate knowledge of the very first principles of the doctrines of Christ. They are never made to feel the importance of religious truth, and grow up without any just concern for its sacred character. To rest the matter of religious education here, is to cast the good seed into the ground and to leave it to itself, without any further care or anxiety as to its ultimate growth. We know too well,

that disappointment and distress must be the result of conduct so much at variance with the established order of things. And are our hopes and wishes concerning the future happiness and usefulness of our Native Christian youth founded on a better basis, or sustained by more correct principles? Is it not expecting to gather where we have not scattered, and to reap where we have not sown, to expect Christian morality without the Gospel, or a Christian community without Christ?

3. *The practice of receiving adult candidates for baptism on a mere superficial knowledge of the theory of Christianity*, has been a fruitful source of many evils, which now afflict and dishonour the Christian church in India.

On this subject I am aware that much diversity of opinion exists, and therefore perhaps, we cannot expect uniformity of practice: yet it is certainly worthy of inquiry whether the standard for adult baptism has not in this country been placed too low? Too frequently this solemn ordinance has been administered on the recommendation of an assistant, reader, or catechist, after a very superficial course of instruction; and without any certain knowledge as to the sincerity of the candidate. This practice must generally obtain on those large fields of missionary operation, where the missionary makes his periodical visits to the out-stations, perhaps once in two, in four, or in six months; and spends one day, or two at the most, in each place. He finds candidates for baptism ready prepared to his hands, examines them in the Articles of Belief, the Lord's Prayer, and the Ten Commandments; and finding that they have acquired the pre-requisite knowledge, and are able to give replies to his questions, they are then and there baptized.

In other cases whole families, and even communities will come forward and express their willingness, and hearty desire, to abandon heathenism. Diligent inquiry is made as to the motives and expectations of the candidates, and nothing appearing to vitiate their motives, they are presently baptized, with all their household. A still more general mode of receiving candidates for baptism is, at the recommendation of those who are at the head of departments; or of masters and mistresses in behalf of their servants. Generally it occurs in this way. Pleasing

indications of improvement are seen in their conduct,—they are probably found reading the Scriptures, inquiring after truth, and they solicit baptism. Great interest is excited in their behalf, they are brought forward to the minister, and after two or three interviews, they are baptized.*

Now in all such transactions we may admire the zeal and Christian feeling which has been displayed ; but there has been a great lack of prudence and caution in those who have thus acted ; and that is soon made manifest in the distressing results which follow. Weak, wicked, and designing men have effected their object, and the church is burdened by worthless characters, who glory in their shame. An entrance into Christianity, thus facile and inviting, calls into existence all the cunning and deceit of the Hindu character ; and especially his money-loving, time-serving, obsequious propensities. Under the influence of these characteristic properties, the Hindu will become the most submissive, patient, and persevering candidate for baptism. It requires more than ordinary sagacity and fidelity to ascertain his true motives ; and but too often, all the care and anxiety bestowed upon him is repaid by a worthless life, and an ungrateful forgetfulness of all the pains and attention of which he has been the objects. Great as this evil is, of unadvisedly introducing heathens by baptism into the church of Christ without moral qualifications, yet this is not the worst ! for these converts being now placed by baptism in the bosom of the church, are, so far as the acquirement of Christian knowledge is concerned, left to their own resources, and to share in that general oversight by the minister, which is designated the pastoral charge. Now in the generality of cases, when this course is pursued, the young converts completely forget that which they had previously committed to memory, fail of preserving any spiritual notions which they might have acquired when under instruction, and in reference to their religious improvement it may be said, “their last state is worse than the first.”

* This of course is not intended to be descriptive of a *general* practice ; though too great readiness to receive candidates may have frequently, perhaps generally obtained. But some missionaries, at least, have always required satisfactory evidence of a real change of heart, by the Holy Spirit, before they have administered either baptism or the Lord's Supper.
—Eds.

4. And lastly, *the practice of admitting the merely nominal Native Christian to the most solemn services and sacred ordinances of our holy religion*, is attended with many and very serious evils to the Christian church in this country.

Every church has its peculiar privileges, and private ordinances, a participation in which fixes its congregational connexion. Such for instance as confirmation among the episcopalians, class-meetings among the Wesleyans, and the Lord's Supper among the congregationalists. Now to admit the merely nominal, worldly-minded Christian, to these sacred services must be pregnant with numerous and very serious evils; and yet we have reason to fear, that this is a common practice. A natural result of this premature introduction of these unworthy members into the holy church of Christ is, a feeling that they have obtained the object of their Christian profession, and there is consequently self-complacency and a resting in the outward forms of religion. They are properly described as being "at ease in Zion." All who are in any way officially connected with the Native Christian church in Southern India, must have been struck with the coldness and apathy which pervades it; and with the absence of every thing like lively energetic piety. Perhaps the evils of promiscuous communion, or the union of pious and ungodly men at the sacrament, of which we are now disposed to complain, is not peculiar to the Native Christian church in India.

Other sections of the church we are led to fear are involved in this practice. This, however, does not lessen, but rather increases the evil; as European Christian churches are looked upon as examples of what the true church of God ought to be in heathen lands. The practice is more objectionable in this country than it might be elsewhere, because the example is exhibited to a people who cannot discriminate between what a thing is, and what it ought to be. To the half instructed, unevangelized Hindu professor of Christianity, who cannot discern between profession and principle, and who always judges of things as they affect his outward senses, and not from their moral fitness, the mal-practices of their European Christian brethren operates upon his mind with potent influence, and from them he takes his notions of Christian morality, consistency, and the constitution of the church of God.

With such examples full in view, the Native Christian church can hardly be roused to a right feeling, or be imbued with scriptural views of the terms of Christian communion. Exhortations are rendered pointless and vapid, and the best directed efforts are fruitless and vain.

II. Let us now in the second place offer a few suggestions as a remedy for the evils which we have been pointing out.

1. We have said, that the primary cause of the present unsatisfactory state of religious feeling in the Native Christian church in Southern India is, the early introduction and long continued sanction of caste, on the principal mission stations. To those who may demur to this statement we may put the following questions. Does heathenish caste in its partialities, and selfish tendencies, in its principles, and practices, exist at present on the older mission stations, or does it not? If it now exists, and operates in a manner unfriendly to the Gospel, when was it introduced? Was it permitted to grow up under the observation of the missionaries, on the supposition that it recognized only civil distinctions, and therefore was not at variance with the spirit of Christianity? I am quite satisfied that a correct and explicit reply to these questions would furnish us with sufficient data on which to establish the argument in proof of the existence of caste, on all the older mission stations; and that in a way so self-evidently subversive of the spirit and genius of the Gospel, that it is matter of surprise, that any who are acquainted with the state of the people should be found to deny it. From these elder churches, teachers of all grades have been sent forth into the mission field, who have been extensively employed in planting other churches, and in carrying on missionary operations; and wherever their influence has been considerable, there you find the leaven of caste infused through the mass, and producing its own peculiar and concomitant evils. Indications which cannot be mistaken of the existence of caste-feelings and tendencies, may be seen in every Native Christian community; and also in the public worship of the house of God. Such are pride and self-conceit; taking the first seat in the office, and the foremost seat in the church;—the females sitting on the ground, the males on the elevated seats; the high

caste on the best, the low caste on the worst, or the back seats of the church.

The remedy suggested for this evil is, *let all who are engaged in mission work aim at unity of sentiment, feeling, and operation, on this specific point.* Our differences of opinion as to what caste is, and how it ought to be treated, have been productive of much evil, and have greatly strengthened the hands of our common enemy. For, where one has approved, another has disapproved; and where one has sanctioned, another has condemned; which has led the favourers of caste to conclude, that opposition to caste is rather a matter of opinion than of principle. My brethren, these things ought not to be. Surely it were worth while on a subject so vitally affecting the real interests of the church of Christ to make a strenuous effort to think and act in unison. This may be done by each giving up something of his own wishes and feelings on this point, in order to secure a common benefit; and to remove from the Native Christian church in India the greatest stigma, reproach, and shame, that ever afflicted and injured the church of Christ. Synods and councils have been called for less worthy objects; and it would be a noble sight to see every minister of Christ in Southern India, met in solemn conclave, in the name and spirit of their Divine Master, to cast this wicked and unclean spirit out of the church of Christ. But if this cannot be done collectively, and systematically, let us not fail to do it individually, in our own spheres of operation, and to the extent of our ability and means.

Let every minister of Christ say, I am opposed to caste in every shape, and every form. Let him stand at the portal of his church, and with holy vigilance, well-discerning caution, and zeal which is according to knowledge, declare, "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." As caste is a component part of heathenism, that abominable thing which God hateth, it is surely imperative on all his ministers to pledge themselves to its destruction, by all lawful and judicious means.

2. A second remedy to the existing evils in the Native church of this country is to be sought for *in the religious in-*

struction, and moral training of Native Christian children, of both sexes.

Were the Christian duties of educating, and properly caring for the religious welfare of children duly attended to, we should soon be surrounded by a band of pious youths, who, fitted and qualified by education, and the grace of God, would fill up the situations in our mission establishments with honour, fidelity, and disinterested zeal; instead of the race of unworthy time-serving men, by whom we have too generally been surrounded.

It is not proposed to make all the children of Native Christians scholars, or literary characters; nor even to send them to first rate schools for their education; for circumstances over which we can exercise no control, would forbid this, even were all Christians set upon its accomplishment. But it is proposed to the serious consideration of all whom it may concern, parents, guardians, and Christian friends, that they should be anxiously solicitous to train up the children of Native Christians for present usefulness, and future happiness; and for efficiently fulfilling those duties in life wherever providence may appoint their lot. To the generality of Native Christian parents, it must be obvious, that their children can expect nothing better in this life than servitude, and an honest livelihood by the sweat of their brow. To this therefore they ought to turn their attention, and without aiming at higher things for their children, to train them by an honest effort, and a virtuous aim, for their position in the world.

But in the present state of religious feeling among Native Christians, much cannot be expected from the parents in reference to the instruction, and religious care of their children. It is therefore important to observe, that what ought to have been done by Christian parents is left to be done by the employers of these children: and masters and mistresses ought to consider themselves responsible, to a very great degree, for the religious instruction of their domestic servants. And let this duty be performed in the fear of God, steadily and perseveringly, and in anticipation of receiving His promised blessing.

The watchful eye detecting the approaching evil, the faithful and diligent hand removing the noxious weeds;—the awakened susceptibilities of the experienced mind, and the Christian sym-

pathies of the affectionate heart, must all be called forth in the performance of this duty. But in considering the case of Native youths in India, there is another part of the subject to be taken into account, which is certainly of equal, if not superior importance to that which we have already stated ; and that is, the instruction of the children of those Christian parents who, by property or influence, may be able to procure for their children a thorough systematic and classical education. To us, the duty of such parents is clear and obvious, and we consider that they are bound to place within the reach of their children all that is proper for them to know, and valuable for them to practise, so far as their means will permit. But in doing this the greatest care must be taken to preserve their Christian feelings inviolate, and to keep them from the leaven of heathenish influence. To send them to schools where heathenism is predominant, and the Bible is discarded,—where the professors and teachers have entered into a compact not to name the name of Christ, and never to name the gods of the heathen but with reverence ; and to honour them by keeping their festivities and holy days, is surely not the best way of preserving their sons from evil, or of commending the supreme excellence of our holy religion.

Let every minister, parent, guardian, or friend of Native Christian children look upon them with new interest, and Christian affection. Let each lay it on his conscience, as a matter not to be trifled with, that he is responsible for the education, training, and moral discipline of the children under his influence. And if other opportunities do not offer, let each inquire if there be no institution, no seminary or school, where pious men and women are engaged in the instruction of youth ; and where they are brought up in the fear of the Lord. Let them ask, if for the small sum of three, or two, or even one rupee per month, they cannot secure for these dependent and needy children a good education,—the precursor of a good understanding, which is better than riches ;—and a good name, which is beyond all price.

3. Another remedy which we would propose is, *the more careful instruction and thorough examination of Native candidates, before their admission to baptism.*

I know some parties contend that baptism is merely an initiatory ordinance, and is preparatory to all Christian instruction and edification in righteousness; while others say, that baptism is subsequent to instruction, and the confirming seal of the spiritual blessings of the new and better covenant, those blessings being already enjoyed in an incipient degree. Wide as these two extremes appear to be apart, yet we think they may be reconciled, and harmonized, so as to preserve the unity of Christian faith and practice inviolate, and to prove to all, that in non-essentials there is liberty, and in all things charity.

To those who make baptism a merely initiatory rite, a kind of stepping-stone out of heathenism into Christianity, we would beg leave to propose the following questions. What guarantee have you for moral honesty, principle, stability, or incipient piety in the candidates for baptism? Is a mere desire to be baptized,—a theoretical knowledge of the Christian system, or a desire to abandon heathenism all that is necessary for Christian baptism? I am disposed to maintain that these are not enough unless preceded and accompanied by a godly sorrow for sin, a hearty determination to abandon it, and a desire for salvation, manifested by a diligent use of all the appointed means;—and not unless the knowledge of the Christian system has exerted a sanctifying influence on the heart, and is manifested by a reformation in the outward conduct;—and not unless his desire to forsake heathenism has led him to come out from it, and to abandon it in principle and in practice. Then I think the outward and visible sign of an inward and spiritual grace may be given. Short of this, as necessary in an adult heathen, as a prerequisite for Christian baptism, I dare not stop. More than this, taking the word of God for my guide, I dare not demand, but at the risk of excluding from the benefits of the new and better covenant, those whom God has prepared by his grace to enter into it.

Now can we, as messengers of Christ, as servants of a common master,—and as aiming at a common object, agree in a safe, sound, and scriptural requirement for baptism. Taking into the account the circumstances of the Hindus, social, political, and religious,—the absence of Christian influence,—the prevalence of wicked example and association,—and the want of

religious instruction,—can we, without raising the standard of mental and moral qualifications too high, or depressing it too low, decide on any plain rule for our uniform practice in the reception of adult heathen to Christian baptism; and which is not to be deviated from? Can we in the face of the heathen world, present one mighty phalanx to our common enemy, and say, with one harmonious voice, “one Lord, one faith, one baptism?”

I do not despair of this, if we love order and harmony for our Master's sake. Let us carefully think about, and follow after it, for it is assuredly within our reach. This accomplished, we should have a bulwark for the church, both high and strong; a rock of truth and love against which the gates of hell could never prevail. It would be a remedy for existing evils, and an effectual barrier against their future introduction.

4. We lastly offer a few thoughts on *the importance of maintaining the purity of the church of Christ*, so far as a legitimate use of those means which have been provided, can secure that object:—and this we regard as the only effectual method of removing many of those evils which now afflict the Native Christian church in India.

The church of the living God, in her various offices and ordinances, most certainly possesses the means of preserving her own purity; and nothing is required beyond fidelity on the part of those to whom the interests of the church are confided.

That there has been some laxity of feeling, and some dereliction of duty on this point, I am satisfied. Or why those frequent apostacies from all Christian communities? The fact cannot be denied, that the Native Christian church in India is not that pure, sincere, holy and upright company of faithful believers, which the true church of Christ is wont to be. The church of Christ is a witnessing church, and is designed to stand out from the world in striking characters of righteousness and true holiness.

That there should be a mighty, yea an almost inseparable distance between the church and the world, in its spirit, principles, and practices, is evident from the position which she has maintained in all ages and under all circumstances.

But in India we fear her distinctive character is almost lost. Her sacred inclosures are thrown down, the elevated position which she has ever maintained for purity and perfectness has been reduced to a common level with the professing Christian world ; and the distance between the church and the world, has been made conveniently short, for the accommodation of those who are at ease in Zion : "The fine gold is become dim, and the most precious gold is changed."

To this state of things it is our imperative duty to turn our serious and prayerful attention ; and to make ourselves familiar with the existing evils, in the mission churches, if peradventure we have hitherto been ignorant of them. The remedial course recommended is this. Instead of the zealous haste which is too frequently manifested to swell the list of church-members, or to make *mere* additions to the number of communicants, let us act with caution ; trying and proving to the uttermost the religious principles of those who offer themselves as candidates for admission into the company of the faithful, by the uniformity of their practice, urging the apostolic inquiry, have you received the Holy Ghost since you believed ?

This remedy to be effectual must not only be direct and immediate, as to its present influence ; but also preventive as to its future operation : for prevention is better than cure. The moral contagion by which the Christian church in India is surrounded, must be guarded against, and appliances must be put forth to defend the young convert from its insidious power. The apostolic exhortation to the early Christian converts from heathenism, "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing," cannot be too strenuously inculcated ; or its operation too closely applied. Without the utmost vigilance, the plague spot of heathenish impurities will be found upon the garments of the Christian church in India : and if so, farewell to her purity, prosperity, and peace. If, in highly favoured Christian England, where many run to and fro, and knowledge is increased ; where the ordinances of God's house are perpetually shedding forth the richest influences of heavenly love, and converting grace and power ; and where ministerial affection and care are so liberally bestowed on the young convert : if after all this, vain ambition, conformity to

the world, love of ease, and love of money too often creep in, choke the good seed, and render it unfruitful, what must be the fearful amount of danger to which the young convert is exposed in this heathen country, where he enjoys but few aids to piety, where he is opposed by ten-thousand evils, and where the very atmosphere which he breathes is tainted with the moral defilements of heathenism. Like as the snow-capped mountain gives frigidity to the surrounding atmosphere, and spreads a chilling influence on all the inhabitants of the vale below, so do the impurities and abominations of heathenism in this country by spreading a pestiferous infection on all around, too often destroy the fairest prospects of the Christian church.

ATTEMPTS TO INTRODUCE POPERY INTO THE SANDWICH ISLANDS.

BY REV. S. HUTCHINGS, M. A.

WHEN the Protestant missionaries first reached the Sandwich Islands, as mentioned in the *Christian Instructor* for July, and sent a request to the king for permission to land, certain resident foreigners endeavoured to dissuade him from granting it. Their advice however was overruled, and leave given the missionaries to remain one year. Mr. John Rives, a Frenchman, one of the most hostile, "openly threatened to procure their expulsion from the Islands at the end of the year." This individual was the chief agent in bringing the Roman Catholic priests to the Islands. At the time that Ramahamahu visited England, Rives solicited the privilege of accompanying him as one of his suite, but was refused. After the vessel was loosed from her moorings, he followed in a boat, contrived to get on board, and thus went to England in the same vessel that carried the king. From England he went to France, and made application to a college in Paris for priests, to be sent to the Sandwich Islands. Rives seems, however, while

carrying out his own threat, to have been the employed agent of another resident, and one of higher standing ; for in a letter from Captain Jones, of the United States Navy, we meet with the following :

"I happen to know something of the origin of the Catholics attempting to establish themselves at Oahu. It is the work of a British agent at Honolulu to overthrow the American missionaries. That man did not conceal his sending to Europe for Catholic missionaries. He speaks of it openly there ; and stated to me that the pomp and show of the Catholic ceremonies, their holy days, and sabbath feasts, would so take with the Natives, that a short time would be sufficient to expel all other missionaries."

In November, 1826, the Rev. John Alexius Augustine Bachelot having been constituted Apostolic Prefect of the Sandwich Islands by Pope Leo XII., accompanied by two other Roman Catholic clergymen, M. Arnaud, a French priest, and Mr. Short, an Irish priest, sailed from Bordeaux in the French ship *Corvet*, Captain Plassard, and arrived at Honolulu on the 7th July, 1827.

It had long been the law of the Islands, that no person should land on them, without first obtaining leave of the supreme authority. The Protestant missionaries who had landed at the Islands had obtained such permission, had early visited the reigning sovereign, stated the object of their mission, and requested leave to remain and pursue their labours.

The Roman Catholic missionaries, named above, landed privately. They neither called upon the queen in person, nor held any communication with her relative to the object of their visit, nor requested leave to reside on the Islands. As soon as she was informed of their arrival, she sent them an order to leave the Island in the ship in which they came. She also sent an injunction to the master of the vessel which brought them, that he should take them away. "This injunction he positively refused to obey, asserting that as they had not paid for their passage, he would take them no further." They remained in opposition to the authorities, until the government fitted out a vessel, and finally sent them away at its own expense on the 24th of December, 1831. The reasons given by the govern-

ment for sending them away will be found in the following from the *South India Gazette* of November 24, 1838.

"This is our reason for sending away the Frenchmen. In the first place the chiefs never assented to their dwelling at Oahu, and when they turned away some of our people to stand opposed to us, then we said to them, return to the country whence ye came.

"At seven different times we gave them that order, and again in speaking to them we said, 'go away, ye Frenchmen, we allow you three months to get away;' but they did not go during the three months, but remained eight months, saying, 'we have no vessel to return in;' therefore we put them on board our own vessel, to carry them to a place where the service is like their own.

"Because their doings are different from ours, and because we cannot agree, therefore we send away these men.

"*Oahu, December 7, 1831.*

(Signed) RAAHUMANU."

It was not merely the disrespect shown to the government, that awakened its determined opposition to the stay of the Romish priests. When they opened their chapel, and proposed to teach some of the king's attendants, says the history,

"A few chiefs and others attended for a while. These chiefs having noticed the Roman Catholic use of images, and of the relics of saints, and their fasts, which consist in abstaining from the flesh of land animals, reported that this new religion was 'all about worshipping images and dead men's bones, and tabus on meat,' and was just like the old religion of the Islands. This report excited no little curiosity in all classes of people; for it seemed strange to these half-enlightened islanders, that enlightened people from Europe should worship blocks of wood and dead men's bones. Many hesitated to believe the story, till they had been to the chapel, and seen the worship with their own eyes. Among others the young king once attended, saw, and was convinced. This strange discovery naturally became a subject of conversation with visitors from Europe. Several English captains of whale ships, and others, told the chiefs of popery as it exists in Europe, and of the persecutions and religious wars it had excited. One of them told the king 'of a great destruction in Britain in ancient times, and that his ancestors died in that slaughter, and he thought a like work would soon be done here, in these Islands.' It was observed also that the Native converts to popery of whom the priests in 1829 numbered nearly a hundred, not only absented themselves from all meetings for Protestant worship, but *refused to attend the schools* which the government had established, for teaching them to read and write. All these things might well

excite some solicitude in the minds of the chiefs. They considered that so long as idolatry prevailed at the Islands, war had prevailed ; but since its abolition, there had been no war except twice ; and in those two instances, *image-worshippers* had been its *instigators*. Priests of a sect of image-worshippers, notorious in Europe for exciting war and persecution, had landed without permission, and remained in defiance of orders to depart ; were in close alliance with immoral and disorderly foreign residents, and were thwarting the efforts of the government to educate the people ; while intelligent men from Europe, who appeared to be acquainted with the character of the sect at its home, predicted that these priests would soon cause insurrection and bloodshed, and advised the chiefs to send them away."

Besides all this, a faction hostile to the regent had arisen, and was seeking to revolutionize the government of the Islands, and with this faction the Roman Catholic missionaries identified themselves.

Such were the circumstances which led to the peremptory order that they should leave the Islands in three months. The manner in which the Roman Catholic priests treated this order of the government appears in a communication which M. Bachelot himself sent to France. His language is,

"That we might appear to yield in some degree to the demands of the chiefs, and to avoid irritating them we took care, when any vessel was about to depart, to request, in writing, of the captain, a gratuitous passage. We did this in respect to several ; and as they knew our intentions, they answered us, also in writing, and absolutely refused to grant our request."

Again alluding to a Prussian vessel which was at the Islands, and concerning which the governor of Hawaii had said to him, "Here is a ship from near your own country ; it will conduct you to your own land," he writes,

"The captain came to see us ; I explained to him our situation ; he obligingly offered to receive us on board of his vessel, if we wished to depart ; but if not, he told us to make an application to him in writing, and to dictate the answer which we wished him to make ; which was done.

"Kuakini probably saw through their duplicity, and found in it an additional motive for wishing them away. At length finding all other methods ineffectual, the government, as before stated, fitted out one of its own vessels, formerly the brig *Waverly* of Boston, and em-

ployed Captain Summer, an Englishman, to take them in it to California."

Letters had previously been sent to California inquiring whether the priests would be received if sent there, and affirmative answers received.

In September, 1836, Mr. Robert Walsh, an Irish priest educated at Paris, arrived at the Islands, and landed *secretly*. Two days after he called on Kinau (regent after the death of Raahumanu) accompanied by a foreigner high in station and influence, who insisted that, as a British subject, he should be allowed to remain. Through his influence and that of Captain Valliant, of a French sloop of war, permission was obtained for him to remain on "condition that he should make no attempts to propagate his religion." Concerning this he himself informed his employers that "he violated that condition whenever he had a secret opportunity." This conduct will doubtless find apologists among those to whom the idea of "pious fraud" is no paradox.

In November, Lord Edward Russel, of the British sloop of war *Acteon*, "negotiated a treaty, securing to British subjects the right to come and reside, and build houses on the Islands. The king refused to sign the treaty, till Lord Russel agreed that it should not be understood to authorize landing and building without the king's consent."

On the 17th April, 1837, Messrs. Bachelot and Short landed again from California. This return had from the first been contemplated by themselves and their partizans. Mr. Short's account is, that he himself landed in disguise, and took a by-path to their mission house, intending to keep concealed for a time, and afterwards claim a right, being a native of Ireland, to remain under the treaty made with Lord Russel; and that M. Bachelot landed openly, intending to remain if possible, if not to proceed to the South Pacific or Valparaiso. Yet when the governor of Oahu sent a messenger to ask "are you two to dwell here on shore?" they replied "that they were not; that they intended to stop only for a few days, till they could find a vessel to carry them away." Mr. Short, however, afterwards urged with Kinau "that the treaty with Lord Russel gave him a right

to dwell on the Islands; but was told by the chiefs that the treaty related only to those who had the king's consent, which had never been given to him."

Their conduct, and that of their partizans, in several particulars "convinced the government that they 'wrought craftily,'" and after repeatedly informing them of the will of the king that they should leave in the vessel which brought them, seeing they insisted in refusing to do so, it was at length concluded that the priests should be put on board the Clementine, two days previous to that on which it had appointed to sail. Says the history,

"On that day, May 20th, 1837, two officers called upon them. M. Bachelot asked them, 'what is the word?' 'To go,' was the answer. Bachelot asked them, 'with force?' The officer replied, 'yes, with force.' He and Mr. Short then drew up formal protests against the violence done to their persons.

"When the protests were finished, the priests walked down to the wharf. Here they stopped. Being urged to step into the boat, one of them said, 'touch us, touch us.' This was several times repeated. 'Then,' says the king, 'Palu took hold of M. Bachelot, and he went into the boat; then he took hold of Mr. Short, and he went into the boat.' On arriving at the vessel's side, they were forbidden by the mate to go on board, and returned to the shore for further orders. M. Dudoit then went on board and assumed the command. When the boat approached the second time, he ordered them off; but they persisted in their attempt. He seeing that some of the guns of the fort were pointed towards his vessel, as from the construction of the fort and position of his vessel, they must point, unless their muzzles were turned inwards, and that men were standing by with lighted matches, *which was not the fact*; to save effusion of blood, refrained from further opposition, and the priests were put on board. He then sent his crew on shore, hauled down his flag, and carried it to Mr. Charlton, who publicly committed it to the flames. M. Dudoit then made his protest before the British consul, stating that the Clementine had been forcibly seized by the Sandwich Islands government, and demanding fifty thousand dollars as damages. This was the point to which the priests, the consul and the owner had all along been labouring to bring the affair, in order to involve the government in difficulty with some foreign power.

"July 7th, the British sloop of war Sulphur arrived at Honolulu. The next day Mr. Short applied to Captain Belcher to liberate him from his imprisonment on board the Clementine. Captain B. de-

manded of the government permission for the priests to land, and threatened in case of refusal, to land them by force. Kinau urged him to 'wait and hear both parties,' but he refused. On the 10th, the French frigate La Venus arrived. Both captains demanded the instant liberation of the priests, whom they represented as imprisoned on board the Clementine. Not obtaining permission for the priests to land, they proceeded to the wharf, an officer and body of marines from the Sulphur was sent in a boat to the Clementine, and brought them to land."

The two commanders afterwards had an interview with the king, in which

"Captain Belcher pledged himself that Mr. Short should leave the Island by the first opportunity, and meanwhile should obey the laws of the kingdom; that is, should not teach his religion. Captain Dupetit Thouars pledged himself that M. Bachelot should leave by the first opportunity, and meanwhile should not preach, also that in case of no other opportunity occurring, the next French man of war which visited the Islands should receive him on board. The king then gave his consent that they should remain on shore.

"On 23d, the king signed an explanatory treaty, in which he assented to the English interpretation of the treaty with Lord Russel, so far as to allow British subjects to land without previously obtaining the king's consent, and to remain *while obedient to the laws of the kingdom*, and that none should be expelled without a fair trial. On the 24th, he signed a treaty with Captain Dupetit Thouars, securing to French subjects 'the same advantages which subjects of the most favored nations enjoy.' *These treaties, of course, did not secure the right of teaching the Romish religion, which the laws forbade.*"

Mr. Short left the Islands in October, and M. Bachelot in November.

"November 2, M. Maigret, pro-vicar of the Roman Catholic Bishop of Nilopolis, who is acting bishop in that region, arrived in the American ship Europa, Captain Shaw."

As three priests and a bishop were expected to come in this ship,

"She was not allowed to anchor on her first arrival. Ke Kuanaoa went on board, and was entrapped* into granting her permission to enter the port; but he soon discovered that he had been deceived,

* M. Maigret uses the word "*Surpêtit*."

and that there was a French priest on board, and withdrew his permission. M. Dudoit applied to Kinau, stating that M. Maigret had come from Valparaiso, was to remain only transitorily, would give no religious instruction, would observe the laws during his stay, and would leave by the first favourable opportunity for the Marquesas Islands. He refused, however, to give any pecuniary security for the fulfilment of these conditions, or to name a day beyond which M. Maigret's stay should not be protracted. He urged the treaty with Captain Dupetit Thouars, as a reason for granting this request. Kinau replied that 'on account of former difficulties and dissensions (meaning the *insurrection* under Liliha) Roman Catholic priests were excluded from the country; that both Captain Valliant and Dupetit Thouars had assented to this rule, which showed that the treaty did not apply to them; that M. Maigret at first concealed his country and priesthood, and when detected, pretended that he was on his way to the Marquesas Islands, though the Europa was last from the Society Islands, to which he must go directly back in order to reach the Marquesas; that therefore he could not by any means confide in his word; that M. Dudoit had refused to give any sufficient guarantee for his departure; and that for these reasons M. Maigret could not be allowed to land."

The foregoing statement of occurrences is given in order to present at one view the circumstances which furnished Captain La Place of the French frigate L'Artemise, a pretext for his aggressions on a weak people, just struggling to emerge from the darkness of savage degradation, and the bondage of heathen superstition into the light and liberty of civilization and pure Christianity.

"On 9th July, the French frigate L'Artemise, Captain La Place, arrived at Honolulu. Captain L. issued his manifesto, declaring 'that he had come by command of the king of the French, to put an end to the ill-treatment which the French had suffered at the Sandwich Islands. He accused the government of violating treaties.' He specified no violation, but probably alluded to the case of M. Maigret, which has been cited. He asserted 'that to persecute the Catholic religion, to tarnish it with the name of idolatry, and to expel, under this absurd pretext, the French from this archipelago, was to offer an insult to France, and to its sovereign.' He asserted that among civilized nations, there is not even one which does not permit in its territory the free toleration of all religions."

This statement was doubtless designed to impress the govern-

ment with the idea that all civilized nations permit missionaries, of whatever religion, to exercise their office freely within their borders. How totally without foundation in truth is such an intimation, may be seen from extracts which follow.

In a letter from Paris, three or four years since, we read "a Protestant minister was arrested at the baths of Aix in Savoy, for the distribution of religious tracts, and condemned to a year's imprisonment, and to pay costs of suit with a fine of 100 golden scuddi, or about 10,000 francs."

In a letter from Cadiz in 1838, it is stated, that "the authorized agent of the London Bible Society at Madrid, has only a short time since been imprisoned for distributing the word of God."

The Rev. R. Anderson, Secretary of A. B. C. F. M. says, "the papal government of the Phillippine Islands will not permit our labors, and the Dutch rulers of Netherlands, India, have taken the extraordinary ground for a Protestant Christian government, of shutting out the missionaries of all Christian nations except their own from every part of their dominions, save Batavia and the Island of Borneo. It is only under English power that we find full toleration and protection for all."

Even from British India, American missionaries were at one time excluded. Soon after the arrival of the Rev. Messrs. Newell and Judson at Calcutta, they "were ordered to return home *in the same vessel that brought them*, and were informed that the vessel *would not be allowed to depart without them*." Three months later Rev. Messrs. Hall, Nott and Rice arrived in the "Harmony" at Calcutta. After a few days they "were summoned to the police office," and ordered to return in the "Harmony." Mr. Garrett, a missionary printer, was sent from Ceylon, by the Lieutenant Governor, and for about 11 years, no reinforcement to the mission there was allowed.

We do not adduce these instances to show that the course pursued by the government of the Sandwich Islands was wise and tolerant, though the peculiar circumstances existing there would seem to justify it, if any circumstances could; but to show that the governments of civilized nations have, and do consider themselves as having, a right to exclude from their dominions such foreigners as they deem undesirable residents, and

that such exclusion is not regarded a breach of the law of nations.

Captain L. demanded, among other points, "that the Catholic worship be declared free throughout all the dominions, subject to the king of the Sandwich Islands; that the members of this religious faith shall enjoy in them all the privileges granted to Protestants."

Also that the sum of 20,000 dollars be deposited in his hands, as a guarantee of his future conduct toward France; also that a treaty, the terms of which he had drawn up, be signed by the king.

"In case of refusal, he stated war would immediately commence. At the same time he addressed notes to the English and American consuls, announcing his intention, if his demands were refused, to commence hostilities on the 12th at noon, and offering protection on board his frigate, to such of their countrymen as should desire it. In his note to the American consul he added, 'I do not, however, include in this class the individuals who, although born, it is said, in the United States, make a part of the Protestant clergy of the chief of this archipelago, direct his councils, influence his conduct, and are the true authors of the insults given by him to France. For me they compose a part of the native population, and must undergo the unhappy consequences of a war which they shall have brought on this country.'

"The harbour was then declared to be in a state of blockade."

The king being absent, some delay was granted, but as he did not arrive at the time he was expected, the government of Oahu and Kekauluohi signed the treaty, and carried it with the 20,000 dollars to the frigate.

After the arrival of the king a commercial treaty was brought to him at 5 o'clock, P. M. and

"He was told that he must sign it by breakfast time the next morning, or such a representation would be made to the French government, that a larger force would be sent to take possession of the island. The king objected to some of its provisions; but he was told that no treaty would be made without them. He requested time to advise with his chiefs; but Captain L. refused to grant it, and the treaty was signed. Its most important articles are the 4th and 6th. The 4th stipulates that no Frenchman shall be tried for any crime, except by a jury of foreign residents nominated by the French consul, and approved by the government. The 6th article provides that French merchandize, and especially wine and brandy, shall not

be prohibited, nor required to pay a duty higher than five per cent *ad valorem*. This effectually repealed the law just enacted for the promotion of temperance, by which distilled spirits were excluded."

Thus is a feeble nation, lately on the verge of ruin through intemperance, but by the sagacity and firmness of its rulers held back from total wreck till they might acquire habits of self-control, thrust on toward the brink of the precipice, which threatened them. Thus are a people in whose minds had been implanted by the Providence, Spirit and Word of God, a conviction of the degrading influence of idolatry, and who had been taught to aspire after a knowledge of the only, invisible, all glorious Jehovah, and to learn to worship Him in spirit and in truth, forced to admit again the exhibition of those alluring idolatrous ceremonies which they had banished as too ensnaring and degrading to be practised.

The American missionaries were, as will have been observed, accused of suggesting and directing the measures of government in reference to the priests. The charge was without foundation and without proof. It was advanced on mere suspicion. It may have been a very natural supposition, at least for the mind of such a person as Captain Laplace, that the missionaries would take such a course; but where is his apology for condemning upon a bare suspicion, forty peaceable individuals of a neutral nation, and exposing them and their families to plunder, violence and death. The missionaries deny the charge. The king was in one instance named as authority for the accusation, but the United States consul having made official application to the king for information on the subject, he formally denied that the charge had any foundation, adding "I do not know of the American missionaries having had any thing to do in my business with my chiefs."

The following notices of results of the proceedings which have been narrated, occur under various dates in communications from the missionaries to the Society at home.

Mr. Bishop writes from Ewa, November, 1841.

"Priests are flocking in upon us from France, and organizing a deadly opposition against us among the natives. By the most deceptive arts they are enticing to their embrace this simple people. Numbers who have long and perseveringly withstood the word of

God, and continued in impenitence, are now flaming papists, going about the country seeking proselytes, on the promise of health to the sick, and life and salvation to all, and denouncing us as blind deceivers of the blind.

"The repeal of the laws forbidding the importation of alcohol into the kingdom, effected by the French treaty, was followed by a large importation and sale of the article, by the French consul and others. The consequences were disastrous. The formerly quiet town of Honolulu became a scene of revelry and noise, and the resort of the vicious, never before surpassed. Many members of our churches also were drawn into the vortex, and were cut off. The example so boldly set at the metropolis, at length began to spread to other parts of the island. Matters grew, for a time, worse and worse. Our congregations dwindled, the love of Christians waxed cold, and with the introduction of intoxicating drinks, the other concomitant vices of heathenism were also revived. In the month of October, when this state of things was at its height, the king made this island a visit from Mani. The state of things was duly represented to him; and supported by Commodore Wilkes, his officers, and the American consul. The king published a law prohibiting his subjects the *making and using* of intoxicating drinks."

Dr. Andrews writes from Kailua, in 1841.

"No church members have shown any disposition to follow after them. They have been in numbers on week days to see the new teachers and the images, and seem well satisfied that bowing down before and praying to images is idol-worship, notwithstanding all the protestations of the priests that the images are merely to assist the memory. These new objects of worship, which are presented to them, they compare to some of their ancient idols.

"In all parts of the islands, those who witnessed the Roman Catholic worship generally agreed that it was idolatry, a religion of the same kind, essentially with that which they had practised in the days of Kanehamehu the great.

"Being met on every hand with arguments from the Bible, right in the face of their proceedings, the priests feel it important to weaken the people's faith in it. They say to them, 'you are not yet in possession of the Bible,' and insinuate that it will be furnished by themselves."

Mr. Thurston of Kailua writes, May, 1841.

"The priests are doing all in their power to *check the progress of knowledge and of truth among the people*. They have obtained quite a number of followers, and they, with their adherents, have taken

a bold stand against the school-laws. In their own schools they have nothing to teach but a few pages, containing the outlines of popish mummeries, and these are to stand in the place of all our school-books, and for the Bible itself."

It may be hoped that the recent acknowledgment of the *independence* of these Islands, by the *British Government*, and also by the *United States*, will tend to prevent the recurrence of outrages, on their natural right of self-government, similar to those we have noticed; and if in their present pupillage state, a free toleration of all religions be desirable, that it be effected not by coercion from other powers, but by the spontaneous act of its own lawfully constituted authorities. The fact of these islanders being weak and ignorant, can be no reason for the intrusion upon them, by force, of any system of religious or civil polity, so long as they are inoffensive, and do not injure other nations.

We close this article by the following notice of the Sandwich Islands in the "*Day Spring*" of March last.

"The report of the committee on foreign relations, respecting the recognition of the independence of the Hawaiian nation, presented to the house of representatives in congress, by the Hon. John Q. Adams, contains the following testimony to the success of the mission to that people, together with the most beautiful application of the phrase, 'right of conquest.'

"It is a subject of cheering contemplation to the friends of human improvement and virtue, that, by the mild and gentle influence of Christian charity, dispensed by humble missionaries of the Gospel, unarmed with secular power, within the last quarter of a century, the people of this group of islands have been converted from the lowest debasement of idolatry to the blessings of the Christian Gospel; united under one balanced government; rallied to the fold of civilization by a written language and constitution, providing security for the rights of persons, property, and mind, and invested with all the elements of right and power which can entitle them to be acknowledged by their brethren of the human race as a separate and independent community. To the consummation of their acknowledgment the people of the North American Union are urged by an interest of their own, deeper than that of any other portion of the inhabitants of the earth—by a virtual right of conquest, not over the freedom of their brother-man by the brutal arm of physical power, but over the mind and heart by the celestial panoply of the Gospel of peace and love."

BRIEF BIOGRAPHICAL NOTICE OF THE REV. JOHN SMITH,
OF THE LONDON MISSIONARY SOCIETY ;

Who is supposed to have perished at Sea sometime in May last.

BY THE REV. EDMUND CRISP.

Our dear brother was the son of Mr. JAMES SMITH, who at that time had a Nursery at Duckerfield near Ashton-under-line, and whose present residence is the village of Flixton near Manchester. He is an excellent and zealous man, opening his house for the preaching of the Gospel ; and there I preached on my visit to him.

His son, the subject of the present sketch, was not a religious character, when his devoted sister, Mrs. Moffat, embarked for Africa—but when her father gave his consent to her going, she said, in a spirit of humble confidence, “Father, God will for this give you the life of your son ;” and this, which was uttered with a kind of prophetic assurance was, no doubt, followed up by much and earnest prayer : and before long, the venerable parent who had surrendered his daughter to the service of God in the Gospel of His Son, had his heart gladdened by seeing that his beloved son was not only turned to God, but was preparing for the Gospel ministry.

Our dear brother studied at Blackburn in Lancashire, under the tuition of the late excellent Dr. Fletcher, who was called to his rest and his reward, soon after the time when, so far as we are aware, his esteemed pupil closed his earthly course.

After having studied at Blackburn, Mr. Smith settled at Hulme near Manchester, and was married to Miss Eccles, by whom he had a son who survives both parents, and bears the honoured name of Robert Moffat. Mr. Smith continued at Hulme about four years ; but I am not in possession of any facts illustrative of the effects of his ministry in that place.

In 1828, our beloved brother came to India, having been previously married the second time. The lady whose heart and hand it was then his happiness to receive, was Miss Sarah Mars-

den, a person of no common excellence ; and possessing qualifications both intellectual and spiritual, which eminently fitted her to become the companion and helper of a Christian missionary. They arrived at Madras in August, 1828, having had as the companion of their voyage, the excellent and devoted JOHN ADAM, whose missionary career was short, but most devoted. He was one of not a few, who have indeed presented themselves a living sacrifice in this great work, being consumed by the flame of their own most ardent zeal.

Mr. Smith, soon after his arrival, took temporary oversight of the church and congregation in Davidson's Street, as I was obliged about that time to leave Madras for a few months, on account of the serious failure of Mrs. Crisp's health ; and in the early part of 1829, on my return to the station, the church having had an opportunity of fully appreciating Mr. Smith's character and ministry, the pastoral charge was definitely transferred to him, and in February of that year, he was publicly recognized as minister of the church and congregation.

The same year, I was removed from Madras to Combaconum, and my opportunity of personally observing the proceedings of my dear brother terminated.

In June, 1831, Mr. Smith was deprived of his beloved, and estimable partner ; a stroke which was most deeply felt, not only by himself, but by all whose was the privilege of being numbered among her friends. All the particulars of Mrs. Smith's character and life, and of her early removal, are before the public in a valuable memoir from the pen of her sorrowing husband. It was in February, 1832, that I next saw him ; and when we met, our emotions were more than we could utter. The remembrance of his loss, and of ours, rushed upon the mind, and filled our hearts with grief.

About this time Mr. Smith must have taken steps which led to the formation of the *Native Education Society*,—but I am not sufficiently acquainted with the Institution to enter into particulars.

Deep concern for the spiritual welfare of the families of the congregation to whom he ministered, led to the establishment of the *Christian Instruction Society*, the design of which was to make arrangements for the regular and profitable visitation of

the servants, and others who needed instruction in Tamil, by Native teachers employed for the purpose. This society continued three or four years.

On visiting Madras in September, 1834, I found our friend again surrounded with the comforts of domestic life, having been united in marriage with Miss Bifield, the excellent lady who has now to mourn over the sudden and mysterious removal of one so dear to her, and to the church of God.

In May or June, 1835, the health of our laborious and beloved friend so decidedly failed, that he was obliged to leave Madras for Bangalore, where he continued till February of the following year, when my departure for England rendered it desirable he should return to his post, for which, however, he was but partially fitted, by his temporary sojourn in a more favourable climate.

Subsequently to this period, Mr. Smith projected a school designed to afford a superior education to young persons of his own immediate religious connexion, and any others who were desirous of availing themselves of the same advantage. This, however, continued only for a few months.

At one time our dear friend had a class of young men under his care, who were instructed by him with a view to their being ultimately employed as preachers of the Gospel; and it is highly satisfactory to know that several of them have since been fully introduced to missionary labours. There are also two other brethren, who at an earlier period enjoyed the benefit of his tuition, and are now efficiently and honorably employed as ambassadors of Christ.

Indeed it may be truly affirmed, that in whatever way he was able, either to do good himself, or to put others in the way of becoming useful, his deep feeling of the value and danger of immortal souls, engaged the determined employment of all his energies.

In the early part of the year 1837, the church in Davidson's Street was blessed with "a time of refreshing from the presence of the Lord," and in that season of revival the ardent soul of our brother felt itself in an element well suited to his holy and heavenly sympathies. The fruits of that season were, in general, such as proved to be real and abiding.

After repeated illness, it was judged necessary in the year 1839 for Mr. Smith to return to England ; but while there, India and the work of God in India, had his heart. He published a volume designed, by an exhibition of facts, to stir up the Christian church to feel for the wants of this immense field ; and for this he spoke and laboured in various parts of the United Kingdom.

While in England he visited Hounslow, and one evening, spent in a very profitable and heavenly manner, will never be forgotten by the family whose privilege it was to be favoured with his society ; and yet this was but a specimen of what he earnestly desired and uniformly laboured after.

The heart of our brother longed to return to this land of his adoption, even while friends doubted whether his over-wrought frame had been sufficiently calmed and restored, to warrant his again coming forth. He longed to make the experiment, and leaving his beloved partner and family, he again came to India that he might make trial of the climate and judge how far it was likely he could again labour in this dark land. After his arrival, he visited the Cuddapah mission officially, and last of all Vizagapatam, to bear part in "laying on of the hands of the presbytery" upon two brethren, whom he had been mainly instrumental in introducing to evangelistic labours. From that labour of love he was not permitted to return ; and we must all feel that there is in the case a kind of *Ordaining for the dead*, (1. Cor. xv. 29) which will ever cause an air of deep solemnity to rest on the whole of that ministerial consecration.

Ever after his return to India our dear brother appeared to be as in a flame of love and zeal, and it may be doubted whether he would not have soon found that the labour and excitement of his various efforts, were too much for his enfeebled frame. Still, the result of the experiment was on the whole in favour of his continuance, and before very long he would have begun to cherish the idea of here setting up his tabernacle, and of having the society of his beloved partner. But the Lord whom he loved, and whom with so much delight he served, ordered it otherwise ; and bade the messenger of death—the angel of mercy—await him on the waters, which it had been hoped would have soon borne him back again to friends and brethren, whose arms and hearts were longing to welcome him.

It must be acknowledged there is something particularly painful to survivors, in the manner of his removal from us. Might some of us but have stood by his dying pillow, have heard his last account, and received his parting directions, there would have been a definite and satisfactory termination of a lovely and bright career ; but a cloud rests upon his closing scene, and the Lord has buried him, we know not where : thus calling our thoughts upwards towards himself, and sending them forward to the day when "the sea shall give up its dead," and when all who have been here the united labourers of God, shall be glorified with him who loved them, and whom they delighted to honour.

This brief sketch cannot be closed without claiming deep sympathy and special prayer for the perhaps still unconscious widow of our brother greatly beloved. Her heart *may be* still trusting that all is right, and clinging to some hope which we on the spot feel we cannot venture in any measure to retain. "Oh Lord God of the fatherless, thou judge of the widow ; let thine everlasting arms be laid beneath thy bereaved handmaid, and grant to her bleeding heart that balm of thy love which alone can heal. Let the children of thy servant continue, and make them to be a generation which the Lord hath blessed."

In addition to this brief sketch, from Mr. Smith's fellow-labourer and beloved friend, we give a passing notice of the sermon preached with a view to improvement from the solemn Providence ; and may perhaps, with leave, after it is issued from the press, make some extracts from it further to illustrate the character of the deceased.

The removal of this devoted servant of God appearing, unhappily, no longer doubtful, it was resolved that the melancholy event should be suitably improved in the public services of the church with which the deceased was connected. The Rev. M. WINSLOW, of the American Board of Missions, who had long been Mr. Smith's intimate friend, and associated with him in many of his labours of love, was judiciously chosen to officiate on the occasion. On the evening of Sunday, the 1st of October, the Rev. gentleman accordingly preached in Davidson's Street Chapel to a numerous and attentive congregation,

who not only entirely filled the body of the church, but the greater part of the surrounding verandahs. We were unavoidably prevented by professional duty from being present ourselves; but by all those who were, with whom we have come into contact, the scene is represented as having been one of deep interest and solemnity, and one, we fervently hope, destined to be abundantly and permanently blessed. Mr. Winslow's sermon, which is on Psalm lvi. 10, "Be still and know that I am God," &c. is now before us, in its passage through the press; and from the perusal we have had of it, we can well understand how much it was calculated to produce the effects now stated. It contains an interesting sketch of the chief features of the character of the deceased, and an able inculcation of the duty of *submission*—a lesson ever needed to be learned by the Christian, and in the present case taught by one who has himself learnt it in the school of affliction. In style it is "simple, grave, and chaste," in spirit affectionate, devout, and impressive. As it is now on the immediate eve of publication, we embrace the present opportunity of recommending it to the favourable notice of our readers and the public; and the more especially as the profits arising from its sale are to be devoted to the subscription in behalf of Mr. Smith's widow and family, to which allusion has elsewhere been made.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN,—Will you kindly insert this appeal in your periodical, with any remarks upon it you may think proper.

MADRAS,
6th October, 1843. }

I am, Gentlemen,
Your most obedient servant,
W. PORTER.

An Appeal.

At a Meeting of the Friends of the late REV. JOHN SMITH, convened September 15th, 1843, to consult as to the best way of showing respect to the memory of the deceased, it was agreed, that an appeal be made to the public, and Subscriptions raised for the benefit of MRS. SMITH and the fatherless family.

THE deceased was well known throughout the Presidency, as a devoted and laborious missionary, "fruitful in every good work."

He arrived in Madras August 20, 1828, and laboured both in English and Tamil for 11 years; when he was compelled to visit his native land, for the restoration of his health. After a sojourn of nearly three years, he returned again in September, 1842, apparently in vigorous health, with the intention of confining his labours to the Native population. He entered on his work with that ardour and zeal which so eminently characterized him, and in which, though he may have been equalled, he was perhaps never excelled. The mission which had long been enfeebled from the paucity of labourers, was greatly revived and strengthened. It was ardently hoped that his valuable life would be continued for many years. But how uncertain are all earthly expectations! On the 3d April, 1843, in company with the Rev. M. WINSLOW, A. M. of the American Mission, he left for Vizagapatam, to assist at the Ordination of two younger brethren in the ministry. This end was accomplished; he was returning by land to Madras, had proceeded 120 miles on his journey, was taken ill, and advised to return to Vizagapatam, and come to Madras by sea. He sailed for Madras in the Barque *Favorite*, May 15th, and must have been nearly in the latitude of Madras, when the gale commenced, in which there is every reason to believe he has perished.

In the English department of the mission, the labours of the deceased were greatly blessed; there are many now living to whom his ministry was useful, and who will be his "joy and crown of rejoicing, in the presence of our Lord Jesus Christ at his coming." In training young men for the ministry, he has also been very successful; several are now labouring in the mission field who are indebted, (under God) either wholly or in part, to his counsels, instructions and prayers, for those gifts which they now exercise among the heathen. From the Native population also it is hoped, that at the last great day it will appear that some have been called, through his instrumentality out of darkness into marvellous light.

The deceased has left a widow and seven children (now in England) to mourn his loss, and as he has made no provision for their support, they are now left to the care of that God who is "a Father of the fatherless, and a judge of the widows." He will doubtless incline those, who possess the means, to give as he has prospered them; of their abundance, to this deeply interesting case.

It may be proper to add that as the Society to which the deceased belonged, is not pledged to support the families of their deceased missionaries, and as its funds are now in a very depressed condition, the support expected from that quarter will be both slender and uncertain.

The following Gentlemen fully sympathising with this appeal have kindly consented to act as a committee, that provision may be made for the best management of the subscriptions raised.

A. F. BRUCE, Esq.
J. F. THOMAS, Esq.
MAJOR C. A. BROWNE,
COLONEL R. ALEXANDER,
BRIGADIER J. KETCHEN,
CAPT. M. J. ROWLANDSON,
MAJOR W. T. BRETT,

REV. M. BOWIE, A. M.
REV. J. TUCKER, B. D.
REV. J. ANDERSON,
REV. S. HARDEY,
REV. M. WINSLOW, A. M.
REV. A. LEITCH,
REV. W. PORTER.

Messrs. ARBUTHNOT and Co. having kindly consented to act as *treasurers*, subscriptions will be received by them, and also by the gentlemen who constitute the committee, or by any of the missionaries of the LONDON MISSIONARY SOCIETY in India.

After the loud and cordial approbation of this appeal by the local press, nothing remains for us but to give it insertion, and to recommend it, as we heartily do, to the support of the Christian public. Apart from the claim of the widow and the fatherless, it is a tribute of merited respect to the late missionary. If ardent zeal, and unwearied activity in the cause of Christ, unalloyed by one feeling of uncharitableness, be missionary virtue, and worthy to be commended by the Christian public, all who knew the deceased will allow that such commendation is pre-eminently due to the missionary character and labours of the Rev. J. Smith.

Religious Intelligence.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

MY DEAR SIRS,—The character, as well as the name, of your Christian periodical seems to invite the communication of any fact, connected with missionary operations, that is worthy of record; and to those who are watching, with prayerful anxiety, the progress of the great missionary enterprize in this land of idolatry, every instance in which men are “turned to God from idols to serve the living and true God” will appear deserving of grateful remembrance and record. I am therefore induced to send you

some notice of the baptism of a family which I had the happiness of admitting, from heathenism, into the visible church of Christ, about a month since at Goobbee,—one of the Wesleyan mission stations among the Canarese people, about 55 miles north-west of Bangalore. The family consists of the father and four sons;—the eldest of the sons is perhaps about 20 years of age, and the others about 14, 9, and 5. The mother would have joined her husband and children, but was confined to her house by sickness on the day appointed for the baptisms. She is, however, quite ready to come forward and publicly renounce heathenism as soon as the state of her health will allow her. As the village in which those persons reside is only about a mile from the mission house, it has been often visited, and they have consequently had frequent opportunities of hearing the Gospel. In common with many others, those persons have for some time past declared their total disregard of idolatry as well as their assent to the truth of Christianity; but lately they have been brought to feel the necessity of more decision, and, by divine grace, have acted accordingly. A Canarese school has been carried on in the village for some time, in which the three youngest sons have been scholars from the commencement; and we were pleased to learn from the father that he had obtained much instruction by listening to the portions of Scripture and Catechism which were read and repeated in the school. It was at their own request that they were baptized, and as far as human inquiry and search can ascertain, they have acted under the influence of right motives. In no way have they improved their temporal circumstances,—nor do they seek or need any thing of that sort. But being “caste” people,—the laws of which they profess, and are regarded by others, to have broken,—they have shut the doors of their friends and relatives against themselves, and stand exposed to reproach and contempt, with the several other things included in the list of petty persecution. I was very much pleased with the spirit of courage and resolution which was manifested by them all, and especially by the two eldest sons, in the prospect of these things. They all, of course, need much further instruction; but there is every reason for believing them truly sincere. It was, according to their own expression, on account of their sins that they had felt it necessary to take the step which they had; or to be more explicit,—they felt themselves to be sinners,—they were convinced that there was nothing in heathenism that could help or deliver them,—they believed that Jesus Christ could save, and they were, therefore, resolved to seek salvation through Him. May “the Spirit of truth” guide them into all truth, and may they, through the knowledge of our Lord Jesus Christ, be lights in the midst of their

heathen neighbours. Soon may many more be baptized both with water and with the Spirit.

Having laboured three years on the Goobbee station, I gladly accepted the invitation of my brethren, who are now there, to visit them on so interesting an occasion;—one peculiarly interesting to us, those persons being the *first fruits* of our labours at this station, which was commenced between six and seven years ago in the midst of a purely heathen population, where Christ had not been named. We rejoice in thus having been permitted to place, what we trust will prove to be, the first living stones in the spiritual temple of the Lord at this place; and we pray that many more living stones may speedily be added, so that the temple may rise to the glory of God. The baptisms took place in the chapel which has lately been built in the town of Goobbee, and we had a considerable congregation of persons who crowded in to witness what was to them quite a novelty,—the public renunciation of heathenism and the profession of faith in Christ. The people were exceedingly attentive throughout the whole service, and listened with apparent interest while I addressed them, at some length, from the narrative of the conversion of the Philippian jailer. In more than thirty villages around Goobbee, as well as in the town itself, a general knowledge of the Gospel has been spread abroad, heathenism has lost much of its power and influence, and we trust that the truth as it is in Jesus will soon be known and felt with power in many hearts.

I trust my communication,—if it produce no other good effect,—will lead many of your readers to remember those new converts to the faith of Christ,—and to present their case with all earnestness, humility, and faith at the throne of grace; so that they may be watered from on high, and may grow up into Christ their living Head in all things. Apologizing for the length of this epistle.

MYSORE,
October 5th, 1843. }

I am, My dear Sirs,
Yours very sincerely,
M. T. MALE.

LETTER FROM CHINA.

TO THE AMERICAN MISSION AT MADRAS.

DEAR CHRISTIAN FRIENDS,—The rapidity with which the seasons successively arrive for us to address you these our half yearly salutations, impresses upon our minds in the strongest manner how swiftly we are passing along down the stream of time; and as we see our

fellow-travellers from time to time hidden from our eyes by the shroud of death, we are more and more impressed with the transitoriness of our own lives and of all things around us. It is matter of joy that we are thus advancing onwards, and that this life is but a probation for a better one; if by faith in Christ, we seek for glory, honour, and immortality beyond the grave. This life, however, carries with it such weighty obligations to do good to ourselves and to all men, and is to be filled up with the performance of so many duties, that we are led to ask, Who is sufficient? We daily feel that it is impossible to do them all, if we depend on our own strength; and when we examine what we have done, our performances appear so imperfect and so sinful, that we prefer to cast ourselves entirely on the mercy of God. How necessary is it that we habitually examine the motives and principles which actuate us in endeavouring to spread the knowledge of the Redeemer, and to try them *now* by that rule by which they will one day be tried. Some topics are of such moment, and the truths they contain of such constant application, that they can never become trifling, or their consideration be regarded as intrusive: of this kind, are our accountability, our duties as Christians, our besetting sins, our state of heart towards God, &c.

To us, a most important truth is, that it is only by the *motive* from which we labour for Christ that we can honour him, or hope to be accepted by him. He first saves us completely and fully by his sovereign grace, and then allows, yea, encourages and commands us, to labour for him, that thereby we may glorify him, and show forth the grace he has given us. But such creatures of habit are we, so prone to walk by sight rather than by faith, that without most vigilant care our deceitful hearts will lead us to trust in these good works, and to bring our converts, our schools, our churches, our tracts and our translations, to the throne of grace, and show them to our Master as our improvement of the field we have cultivated. So natural, as you well know, is this spirit, even to the best of men, that the guarding against it cannot too often be insisted on; in our circumstances, it cannot be too much heeded. If we have such views of the character of God, and of our relation to him through his Son Jesus Christ, as the Holy Spirit can give us, we shall be little inclined to speak of what we have done, as though it was by any power of our own that we had made any man to walk; we shall choose the place of the prophet, and cry, Unclean, unclean! Let us all therefore, dear brethren, see to our motives, to the habitude of our hearts and affections, in carrying on the work of the Lord, feeling that it is only by pure mindedness and a hearty love to him, that we can glorify him in it. Let us be as willing to do one thing as to do another, to retrace our steps as to advance, to undo as to build up, to

suffer his will as to be active in his service, if such be plainly the path of duty. He will not give his glory to another, however much our deceitful hearts may try to get it to ourselves; he will honour us in the sight of the heathen, if his eye see our hearts and our desires to be right and pure. Let us not be exalted to regard ourselves as favourites of heaven; we, with all our fellow-creatures, only form part of his great plan; we are but vessels to serve his purpose, whom he can do without with infinite ease, and rather than foolishly supposing that we are necessary to the accomplishment of his designs, let us endeavour more and more to learn what that meaneth, "If ye do not become like this little child, ye cannot enter into the kingdom of heaven."

There are many other points on which we should like to speak, which we will now omit. Let us strive more and more to set an example before the heathen, of what Christianity really is, that they may be induced by gentleness, kindness, longsuffering, and love, to hear the word we would teach them. Following after good works among them, and love toward one another, bearing and forbearing in all things from all, even as God for Christ's sake has borne with us, let us wait for the blessing of God, which will surely come, whether our own eyes see it or not.

Since our last letter, the political events which call for notice in this place have been few. The pacific disposition of the imperial government has been shown in many ways, and every endeavour on its part to fulfil the stipulations of the treaty of Nanking has been made. The imperial commissioner Elepoo arrived in Canton on the 10th of January, invested with full powers to make the exchange of the ratifications of the treaty, and conclude all other arrangements connected with it; but his death on the 4th of March, before the return of Lieut. Col. Malcolm, retarded the final settlement. H. E. Keying, the governor-general at Nanking, who was appointed to succeed Elepoo, arrived in Canton, June 4th; and on the 26th of the same month, the exchange of the treaties between H. I. M. and H. B. M. was made at Hongkong by their respective plenipotentiaries, at which time Hongkong was declared to be a British colony. Negotiations connected with the tariff and other points are now going on, pending the conclusion of which the new ports are not yet declared to be open. There is every probability, however, that the tariff will soon be adjusted, and it is said the new system is to go into operation on the 27th instant, or the 1st day of the 7th Chinese moon.

It is not easy to foresee the effect which these changes are likely to produce upon the Chinese. The policy of the government, apart from the shock the country has lately received, compelling the emperor to admit trade to be carried on at new ports, has not changed

its exclusive character. This however is not of much consequence, for the progress of the new intercourse will of itself gradually introduce a better legislation towards foreigners, and enable the people and rulers to perceive that they have not so much to apprehend from strangers as their fear had led them to fancy. But on the other hand, we have many fears that this intercourse will again give rise to collision, which will eventually involve the two countries a second time in war. The opium trade, one of the chief and most immediate causes of the war just ended, and which is still continued as a smuggling trade, carries with it the elements of strife; and this may irritate the Chinese again to interfere in some extraordinary way, bringing down upon themselves the power they have already felt. The intercourse now commencing is between high knowledge and power, actuated by the strongest desire of gain, and usually unscrupulous as to many of the means by which to attain it; and the same strong desire of gain on the other hand, and probably still less scrupulousness regarding the means, and without enough of skill and knowledge to direct even what power is possessed. The result of an intercourse like this may in the end be another outbreak, or a systematic endeavour on the part of the weaker party to regain by cunning what it has lost by weakness, and restrict the freedom of the foreigner within the narrowest limits, as the most likely means to maintain their own position.

We have hopes, however, that such will not be the result, but that this intercourse will be conducted with mutual advantage and kindness, from it being seen that such a plan is likely to be most profitable to both parties. Selfishness is sometimes compelled to prove itself a public benefactor. We think, moreover, that the Chinese will gradually learn what are their just rights, and how to enforce them upon the lawless and obstinate. There will too be those whose peculiar business it is to teach the Chinese their duties and obligations to their God and Saviour, and to their fellow-men, and by degrees enable them to avail of whatever knowledge and skill western science has to teach them. These antagonist principles will not be light or weak; and as we know them to be right, it is our strong hope that they will prevail against whatever is seditious and illegal, and gradually fit the Chinese government to maintain its authority and respectability.

It is our hope that the Chinese government will be allowed in the dispensations of the Ruler of the world to exist, and the people to live, as they have for ages, under their own rulers, an independent nation. The expression of this hope, however, is perhaps all that is proper for us: He who ruleth the nations disposeth of them as seemeth him good, and giveth the kingdoms of the earth in possession to whom

he will. All things and events in his hands are a means of doing his will, and advancing his plans: as well the selfish avarice, pride, ambition, and revenge of men and nations, as the sanctified efforts of his own church. Those who devote themselves to the service of God in the advancement of the cause they love, need sometimes to be reminded that He does not devolve *all* his work upon them, but also uses armies, and navies, and statesmen, to perform his will. How important then that they carefully scrutinize their motives when labouring in his service!

In our missionary circle, the events which have transpired since we last wrote you are not important. As a whole, we have enjoyed rather more than the usual amount of health, a blessing that at times has appeared doubly precious, while so many around us have suffered. Public preaching in English has been stately conducted at Canton, Macao, Hongkong and Kúláng sú; and the amount of direct labour with the people during the time under review has been ten times what it ever was before in the same interval—and it will increase. At Hongkong and Kúláng sú, congregations varying from ten to a hundred are gathered every Sabbath, and instruction is daily given to those willing to hear. The attendance and attention at these meetings are encouraging, and to increase their number and frequency, enlarge their sphere of influence, and make them, under God's blessing, congregations and churches of intelligent and devout worshippers, demand our highest efforts. At Macao and Ningpo, religious services have also been maintained for the benefit of the people. The distribution of books, healing of the sick, teaching of schools, and preparation of tracts and other works, have all, by some one or other of our number, been prosecuted. Several persons have been baptized, and two churches have been formed at Hongkong, one under the care of Mr. Shuck, the other under that of Mr. Dean, making three Protestant churches in China.

During the last six months, there have been added to our number, D. J. Macgowan, M. D., of the A. B. B. F. M., who arrived from New York, March 8th; J. C. Hepburn, M. D. and family, of the Assembly's Board from Singapore; and Rev. James Legge, D. D. and family, from Malacca. Dr. Legge before leaving Malacca, closed the Anglo-Chinese college established there in 1818 by Drs. Morrison and Milne, and sold the college buildings.—Rev. Mr. Boone left us, March 1st, for the United States, taking with him his two motherless children; and soon after, June 4th, he was followed by the Rev. Mr. McBryde and his family, who left from ill health; both these brethren hope to return to China, and resume their labours at Amoy. Dr. Lockhart and family, accompanied by Miss Aldersey, returned to Chusan in May, after waiting more than eight months at Hongkong for a pas-

sage. Rev. Mr. Ball and his family, and Dr. Hobson and family, have both removed to Hongkong. Mr. Abeel has also paid Canton a short visit for the sake of his health, which has been somewhat improved by the trip. Rev. Messrs. Medhurst, Dyer and Stronach, from the Straits, and Rev. Mr. Milne from Ningpo, are expected to arrive soon, to consult with their brethren of the L. M. S. regarding their future plans.

Mrs. Dean of the Baptist Mission died of the small pox, after an illness of ten days, on the 29th of March last, aged 24, leaving her husband to mourn his bereavement, and an infant daughter to want a mother's care. She had been five years in the mission field. In her we all have lost an efficient fellow-labourer, and a simple hearted affectionate Christian companion. Dr. and Mrs. Hobson have also been called to mourn over the death of their second son, who died April 15th, aged three months.

The Medical Missionary Society has been carrying on its system of benevolent operations with renewed vigour. The influx of patients at Canton has proved almost too great for one man to attend to, and Dr. Parker has had the assistance of Dr. Macgowan for some time. The hospital at Macao was removed to Hongkong in March, and the building there was completed so as to receive patients in June. Medical practice has also been extensively carried on at Kúláng sú and Amoy by Dr. Cumming; where also the patients have attended at the religious services of Mr. Abeel, and have shown much interest in them and in the books given them. The congregations which have collected upon the preaching of Mr. Abeel have shown so much attention and heed to what they have heard, as to afford great encouragement to hope that God will complete what he has begun, and bring forth fruit to his own glory in the conversion of many. The labours of the medical missionary are only half done when they are restricted to the mere healing of diseases; and we hope that as soon as may be practicable, the original design of the Medical Missionary Society in China will be carried out, and every hospital be furnished with a preacher to assist the physician. From all that we have seen, we have confidence in this plan of action, that when properly conducted it will, with God's blessing, rapidly tend to diffuse a knowledge of the doctrines of the Gospel, and exhibit its benevolent spirit among the people, and that too under the most favourable circumstances for its reception by the hearers. The chief danger in this branch of labour is that the medical duties will crowd out the teaching of the word; but when there is a preacher on the spot, the influence of his instruction will be doubly enforced by the example of the gratuitous healing in the hospital.

In this brief survey, we have only touched upon many of the

topics which commend themselves to notice. The present is, we are sure, the time of God's visitation to the Chinese, but how this visitation, in the surprising way in which it has been made, is in the sequel to subserve that cause which is one day to engross the attention of mankind, is not clear. The mass of mind before us is dead to all knowledge of God, and of salvation through his Son, and filled with all the deceivableness of unrighteousness. We are impotent to change even our own hearts, and after all the knowledge we may acquire of the way of salvation, may at last be left to reject it, and die accursed—how much more powerless, if possible, then are we to affect the hearts of the teeming population of this land, and turn them to God! Even the highest archangel, whom if we could behold we should straight worship as a god, is just as powerless as we to wrest these souls out of the hand of the strong man armed. In our sober moments we willingly acknowledge our dependence upon the arm of our Saviour for success in all we are and do; but we can never feel what that means, "Without me ye can do nothing," and live according to it, unless he grant us his Spirit. Let us then, dear brethren, live as those who have felt the joys of pardoned sin, and who are constrained to speak with our tongues the musings of our hearts. Let us love the heathen, and bear with their manifold perverseness, as a mother loves and bears with her wayward child; let us seek to do them good for their evil, remembering him who loved us notwithstanding all our transgressions, and committing our way and work, our cares and joys, into the hands of Him whose we are, let us show the heathen what a holy life is, and what purity, love, and humility are; and we may be sure that God will in his own time and way help us and prosper us; so that there shall not be room enough to hold the blessing.

I am, on behalf of the mission,

Most affectionately yours,

S. WELLS WILLIAMS.

MACAO, }
July 1st, 1843. }

Bicentenary of the Westminster Assembly.

FROM the account of the interesting meeting held at Canonmill's Hall, Edinburgh, on the 12th and 13th of July last, to celebrate the *two hundredth* anniversary of the first convening of the *Westminster Assembly*, we extract the greater part of the REV. MR. McCRIE's description of the members of the Assembly, and their doings; and of the speeches of the REV. DRS. BALMER and CHALMERS on the last day of the *sederunt*.

The meeting was quite Presbyterian in its character, as only one Independent Minister was present, it having been thought best to *begin* with Presbyterians; but in reply to the REV. MR. MASSIE, of Manchester, the Independent Minister alluded to, who expressed his hope that the union contemplated would be extended not only to the Presbyterians of Scotland, but also to Independents, Baptists, and others of like spirit, and like evangelical principles, whether in England, or Scotland; it was intimated by DR. CANDLISH, that the commemoration, though substantially Presbyterian, was not inconsistent with a future meeting on a broader basis in which he should heartily rejoice. The *Edinburgh Witness*, from which the extracts are made, speaks of the "spirit of harmony that prevailed," "the Catholic spirit that animated all," as more remarkable than even the "graphic sketching of the Westminster Assembly by one Essayist," or the masterly exposition and defence of its principles by others.

The leading incidents and characters of the Westminster Assembly by the Rev. Mr. McCrie.

Let me now request you to accompany me to the interior of the Assembly. And, first, let us hear the description given of it by Robert Baillie, in his own simple and graphic manner. "The like of that Assembly I did never see, and as we hear say, the like was never in England, nor any where is shortly like to be. They did sit in Henry the Seventh's Chapel, in the place of the Convocation; but since the weather grew cold, they did go to Jerusalem Chamber, a fair room in the Abbey of Westminster, about the bounds of the College forehall (in Glasgow) but wider. At the one end of the door, and along both sides, are stages of seats, as in the new Assembly House at Edinburgh, but not so high; for there will be room but for five or six score. At the uppermost end there is a chair set on a frame, a foot from the earth, for the Mr. Prolocutor, Dr. Twisse. Before it, on the ground, stand two chairs for the two Mr. Assessors, Dr. Burgess and Mr. White. Before these two chairs, through the length of the room, stands a table, at which sit the two scribes, Mr. Byfield and Mr. Roborough. The house is all well hung (with tapestry) and has a good fire, which is some dainties at London. Opposite the table, upon the Prolocutor's right hand, there are three or four ranks of benches. On the lowest we five do sit. Upon the other, at our backs, the Members of Parliament deputed to the Assembly. On the benches opposite to us, on the Prolocutor's left hand, going from the upper end of the house to the chimney, and at the other end of the house, and back of the table, till it come about to our seats, are four or five stages of benches, upon which there divines sit as they please; from the chimney to the door there are no seats but a void place for passage. The Lords of the Parliament used to sit on chairs in that void, about the fire."

Neal informs us that the members came to the Assembly, "not in their canonical habits, but chiefly in black coats and bands, in imitation of the foreign Protestants." Dr. Walker, an Episcopal writer, complains that

they "were in coats and cloaks;" "and, therefore," says Dr. Calamy, "in as scriptural a garb as any they could have worn; and I cannot see how this could detract either from their learning or real worth." The spectacle of such an Assembly of grave and learned men, thus arrayed in their cloaks and bands, with the venerable peak-beards or tufted mustachios, then almost universally displayed by the clergy, and the broad double ruff worn in the Elizabethan style round the neck, must have been singularly imposing.

But let us consider them a little more closely. And, first, our attention is naturally directed to the Prolocutor, Dr. William Twisse. We see before us a venerable man verging on 70 years of age, with a long pale countenance, an imposing beard, lofty brow, and meditative eye, the whole contour indicating a life spent in severe and painful study. Such was the rector of Newbury, one of the most learned and laborious divines of his day. Educated at Oxford, where he spent sixteen years in the closest application to study, and acquired an extensive knowledge of logic, philosophy, and divinity,—holy in his converse, quiet and unassuming in his manners, he gained the admiration of all his cotemporaries, and friends and foes speak of him with the profoundest respect. Dr. Owen, though he wrote against him, never mentions his name without an epithet of admiration. "This veteran leader, so well trained in the scholastic field,—this great man,—the very learned and illustrious Twisse." It is very apparent, however, that, with all his learning, the plodding and subtile controversialist is not the man exactly cut out for the situation in which he has been placed. He has no turn for public speaking,—no talent for extemporaneous effusions,—no great tact for guiding the deliberations of a mixed Assembly. "The man," says Baillie, "as the world knows, is very learned in the questions he has studied, and very good, beloved by all, and highly esteemed; but *merely bookish*, and not much, as it seems, acquaint with conceived prayer, and among the unfittest of all the company for any action; so after prayer he sits mute." "Good with the trowel," says Fuller, "but better with the sword, more happy in polemical divinity than edifying doctrine." During the warm, and occasionally rather stormy debates of the Assembly, the good man sits uneasy, obviously longing for his quiet study at Newbury. At length, after about a year's trial, exhausted and distressed by employment so uncongenial to his habits, he requests permission to retire home. There he meets with trials of another kind. The civil war has commenced; he is driven by the Cavaliers from his quiet rectory, and some of the Assembly, deputed to visit him, report that he was very sick, and in great straits." At last the good old man, heart-broken with the distractions of the times, welcomes death as an end to all strife,—and expires in July, 1646, with these last words, "Now, at length, I shall have leisure to follow my studies to all eternity!" His remains are followed by the whole Assembly of divines, to what was designed as their final resting place in Westminster; but even there they were not suffered to rest, his bones having been dug up after the Restoration, by the Government of Charles II., and cast into a hole in a common

church-yard,—an honour which his dust shared with that of several other patriots and holy men, and among the rest with that of

The bold asserter of Britannia's fame,
Unconquerable Blake.

Immediately before the chair of the Prolocutor are seated his two assessors, Dr. Cornelius Burgess, and Mr. John White of Dorchester, with whom we may associate Mr. Herbert Palmer, who succeeded Mr. White as assessor, and Mr. Charles Herle, who succeeded Dr. Twisse as Prolocutor.

Dr. C. Burgess of Waterford, and one of the preachers in St. Paul's, London, is a character exactly the reverse of the quiet and scholastic Twisse. "He is a very active and sharp man," says Baillie. Possessed of the spirited and manly character which eminently distinguished our reforming ancestors, he was early engaged in the strife, and suffered considerably from the bishops, for his freedom in denouncing the corruptions of the Church. Preaching before Archbishop Laud, he condemned him to his face, and fairly frightened that little tyrant, by protesting that "he would stand to what he had said in that sermon against all opposers, even to the death." We are not surprised to find one of such intrepidity taking an active share in the causes of the Parliament, and reaping his full share in the abuse poured by prelatical writers on all who did so, in proportion to the zeal they displayed and the influence they possessed. It would be too much to expect us to believe Anthony Wood, when he tells us of his heading the London mob who besieged the Parliament, roaring out for justice against the bishops, "whenever Burgess did but hold up his finger to his myrmidons;" and that, turning back, and looking on the rabble, he would say, "These are my ban-dogs; I can set them on, and I can take them off!" and of his riding at the head of the London militia with his case of pistols, under the designation of Colonel Burgess, urging them on to plunder and rapine. These calumnies are but the exaggerated caricature of the man. But we see what occasioned them, and gave them some semblance of probability, in the boldness (we shall not say with what degree of propriety) with which he denounced deans and chapters, in several speeches delivered in the House of Commons in the year 1641, and the zeal with which he used his influence in the pulpit, as one of the most popular preachers of his day, as well as devoted his substance to the advancement of political and religious liberty. Undaunted and independent, he stood out for some time against the imposition of the Covenant, though ultimately he yielded to light, and became a zealous Presbyterian. And yet, with all his zeal for liberty, Dr. Burgess was no republican. Regardless of consequences, at a time when it was most dangerous to vent such opinions, when the power of Cromwell and the army was at its height, he inveighed with the greatest freedom against the design of executing the King, and drew up a paper, subscribed by fifty-seven Presbyterian ministers in London and the vicinity, with his own name at the head of them, condemning and remonstrating against that step, as alike "inconsistent with the Word of God, the prin-

ciples of the Protestant religion, the Constitution of the country, the oath of allegiance, and the Solemn League and Covenant, from all or any of which engagements (said they) we know not any power on earth able to absolve us or others."

The venerable-looking old man, of portly and dignified presence, seated next to Dr. Burgess, as his fellow-assessor, is his brother-in-law, Mr. John White of Dorchester, generally known at the time by the honourable title of the *Patriarch of Dorchester*. "A grave man," says Fuller, "but without moroseness, who would willingly contribute his shot of facetiousness on any just occasion." The personification of piety, wisdom, and benevolence, an eloquent speaker, a man of hospitals, and plans for the relief of pauperism, he had, in his own sphere, effected such a reform on the morals of the people, and done so much for enriching the industrious and relieving the poor, as well as providing an asylum for the persecuted in New England; we are not surprised to learn that "he had great influence with his party, both at home and abroad, who bore him more respect than they did to their diocesan."

It would be improper to pass without some notice Mr. Charles Herle, who succeeded Dr. Twisse as Prolocutor of the Assembly,—“one,” says Fuller, “so much Christian, scholar, and gentleman, that he can unite in affection with those who are disjoined in judgment from him,”—a sentence which, at one stroke, describes the man. He was accounted a moderate Presbyterian. He wrote a book against Independency, and yet says in his preface, “The difference between us is not so great; at most it does but ruffle a little the fringe, not any way rend the garment of Christ; it is so far from being a fundamental, that it is scarcely a material difference.” The presence of such a man in the chair is sufficient to redeem the Assembly from the charge of vulgar fanaticism.

But who is this person of delicate appearance, “small stature, and child-like look,” who occupies the place of assessor to Mr. Herle, in the absence of the Patriarch of Dorchester? That man is one of the greatest ornaments of the Assembly, Mr. Herbert Palmer, vicar of Ashwell, and afterwards one of the Masters of Queen’s College, Cambridge, where he had received his education. He was a gentleman of property; but, early impressed with the preciousness of the Saviour, and love to souls, he devoted himself to the ministry with uncommon ardour and success. With him the work of the ministry was, in the truest sense, *the cure of souls*,—a work in which he was willing literally “to spend and to be spent;” for not only was his fortune expended in works of charity, but his delicate frame was wasted by his abundant labours in preaching; and to the remonstrances of his friends he would reply, “that his strength would spend of itself, though he did nothing, and it could not be better spent than in God’s service.” Granger styles him “a man of uncommon learning, generosity and politeness.” He was an accomplished scholar and orator; yet, in the simplicity of his preaching, he condescended to the meanest hearer. At first he had his scruples about Presbytery, and particularly the divine right of ruling elders; but at length,

satisfied by the arguments adduced, "gracious and learned little Palmer," as Baillie affectionately calls him, became a thorough Presbyterian.

In casting our eyes around the Assembly, we find the greater part of them, as was formerly hinted, more or less Presbyterian in their judgment. Among these, however, there were some who distinguished themselves by their superior zeal and ability in the cause of Presbyterianism. There, for example, is a knot of divines, who joined together in composition of that famous defence of Presbyterian government in reply to Bishop Hall, entitled *Smectymnus*,—a "startling word," as Calamy styles it, made up of the initial letters of their names, Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurston. This work, we may notice by the way, which was published in 1641, Calamy affirms, "gave the first deadly blow to Episcopacy." It was drawn up in a style of composition superior to that of the Puritans in general, and was, by the confession of the learned Bishop Wilkins, "a capital work against Episcopacy."

The first in this group of divines, Mr. Stephen Marshall, who was now lecturer at St. Margaret's, Westminster, was certainly one of the most notorious, if not illustrious characters of his day. From the commencement of the civil war down to the Restoration, he took the most active share in the political as well as ecclesiastical movements of the day,—was ever in the fore-front of the battle,—and only laid down his armour with his life. In 1640, we find him, along with Dr. Burgess, urging Parliament, by animated speeches on the floor of Parliament, as well as by rousing sermons from the pulpit, to take up arms for securing the Constitution, and to proceed with all despatch in the work of reforming the Church. And on one occasion, when a day of solemn fasting was observed by the House of Commons, these two divines conducted the public services of the day, when it is said they prayed and preached at least *seven hours*. This extreme longitude, however, as it would now be deemed, was thought little of in these days, or rather it was much thought of, if we may judge from the fact that the House not only voted thanks to both the preachers, desiring them to print their sermons, but presented each of them with a handsome piece of plate. To the most powerful popular talents as a speaker—(Baillie calls him "the best of preachers in England")—Marshall added those active business habits which qualified him for taking the lead in these boisterous times. Fuller tells us he was a great favourite in the Assembly,—“their trumpet, by whom they sounded their solemn fasts,—in their sickness their confessor,—in the Assembly their *counsellor*,—in their treaties their chaplain,—in their disputations their champion.” There is no reason to suppose that he ever abandoned his Presbyterian principles; but there is ground to suspect that he allowed himself to be carried away by the stream, into something like republican sentiments. We do not find Marshall's name among the ministers who remonstrated against taking away the life of the King. Without giving credit to a tithe of the charges brought against him by his enemies, or even of what Denzil Holles, his Presbyterian opponent in politics, has advanced against him, we fear that he exposed himself, by his keenness as a

political partizan. Certain it is, that never did man suffer more in his character from the abettors of tyranny than Stephen Marshall. They reviled him during life,—they insulted him on his sick-bed,—they dug up his bones after the Restoration,—and they have heaped every possible abuse upon his memory. One writer calls him the “Geneva Bull, a factious and rebellious divine.” Another styles him “a notorious Independent, and the arch-flamen of the rebellious rout.” The fact is, however, that he never was an Independent, but lived and died an avowed Presbyterian. And Mr. Baxter, who knew him well, declares that he was a “sober and worthy man,” and used to observe, on account of his great moderation, “that if all the bishops had been of the same spirit as Archbishop Usher, the Independents, like Jeremia Burroughs, and the Presbyterians like Mr. Stephen Marshall, the divisions of the Church would soon have been healed.”

The next in this group is Mr. Edmund Calamy, of Aldermanbury, London, the grandfather of the still more celebrated Dr. Edmund Calamy, of London, the author of many well-known works. None was more highly respected as a man, or admired as a preacher. Learned in controversy, he was the first man openly to avow and defend the Presbyterian government before a Committee of Parliament; and though tempted afterwards with a bishopric, he continued staunch to his principles to his dying day. In Edmund Calamy we have a fine specimen of the open, manly, and straightforward Englishman,—a high-minded disdain of every thing mean, and the noble love of liberty. This is the man who could speak the Word of God to kings, and not be ashamed,—who could tell Cromwell to his face, that if he attempted to assume the kingly power, he would have nine in ten of the nation against him; and who, preaching before General Monk, after the Restoration, a sermon on filthy lucre, could say, “Why is it called filthy, but because it makes men do base and filthy things?” and, tossing the handkerchief which he usually held in his hand towards the General’s pew, added, “Some men will betray three kingdoms for filthy lucre’s sake!”

The other three divines we have mentioned as having had a share in Smectymnws, viz. Mr. Thomas Young, Mr. Matthew Newcomen, and Dr. William Spurstow, were all equally distinguished for their piety, learning and worth.

But it is time to take a glance at the other Presbyterian members of this Assembly. Among so many godly and learned divines, it is extremely difficult to make a selection. Among those, however, most distinguished for their learning, it would be unpardonable to pass without notice Dr. Edward Reynolds, who, Wood tells us, was “the pride and glory of the Presbyterian party.” And good reason they had to be proud of one who excelled so much as a scholar, orator, and theologian. King Charles, on his restoration, endeavoured to bring over to Prelacy some of the most eminent divines among the Dissenters. He failed with them all, except Dr. Reynolds, who accepted of the bishopric of Norwich. For this conformity he is taunted by those same writers, who teem with reproaches against the nonconformity of his more consistent brethren. We certainly shall not vindicate his conduct

in this matter ; though it is well known that, even after his elevation to the mitre, he continued, in heart and judgment, a Presbyterian. Those who are anxious for an explanation of this anomaly, may find it perhaps in a cause to which we may ascribe the falls and sicklenesses of greater men than Reynolds, and which is hinted at by Wood as follows:—"It was verily thought by his cotemporaries that he would have never been given to change, had it not been to please a covetous and politic consort, who put him upon those things he did." Mild and timorous to excess, especially in the presence of great men, he was altogether unfit to contend with them ; but one who knew him well has declared, that "Bishop Reynolds carried the wounds of the Church in his heart and bowels to the grave with him."

Dr. Arrowsmith and Dr. Tuckney may be classed together, as alike celebrated for their learning, as having both been appointed to Masterships and Professorships of Divinity in the University of Cambridge, and as having both, it is said, had a principal share in the composition of the Larger and Shorter Catechisms. Dr. Arrowsmith is described by Baillie, curiously enough, "as a man with a glass eye, in place of that which was put out by an arrow," but a "learned divine" notwithstanding, of which we may judge from his *Tactica Sacra* and *Chain of Principles*. The plain but pleasant looking old man who gazes at us in his portrait with a calm eye and studious brow, surmounted with its modest black cap, is Dr. Anthony Tuckney, who is also known to the theological world by his writings. "How often," says one of his grateful students, "have I heard him instigating and inflaming the minds of the youth in their studies, as much by his example as his exhortations ! How often seen him relieving the poor with bountiful hand, assigning to them a great part of his income !" Under the management of these conscientious and talented men, the Universities, rectified from their abuses, became what they were intended to be,—the nurseries of learning piety, and virtue.

With these men we might associate as fellow Masters at Cambridge, Dr. Lazarus Seaman, who is described as "a person of a most deep, piercing, and eagle-eyed judgment in all points of controversial divinity, in which he had few equals, if any superiors,"—"an invincible disputant," and whom even Anthony Wood is constrained to acknowledge as a learned man ; and there is Mr. Richard Vines, of whom Fuller says he was "the champion of the party in the Assembly, and therefore called their Luther ;" and there is Dr. Edmund Staunton, son of Sir Francis Staunton ; and Dr. Hoyle, Professor of Divinity in Trinity College, Dublin, the only Irish divine, I believe in the Assembly, and one who was held in high esteem, a master of the Greek and Latin Fathers, and who, Calamy says, "reigned both in the chair and in the pulpit." We are informed by Dr. Calamy, that many of the answers in the Larger Catechism, and particularly the exquisite exposition of the Commandments, were his, and were continued for the most part in the very words he brought in.

(To be continued.)

FRAGMENTS OF AN ANTEDILUVIAN DIARY.

BY MISS JEWSBURY.

"TO-DAY I am a hundred years old. How blissful are the feelings of boyhood! My senses are acute as the tree with the shrinking leaf. My blood bounds through my veins as the river pours through the valley, rejoicing in its strength. Life lies before me like another plain of Shinar—vast, unoccupied, inviting—I will fill it with achievements and pleasures! In about sixty years it will be time for me to think of marrying; my kinswoman Zillah will by that time have emerged from girlhood; she already gives promise, I hear, of comeliness and discretion. Twenty years hence I will pay a visit to her father, that I may see how she grows; meanwhile, I will build a city, to receive her when she becomes my wife.

"Nearly three centuries have passed since my marriage. Can it be? It seems but yesterday since I sported like a young antelope round my father's tent, or, climbing the dark cedars, nestled like a bird among the thick boughs—and now I am a man in authority, as well as in the prime of life. I lead out my trained servants to the fight, and sit head of the council, beneath the very tree where, as an infant, my mother laid me to sleep. Jazed, my youngest born, a lovely babe of thirty summers, is dead; but I have four goodly sons remaining. And my three daughters are fair as their mother, when I first met her in the Acacia grove, where now stands one of my city watch towers. They are the pride of the plain, no less for their acquirements than their beauty. No damsel carries the pitcher from the fountain with the grace of Adah; none can dry the summer fruits, like Azubah—and none can fashion a robe of skins with the skill of Milcah. When their cousin Mahaleel has seen another half century, he shall take the choice of the three.

"My eight hundredth birth-day! And now I feel the approach of age and infirmity. My beard is become white as the blossoms of the almond tree. I am constrained to use a staff when I journey; the stars look less bright than formerly; the flowers smell less odorous; I have laid Zillah in the tomb of the rock; Milcah is gone to the dwelling of Mahaleel; my sons take my place at the council and in the field;—all is changed. The long future is become the short past. The earth is full of violence; the ancient and the honourable are sinking beneath the young and the vicious. The giants stalk through the length and breadth of the land, where once dwelt a quiet people; all is changed. The beasts of the field and the monsters of the deep

growl and press on us with unwonted fury ; traditions, visions, and threatenings are abroad. What fearful doom hangs over this fair world, I know not ; it is enough that I am leaving it : yet another five or eight score years, and the tale will be complete. But have I, in very deed, trod this earth nearly a thousand years ? It is false ; I am yet a boy. I have had a dream—a long, long busy dream, of buying and selling ; marrying and giving in marriage ; of building and planting ; feasting and warring ; sorrowing and rejoicing ; loving and hating : but it is false, to call it a life. Go to—it has been a vision of the night ; and now that I am awake, I will forget it. ‘Lamech, my son, how long is it since we planted the garden of oaks beside the river ? Was it not yesterday ?’ ‘My father, dost thou sport ? Those oaks cast a broad shadow when my sister carried me beneath them in her arms, and wove me chaplets of their leaves.’ ‘Thou art right, my son ; and I am old. Lead me to thy mother’s tomb and there leave me to meditate. What am I the better for my past length of being. Where will be its records when I am gone ? They are yonder—on all sides. Will those massy towers fall ? Will those golden plains become desolate ? Will the children that call me father, forget ? The seers utter dark sayings upon their harps, when they sing of the future ; they say our descendants shall be men of dwindled stature ; that the years of their lives shall be contracted to the span of our boyhood ;—but what is that future to me ? I have listened to the tales of Paradise—nay, in the blue distance, I have seen the dark tops of its cedars. I have heard the solemn melodies of Jubal when he sat on the sea shore, and the sound of the waves mingled with his harping. I have seen angels the visitants of men—I have seen an end of all perfection.—What is the future to me ?”

BISHOP CORRIE'S PLEDGE.

THROUGH the kindness of their Secretary, we have received a pamphlet containing the Reply of the Calcutta District Committee of the London Missionary Society, to the Report of the Diocesan Sub-Committee of the Society for the Propagation of the Gospel, on the subject of Archdeacon [subsequently Bishop] Corrie's pledge of non-interference, as given in 1823. The Report of the Sub-Committee has been published in some of the journals of this Presidency, and though the subject has not perhaps occupied the attention of many of our readers, it may be proper to state that the pamphlet contains some important facts which were not before the Diocesan Sub-Committee, furnished by the testimony of two missionaries concerned in the transaction—the Rev. W. Morton, then a missionary of the Society for the Propagation of the Gospel—who took possession of the station concerning which the arrangement was

made—and the Rev. M. Hill who gave up the station and was a party to the arrangement. The testimony of these missionaries, and other authenticated documents have, it seems, been laid before a committee of inquiry, consisting of the Rev. Dr. Duff, of the Scotch Mission, and the Rev. Dr. Yates, Baptist Missionary, and also before J. H. Hawkins, Esq., an Episcopalian—not as a member of the committee, but in an individual capacity—and the two former, by a joint deliverance of their judgment on the points at issue, and the latter in an independent letter, have given their opinion in favour of the Calcutta District Committee of the London Missionary Society in opposition to the view taken by the Diocesan Sub-Committee.

In their deliberate opinion, the pledge of Archdeacon Corrie, to non-interference with any missionary stations “already formed” among the heathen (away from large cities) on any opportunity the Society might have of extending its labours, did, under the circumstances, include such as were found to be “already formed,” when such extension might be contemplated, and not merely those existing when the pledge was given; and that the relinquishment of Talylunge, by the London Missionary Society, was of that place only, and not of other villages more or less distant—which they continued to occupy, without any question, from that time forward. Consequently, in the collision that has unhappily taken place, the breach of agreement has been on the side of the missionaries of the Diocesan Committee.

It is not perhaps of any great importance in itself on which side the blame rests in this dispute, but a statement of the Diocesan Committee, in their report, apparently designed to be an extinguisher to the pledge of Archdeacon Corrie—to the effect that if given it would be *inadmissible*, as Societies in the Church of England cannot bind themselves not to interfere with the labours of Dissenting missionaries, if intended to be understood in the offensive sense it has been taken by some, certainly is a more serious matter and a subject for deep lamentation. Such a statement will not be fellowshiped by the better part of the Church of England. It may be *Puseyism*, but it is not *Evangelism*! The Church Missionary Society have always nobly pursued a very different course, that of non-intrusion, and the Lord has prospered them.

M.

ORDINATION OF NATIVE PREACHERS.

It will be interesting to our readers to know, that on the evening of the 21st ultimo two Native young men were set apart by Ordination to the work of the Gospel ministry. The Rev. J. Wenger read suitable portions of Scripture, and offered up prayer in the Bengali language. After which Mr. Wenger gave a short but appropriate address in English. The usual questions were then proposed to the candidates, viz. as to the grounds of their hope of salvation; the circumstances which had led to their wish to be employed as preachers of the Gospel; and lastly, the doctrines and truths which it was their intention to make known among their countrymen. The replies of both brethren were very satisfactory, and evinced on their part the possession of clear and extensive Scriptural knowledge. The Rev. Dr. Yates then offered the dedicatory prayer: and the whole of the missionaries present joined in the imposition of hands. The Rev. George Pearce, pastor of the Intally Church, afterwards delivered a short, but affectionate, instructive, and encouraging address to the young men, and the Rev. W. Morton closed the interesting services of the evening with prayer. The attendance of both

Natives and Europeans was very good, and we doubt not, many hearts present united in the prayer that these two brethren may be eminently "men of God, thoroughly furnished unto all good works."—*C. C. A. Sept. 23.*

HEAVEN.

BY BOWLES.

Oh, talk to me of heaven ! I love
To hear about my home above ;
For there doth many a loved one dwell,
In light and joy ineffable.
Oh, tell me how they shine and sing,
While every harp rings echoing ;
And every glad and tearless eye
Beams like the bright sun gloriously :
Tell me of that victorious palm
Each hand in glory beareth ;
Tell me of that celestial calm
Each face in glory weareth.

Oh happy, happy country ! where
There entereth not a sin ;
And *death, who keeps its portals fair,*
May never once come in.
No grief can change their day to night,
The darkness of that land is light,
Sorrow and sighing God hath sent,
Far thence to endless banishment.
And never more may one dark tear,
Bedim their burning eyes ;
For every one they shed while here,
In fearful agonies.
Glitters a bright and dazzling gem,
In their immortal diadem.

Oh lovely, blooming country ! there
Flourishes all that we deem fair.
And though no fields nor forests green
Nor bowery gardens there are seen,
Nor perfumes load the breeze
Nor hears the ear material sound,
Yet joys at God's right hand are found,
The archetypes of these ;
There is the home, the land of birth
Of all we highest prize on earth ;
The storms that rack this world beneath,
Must there for ever cease ;
The only air the blessed breathe,
Is purity and peace.

Oh happy, happy land ! in thee
Shines the unveiled divinity,
Shedding through each adoring breast
A holy calm, a halcyon rest.
And those blest souls whom death did sever
Have met to mingle joys forever.
Oh, soon may heaven uncloset to me !
Oh ! may I soon that glory see !
And my faint, weary spirit stand
Within that happy, happy land !

NESTORIAN CHRISTIANS.

WE are grieved to learn by a letter from Constantinople of August 17, published by the London *Chronicle*, and republished by the Madras *Athenæum*, that the *Nestorian Christians*, about whom so much interest has been excited in England and America, by the publications of Dr. Grant and Rev. J. Perkins, have been apparently almost annihilated, by Turkish violence;—their villages and churches being burnt—crops destroyed—and inhabitants of both sexes put to the sword. “Three, or according to other accounts, five brothers of the Patriarch have been slain; his mother was cut in half and his sister horribly mutilated. The Patriarch himself had fled to Mosul, and taken refuge in the British vice-consulate.” This massacre is stated to have been effected by a combined force of the Pacha of Mosul and some powerful Kurdish chiefs, instigated, it would appear, by Roman Catholic and other emissaries, jealous of the progress among these simple hearted mountaineers, of Bible instruction, through the efforts of American missionaries. Particulars are not however stated.

ECCLESIASTICAL MOVEMENTS.

THE REV. F. BALETT, from Northern Germany, has arrived to commence a mission in this part of India, probably among the *Telugus*. He expects to be followed by others from the same part of Germany.

THE REV. S. HUTCHINGS, of the American Madras Mission, embarked with his wife and two children on the Barque *Tory*, for St. Helena, on the 23d ultimo; expecting to take passage from that place direct to America, should opportunity offer, or else to proceed by way of England. They leave on account of Mr. Hutchings’ ill-health, and are followed with the sincere regrets of all their acquaintances, who hope they may ere long return to their chosen field of labour.

Obituary.

WE record with deep regret the death, by cholera, of the wife of the REV. J. H. ELOUIS, of the Church Missionary Society, on the 9th instant, at the Mission House, Perambore. In the decease of this estimable lady, scarcely a year from England, not only the deeply afflicted husband, but many missionary and other friends have sustained a severe loss.

MISSIONARY PRAYER MEETING.

THE address in the Scotch Church at the last meeting by the REV. F. D. W. WARD, M. A., “On Missionary Encouragements in Southern India,” was interesting and instructive. The principal facts presented, we hope to give our readers in a future number.

The meeting on the 6th instant will be in Davidson Street Chapel. Address by the REV. ROBERT JOHNSTON,—“On the Obstacles which Idolatry presents to the progress of the Gospel in Madras.”

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ON MORAL EVIDENCE.

INTENDED AS INTRODUCTORY TO SOME REMARKS ON HINDUISM.

BY THE REV. J. GARRETT.

THE human mind is liable to impressions of various kinds, all of which are conveyed to it through the medium of the senses. A sensation communicated by the eye is sufficient to suggest the notion of external existence, which is further confirmed by a sensation of obstruction or resistance communicated by the sense of touch. In these cases the senses are acted upon directly by the objects themselves, whose existence they testify, and the assent given by the mind to such existence is commonly said to be based upon the evidence of the senses. On the same evidence is founded our belief, of all events which come under our immediate observation.

But in the vast majority of cases this direct observation does not take place, and were it the only source of knowledge, our knowledge would be but a small fraction of what it actually is. Fortunately, however, knowledge is transmissive. Through the medium of language as presented to the eye or ear, one man's observations are presented to another, and the experience of a world is made available to an individual. The assent given by the mind to knowledge thus conveyed is said to rest on the evidence of testimony. These two, then, the senses and testimony, are the primary sources of all our knowledge. When the mind reasons, it reasons by means of facts, and the result of

its reasonings cannot be considered as derived from any independent source. The leading or initial truths of mathematical knowledge, indeed, are perceived by the mind unaided by the bodily senses; are independent of all existence, and bear the impress of eternal certainty.

What we intend at present is, to investigate the principle on which we assent to the evidence of the senses and of testimony.

Men have amused themselves very successfully with the arguments for the existence of an external world. Into this it is not our intention to enter largely. That mind must be of a very singular constitution in which there exist doubts of an external world: at the same time the proposition that such a world does exist is certainly not capable of demonstration. For it is not demonstrated until it be shown that we could not have an idea of externality through any other medium, and that another proposition, viz., that the Creator produces, by direct interposition, every impression that is ever made upon the mind—or in the words of the Atheist, that there is nothing in what we call mind but a succession of impressions, uncontrolled by volition and resulting from chance—involves an impossibility.

Although it be true that we are conversant only with the impressions produced by external objects, and cannot be said to hold actual converse with these objects themselves, yet we find it impossible to reproduce, at will, the impression which has been made; and we are therefore led to conclude that the cause of the impression was external to ourselves. Further, when any man touches or strikes his own body he is conscious of a certain sensation: if he touches or strikes another man he is not conscious of the same sensation; the difference between these sensations appears to be the test of externality. Leaving, then, the abstract question of externality, let us inquire how the case stands with regard to the modes of existence of objects, and the occurrence of facts under certain limitations and modifications.

Suppose for the sake of illustration, that a human being has been created in full possession of all his faculties, and perfect exercise of his senses. Some object,—suppose a stone—is presented to him. Immediately, through the medium of the eye, a certain impression is made upon his mind; the sense of touch

being exercised on the stone produces another and corresponding impression ; when he looks at the stone and touches it, he constantly reproduces the same sensations. As often then as he sees an object he attempts to touch it, and by the sense of touch confirms his idea of its existence. An object we shall suppose is presented to him which is too distant for his touch, but by approaching it he again experiences the confirming power of that sense. After repeated trials it is no longer necessary to use the sense of touch as confirmatory to that of sight, for by their constant agreement in every case when the trial was made, the probability in favour of the accuracy of the sense of sight is beyond all computation. By thus at first confirming the testifyings of one sense by those of another, each may be established as an independent and creditable witness ; and will continue to be so, unless there should happen a case in which one sense contradicts the testimony of another.

Now what is all this, but the process of experiment, or the inductive method of reasoning ? and what is the conclusion we have reached with regard to the evidence of sense ? Is it that that principle is instinctive or intuitive ? Is it that we believe in the evidence of sense in obedience to some innate occult principle, implanted in our nature, of the reasonableness of which we could make no assertion ? Is it not rather that our belief in sense is based on that common foundation of all rational belief, the information of experience and the facts of an accurate and close induction.

We may now state as a general theorem that the testimony of any one sense is in general worthy of credit, and that the concurrent testimony of two or more senses, is the strongest ground for belief.

That this theorem should have failing cases may seem surprising : it is however, true, and gives additional confirmation to the views we have adopted. Fallacy in various forms enfeebles the evidence of sense, and as these can be detected only by induction, it is on that very induction we rely in our belief of the evidence under any given circumstances.

In the preceding observations we have considered man as the subject of impressions directly produced on his mind by external objects : we must remember that another and very expansive

field of knowledge lies before him, as the subject of communication. Small indeed would be the range of science if it were bounded by the single-handed researches even of the longest human life. But when we look upon each man as possessing the power of communicating his impressions and inductions to others;—and every age as capable of accumulating and transmitting to futurity the inductions of all preceding duration; its progressive character is unfolded to our view, and the induction of an individual is virtually the induction of every former age. What at present concerns our argument is the principle, or rather the question whether there be any rational principle, on which the mind is justified in assenting to the truth of events communicated through the medium of another mind. It matters not whether the manner of the communication be verbal or written. In both cases such evidence is called the evidence of testimony. As our belief in the evidence of testimony implies results of the highest importance, and as objections of no ordinary acuteness and subtlety have been raised against its validity in some cases, it will not be out of place to examine with what care we can the grounds of our assent.

It will be admitted generally with regard to the first testimony of an entire stranger, presented to a man newly formed with all his faculties, that independently of concomitant circumstances, he has no reason whatever either to believe or disbelieve. Suppose the testimony respects some event of which the truth is subsequently proved. Let the new formed being have a second time an affirmation of some event made to him, his mind bends to the side of belief; but should this second testimony prove false, returns to its original indifference respecting testimony, with a slight modification depending on circumstances. If the two affirmations were made by the same person, he will then after the second, be in precisely the same situation as at first. If they were made by different individuals, then his bias with regard to these two persons will be in favour of the first and against the second, but as to the testimony of all other men he must be in a state of perfect indifference. If in the progress of his connection with the world he should find the first of these two, after many trials, to testify the truth in all cases, he must at length feel the most per-

fect confidence in that man's testimony. If in addition to all this he had marked some very striking peculiarities of character in this man, such as that his testimony was given without the hope of reward, and not only so but with the certainty of loss, and not of loss merely, but at the peril of his life; and if, selecting these characteristics, and applying them to other cases, he has found that when they obtained, then the testimony was always true, then he has a rational ground for concluding that testimony given by such characters is never false.

Here as with regard to the senses, it is easy to see that induction is the ground of belief. While, however, the hypothetical case stated above is fully realised in the intercourse of man—for no man has ever in such circumstances persisted in false testimony,—we all know, that with many men various circumstances will effect a modification of testimony. Upon this view it would not be difficult to draw out a scheme of testimonies, and to affix to each class its leading characteristics;—we should see them range from that which was seldom true, through the intermediate shades of the sometimes true, the doubtful, the sometimes false, the rarely false, up to that highest of all which was never found to be untrue. Seeing this to be the case, it surely would be very unfair to take an argument applicable to one class of testimony, and by a sophistical generalization to apply it to the whole. The use of this observation will presently appear.

We have attempted to show that our assent to the evidence of the senses and of testimony, is given upon the ground of induction, we might have said of experience. As an illustration of the importance of this principle, we select the well-known argument of Mr. Hume, on the subject of miracles, which is as follows:—"No testimony is sufficient to establish a miracle, unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavours to establish: and even in that case there is a mutual destruction of arguments, and the superior only gives us an assurance suitable to that degree of force which remains after deducting the inferior." (p. 182.) In another part of his essay, after supposing a well-attested account of a dead person being restored to life, he says, "All this might astonish me, but I would still reply, that the

knavery and folly of men are such common phenomena, that I should rather believe the most extraordinary events to arise from their concurrence, than admit so signal a violation of the laws of nature." (p. 204.) He thus sums up his argument, "Upon the whole, then, it appears that no testimony for any kind of miracle can ever possibly amount to a probability, much less to a proof; and that even supposing it amounted to a proof, it would be opposed by another proof, derived from the very nature of the fact which it endeavoured to establish. It is experience only which gives authority to human testimony; and it is the same experience which assures us of the laws of nature; when, therefore, these two kinds of experience are contrary, we have nothing to do but subtract the one from the other, and embrace an opinion either on the one side or the other, with that assurance which arises from the remainder. But according to the principle here explained, this subtraction, with regard to all popular religions, amounts to an entire annihilation; and therefore we may establish it as a maxim, that no human testimony can have such force as to prove a miracle, and make it a just foundation for any such system of religion." (pp. 202-3.) Thus he affirms that no human testimony could render a miracle credible, because a miracle is contrary to our experience. We argue on the other hand, that it is quite as contrary to our experience that testimony, given in circumstances such as we have described above, should be false. If then there were but one such witness for the truth of the miracle, the improbabilities would balance each other: a second witness would double the probability in favour of the miracle; a third would make it as four to one; a fourth as eight to one; and so on to an inconceivable extent. Observe where the fallacy of Mr. Hume's argument lies; he frames his argument so as to apply to testimony in the mass; whereas, an argument applicable to testimony in the mass, is not therefore applicable to each particular sort of testimony.*

* It may aid some of our readers also to notice another fallacy, that of employing the word *experience* in two senses; and assuming that because a miracle is contrary to *ordinary experience*—which it must be to be a miracle—it is contrary to *all experience*—in other words that the "experience which assures us of the laws of nature" is the same in extent with that "which gives

Nothing can be more certain than this; that the degree of confidence and satisfaction which we receive from the testimony of one man is very different from that which we receive from the testimony of another. Now the reasons of the difference are obvious: one man is invariably honest in his dealings—him we credit; another is otherwise—him we discredit: one man possesses tried good sense, and has often proved that he is not liable to be imposed upon—another has distinguished himself as a visionary and a fanatic. What could be more absurd than to say that because in our experience of the latter we had been often deceived, we should therefore extend our unbelief to the former. Thus in the first place we find a radical distinction as to testimony in the character of the witnesses—a distinction founded on experience. Again, if we take one of those whose testimony is of an inferior value, and place him in circumstances where adherence to that testimony puts in peril his honour, his property, his liberty, and his life; then adherence under such circumstances gives a reasonable credibility even to such testimony. How much more so if he be a witness of the first class,—one who has never been known to deceive, and who for the truth of his testimony, sacrifices with unshrinking fortitude, not wealth merely, but liberty—not liberty merely, but honour—not honour merely, but life. And such sacrifices have been made. There was a man once who was reared in the wisdom of this world, and doubtless had in prospect many of its honours. He forsook that wisdom which he once admired, and in the very spot where its powers were concentrated fearlessly confronted its haughty professor; and the same eye which had been wont to brighten at the tribute of applause, met with unshrinking gaze the Epicurean smile of incredulity, and the Stoic's haughty and insulting contempt. Were this all, to such a mind the trial were severe; but life itself was not withheld to the strengthening of the testimony. There were many witnesses to the same fact, and their combined evidence places the matter on so secure a footing that it seems to me—resting on experience as the foundation of our belief in testimony, and pursuing the views explained above—that Mr. Hume's demand is answered; and that the

authority to human testimony," whereas one is partial and the other universal.
—Eds. M. C. I.

evidence of miracles is shown to be such that its falsehood would be a greater miracle than they are themselves.

We have seen that there are two modifications on which depends our belief in testimony—the character of the witnesses and the circumstances in which they are placed. Another scale of testimonies may be obtained by combining them. Thus if a man of ordinary character be the witness of circumstances in which strong temptations to falsehood are before him—his evidence is doubtful. Again, if the witness be a man of indifferent character, and if the evidence he gives forfeits his life, a high degree of credibility is given to his evidence—how much more if his character be unimpeachable; how much more still if there be not one but many such witnesses. How opposed to all experience that such testimonies should be false.

Further, it appears that Mr. Hume's argument may be extended to the evidence of sense; for we have frequent experience of inaccurate indications given by sense—we have no experience of the occurrence of a miracle. Therefore it is more likely that our senses are deceived than that a miracle should be true. But if the evidence of sense be denied, then no evidence remains—truth is unattainable—and there can be no intelligence.

(To be continued.)

Note.—This extension of the argument, by the clear headed writer of this valuable article, should be noticed, as altogether legitimate; but it must be applied, as no doubt intended, only to the subject in hand—the evidence of sense in regard to a miracle; which Mr. Hume's doctrine would make an impossibility—and not to all “truth” and “intelligence.”—Eps.

THE RENEGADE.

A FRAGMENT FROM A TRAVELLER'S NOTE-BOOK.

It is not probable that the following incident will make upon others the same impression it originally produced on the mind of the narrator. To events in which we have been personally concerned, we naturally attach an exaggerated importance. Some of the circumstances, however, connected with the pre-

sent occurrence are of such a character as to induce the writer to believe, that their narration will not be found either destitute of interest, or out of place, in the pages in which they now appear.

In order to avoid unnecessary circumlocution, and to insure greater distinctness, I must, in what follows, speak in the first person: the unavoidable egotism of the narrative will therefore be excused.

—— I had been some time in Cairo, when, early one Sunday morning, I was proceeding from the place of my abode, to the Lutheran Mission Chapel, in order to officiate in part of the service. I had crossed the *Birket Ezbekieh*, or great square of the city, and was endeavouring to thread my way through the maze of narrow streets which lead, in this direction, to the Coptic quarter, the place of my destination. Little acquainted with the locality, and being naturally peculiarly deficient in the phrenological organ of that name, I was soon at a loss how to proceed, and ignorant almost entirely of the “speech of Egypt,” looked around in vain for any one to whom I could hope to make my wants intelligible. At this moment a stranger rode up. Subsequent events induced me particularly to note his appearance. He was mounted on a powerful Arab horse, and dressed in the costume of the higher ranks of the country. A richly tasselled Fez cap was on his head, and his tall and commanding person was partially covered by a dark green caftan, heavily braided. He wore a military kind of girdle, from which depended a Damascus scymetar. His countenance, handsome, though rather strongly featured, was bronzed and sun-burnt; but it seemed to have been originally more fair, and did not strike me as altogether Arabic in its contour. I had set him down in my own mind as an European Turk, and consequently, though we mutually saluted in passing, I did not think of addressing him, with reference to my present dilemma. He seemed, however, to have conjectured what it was, for, after having ridden on a few paces, he turned round, and addressing me, to my surprise, in English, asked if he could be of use in directing me on my way. I thanked him for his civility, and stated my errand. “If you will walk alongside of me,” he replied, “I will

take you to the place, for my own road lies in the same direction." We naturally fell into further conversation, and the stranger was not indisposed to be communicative. I found he was an Englishman by birth, but for many years settled in Egypt; and I conjectured from what he said, in the service of the Pacha. What was his original, or present name, he did not state, and courtesy forbade me to inquire. My dress indicated my profession. "You are a missionary, I presume?" he inquired. "No"—and I told him what I was. Our conversation turned on religion, and the sentiments of my companion soon became apparent. He spoke disparagingly of the missionaries, and the fruitlessness of their labours; alluded, in the same strain, to the divisions and schisms among Christians; and lauded, in contrast with them, the perfect uniformity, or as he termed it, unity of Mohammedanism. I replied, of course, to his statements; and after some further converse, observing his repeated eulogies of the Mussulman creed, expressed my hope that he had not allowed himself to imbibe any of its tenets. He was silent for a moment, and then suddenly pulling up his horse, said quickly, and somewhat sharply—"I am not ashamed to tell you, I *am* a Mussulman." Pained and grieved by his reply, I walked on for some time, in sorrow and silence, by the side of the Renegade. A sense of duty, however, compelled me again to address him; and I was encouraged by his frankness of manner, and apparent willingness to listen. Although partly noted down at the time, I cannot now recall the verbal details of the conversation that followed: but it was long and interesting, and often, on both sides, sufficiently vehement and energetic, to have attracted a group of listeners, had our language been intelligible. My companion dwelt chiefly on what he had formerly stated—the unity of Mohammedanism as a religious system: he did not, however, say much in defence either of its evidences, or peculiar tenets; at bottom, he was evidently sceptical in regard to modes of faith, and often had recourse, as a *dernier resort*, to the common infidel sophism, that all forms of religion were alike acceptable, or rather, alike indifferent, to God; and, therefore, the one he had chosen as good as any other. These views I endeavoured to meet with the usual arguments. Had God really given a revelation from heaven? That was the first question. If so, it

must necessarily be the only true religion, exclusive of all others. Otherwise its revelation were needless, and unworthy of God. And which then was the true religion—Christianity or Mohammedanism? Had he examined the evidences of both, or either? Had he tested those of the Gospel, and found them wanting? Had he found those of Islam satisfactory and conclusive? Was not the latter utterly defective in proof—its one and only miracle an absurdity? Were not its most prominent tenets immoral and licentious, and such as a holy God could not have given? And though, in regard to external forms and observances, possessed of uniformity, was it not destitute of every attribute of spirituality—of that pure and spiritual worship, which He, who is a Spirit, can alone receive and approve? Especially what provision did Mohammedanism make for man *as a sinner*? Was he not himself conscious of having broken God's laws, and on what did he rest for forgiveness and acceptance? Did he not feel that he needed an expiation for his guilt, a surer ground of confidence than anything he possessed himself? And did his new creed give him aught on which he could thus rest his soul? Did it tell of an atonement—of any adequate ground of acceptance—of any way in which God could be just and yet a Saviour? On this last point I particularly dwelt—for it seemed in some degree to impress him. "Believe me," I added, "that it is easy to satisfy ourselves as to the future, while we are in all the consciousness of life and health, and the thoughts of eternity far distant. But think, I beseech you, whether it will be so always. Think whether the creed you profess will be able to sustain you in the hour of death—in the prospect of judgment—on the eve of meeting a holy and righteous God?"

He made no reply—but seemed thoughtful. Little did I imagine how unconsciously prophetic were these last words, or how near was the unwitting prediction to its fulfilment.

But we had now reached our point of separation. He resisted my solicitation that he would attend worship at the chapel. "That is impossible." As we parted, he held out his hand. "You will not refuse," said he, with a mingled expression of pride and sadness, "you will not refuse to take the hand of a—Renegade?" "Assuredly not. Would only it were as easy to

reach your heart." He saluted me cordially, and as we separated, turned round, and said, "Perhaps we shall meet again."

* * * * *

—— And we *did* meet again. ——

—— It was again a Sunday, some weeks later, and but a few days before my final departure from Cairo. Tempted by the beauty and coolness of the evening, I had gone forth, just before sun-set, to pay a farewell visit to what had always been with me a favourite place of resort—the Tombs of the Caliphs. This is a large cemetery, chiefly occupied with the once splendid, but now ruinous and dilapidated sepulchres of many of the former Ottoman sovereigns of Egypt, and of some others of more modern date and lesser note. It lies outside the walls, to the south of the city, commencing nearly at the southern or Faioum Gate, and extending westward towards the Nile. Circumstances cause me to remember its locality. The quiet seclusion of the spot, its remains of perished greatness, and the many associations connected with it, are calculated to invest it with a peculiar interest, and to render it a fitting scene for calm and thoughtful meditation. This evening it was more than usually attractive. The skies were clear and cloudless, the moon, nearly full, shone on the nearer objects of the picture with almost noon-day brightness, and silvered with paler light the distant summits of the Pyramids of Gizeh, and the still remoter wastes of the Lybian desert, stretching far westward. The silence was deep and almost undisturbed, befitting such a dwelling of the dead, broken only by the low hum of the distant city, and the dull and scarcely heard murmurs of the deep but sullen river. My stay must have been prolonged for some considerable time, for I was aroused from my reveries by the roll of the drums of the Arab Infantry, announcing that the guard was mounting at the gates for the night. Hastening back, I passed through the gateway, and pursued my way along the street, now lighted up by the lamps of the bazaars. Independently of this, the moonlight was sufficient to exhibit a European's features, though, on the present occasion, my dress was concealed by an Arab *juba*, or hooded cloak, a disguise not unnecessary at night in some parts, at least, of Cairo. Suddenly, and ere I had proceed-

ed far, an unseen hand grasped my arm. I turned, and saw beside me a female figure covered with the long black silk veil, with its white frontlet, generally worn by women of the better classes in Egypt. Her manner was hasty and agitated, and she spoke quickly and volubly in what, I believe, was Arabic—to me of course unintelligible. A donkey-boy, however, who had accompanied me to the gateway, and was now returning with me, understood some English; and aided by his interpretation, I found that the object of my arrest, was to ascertain whether I was a "*Hakeem Feringhee*," a Frank physician. Somebody was sick, very sick—was I a *Hakeem*—would I visit him? "No—not a *Hakeem*—but one could soon be got." My reply was probably not understood, for the unknown female still continued her solicitations, and pulling me by the cloak, pointed anxiously down an adjoining street. I felt an inclination to comply, though scarcely knowing why. I had side-arms under my cloak, and there was light enough to guard against a surprise: after a few moments' hesitation, I turned and followed.

After a short but rapid walk, we reached the door of an ordinary looking dwelling. My guide entered, and following her, I found myself in a room, on the ground floor. The light of a lamp suspended from the ceiling, fell on a couch in the middle of the room on which lay the form of a sick, and apparently dying man. His face was averted, and at first, I did not recognise him. But he turned on his restless bed, and changed as the features were, they could not be mistaken. The parting salutation had been fulfilled. We had "met again,"—I stood by the death-bed of the—Renegade!

There was no one else in the room but the female who had been my guide, and who was now no longer veiled. The peculiar circumstances of the moment had probably made her disregard, in this respect, the strict observance of Mohammedan etiquette. Clothed only in a white under-robe, she was now kneeling beside the couch, anxiously ministering to the wants of the sufferer. She was young, and comparatively fair for an Egyptian—and I should have deemed her possessed of beauty, but for the too obvious evidence which her general aspect gave of the ascendancy of unworthy passions. Her personal appearance, her present impassioned solicitude, the position

in which she so evidently stood towards her companion—told all too plainly the secret of the apostate's tale. There was the rock on which his soul had made shipwreck of its faith.

But the moments were precious. The seal of death was on that cold and clammy brow—but the sufferer was still possessed of consciousness, and his utterance was clear and articulate. He soon recognised, and addressed me. "Strange," he said, "most strange, that it should be you." "Strange, indeed," I replied, "yet not, I trust, unwelcome;" and I took hold of his hand. "No, not unwelcome," and he feebly, but cordially, returned the pressure. I sat down on the edge of the couch, and we spoke long in low and earnest whispers. The substance only I can now remember. What I state more minutely, was what most deeply impressed me at the time.

I had alluded to his abandonment of his faith, and looking towards the Mussulman girl, now seated on the other side of the couch, said, I no longer doubted the cause of his apostacy. He groaned inwardly. "True, too true," he muttered, "I have cast away all—and for a wanton's love. And now what can she do for me?" And looking bitterly at her, he drove away her outstretched hand, speaking in Arabic quickly and harshly. The hapless girl recoiled, and cowered down at his feet, weeping silently. I almost regretted my allusion, and interposed. "Nay—nay, do not yield to passion, you should have other thoughts. Think of yourself, and the God you are soon to meet. Are you at peace with Him?" "Peace!" he answered, "peace!—No peace for me. Have I not denied—blasphemed the name of Christ, and spit and trampled on His Cross? Away, get away, you have only come to mock me." "No, I will not away. God has sent me here, and I will not leave you. Be composed, and listen. You have sinned indeed—deeply and fearfully sinned—yet, I am warranted to say, that even for you there may yet be peace—mercy—forgiveness. You have not forgotten your Bible. Remember Paul. He was once a persecutor and blasphemer; yet he obtained mercy. Remember the thief on the Cross. He sought and found forgiveness even in the article of death. Oh, if you will but seek, you will yet find. God willeth not the death of a sinner. And the blood of Jesus Christ cleanseth from all sin." He was quiet, and seemed to listen. After a pause,

he said, "Is that in the Bible? Say it again." "Which?" "The last." I repeated the text. "*All sin*," he kept repeating, "*all sin!*" "Ay—all sin—every sin. Sin red as crimson—all may be blotted out in the blood of the Cross. If you will cast yourself upon Christ, he will in no wise cast you out. Pray for a believing—a penitent, contrite heart. 'Return unto me, and I will return unto you.' 'I will arise and go to my Father.' Were I dying myself, I could have no other hope but this." He remained silent, but continued to listen. I repeated such passages of Scripture as seemed most suited to his situation, and whatever else appeared most calculated, under God, to lead him, believing and penitent, to the Cross. He gave, indeed, scarcely any reply: but one thing was sufficiently evident—he had no reliance on Mohammedanism. As might have been expected, it was found worthless on a death-bed. But had he fled to the surer and better hope? Was he clinging to the Rock of Ages? I cannot presume to say. My fears, alas! were otherwise. For towards the close, he repelled sulkily and almost fiercely, the advances he had formerly received. "Be done—be done. The game is up—I must take my chance." These were his last words. He never spoke again; and from that moment sunk rapidly. I knelt by the bed, and prayed—Oh for one other hour of life and grace!

But the end was at hand. Ere the turn of the night he died—"died, and made no sign." Sullenly and sternly the soul of the Renegade had passed away.

———"Like scorpion girt with fire,
So do the dark in soul expire.
So writhes the mind remorse hath riven,
Unfit for earth, unmeet for heaven;
Darkness above, despair beneath,
Around it flame, within it death!"

And had such been the unhappy reality here? God alone can tell. With Him is the secret of the dead. Be the warning to those who are still the living. ——

"Rejoice, O young man, in thy youth: and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." "My son, keep thy father's commandment, and forsake not

the law of thy mother. Bind them continually upon thine heart, and tie them about thy neck—to keep thee from the evil woman, from the flattery of the tongue of a strange woman. Let not thine heart decline to her ways; go not astray in her paths. For she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.”

— But she—that hapless and guilty one—what had become of her? In the confusion occasioned by the last sad catastrophe, and amid the bustle of the attendants entering the room, she had escaped my notice. She was now nowhere to be found. With some difficulty it was ascertained, that when all was over, she had suddenly quitted the house, and was last seen hurrying down the street, in the direction of the *southern Gate*. Nobody seemed to care for her. Her degrading position had made her an object of indifference even to the lowest menials. Endeavouring as far as possible to intimate that some one should go in search of her, I hastened from the house. *My errand*, whatever had been its issue, was at an end. But whither had she sped on *her's*?

* * * * *

Two days after, and the last before my final departure, I happened to be in conversation with a Persian dragoman, whose services I then required. Among other things, he mentioned the following—part of the current *gup* of the bazaars. The frequency of such events in Egypt, where life is held so cheap, was little likely to render the incident the subject of inquiry. On that same Sunday night—such was the dragoman's tale—on which the preceding events had taken place, or rather, early on the following morning, and just e'er the moon went down—a friend of his, returning to the city from the southward, was traversing the usual path-way leading from the Nile to the Tombs of the Caliphs. Suddenly, a female figure darted past him, making towards the river. Her wild and hurried manner, and the direction she was pursuing, made him suspicious of some evil purpose. He turned and followed, but she had already too far preceded him. A shelving bank hid her for a moment from his sight, and before he could reach the other side—there was a

heavy plunge. He hastened to the water's edge. Already far out in the eddying stream, something white, like a woman's robe, glimmered in the fading moonlight, and then slowly, and without a struggle, sunk in the dark waters. He watched, and waited long ; but—it never rose again.——

——“THE END OF THESE THINGS IS DEATH.”——

Whether this event had any connection with the incidents of the preceding narrative, the writer presumes not to determine. The Nile tells no secrets ; and if all be true, he has many such in keeping. H.

THE VALLIES OF THE WALDENSES IN PIEDMONT.

Translated from the Notes of a German Visitor in 1842.

By an Officer of the Madras Army.

No traveller towards Italy viâ Turin should neglect to visit the Vallies of the Waldenses, which are only six German miles from that capital, and easy of access, as a diligence leaves Turin daily for Pignerdo, from whence another carriage proceeds to La Tour, the principal place of these interesting people. At least the writer of these lines reckons the day he recently spent amongst them, as amongst the loveliest and most enjoyable reminiscences which he took back with him to Germany. He has noted down a short account of what he heard and saw, solely because Protestantism is in these villages, by strong laws and ancient descent, somewhat secured and historically acknowledged. But the other evangelical churches, which, within the last twenty years have been formed in almost all the principal towns of Italy, especially under the protection of the British and Prussian governments, are, on the contrary, in a much more insecure state, and as churches the most are not even tolerated much less known. If, therefore, circumspection and prudent reserve be any where requisite, they are unquestionably here, that the work of the Lord, which is openly and gradually preparing a way for itself even in this benighted land, might not be disturbed in its tranquil and unobserved progress. By hasty and public reports, which must natural-

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ly meet the eye of the Papists, and with their active and well known intolerance, cannot but produce a dangerous reaction, the good cause is often much injured contrary to the wishes or intentions of the author; as for example in France. How necessary moderation and prudence are in this empire, I will endeavour to prove by an example. A French reformed minister was established for some years in a small but much frequented town in Italy. He allowed himself to be induced by his well meant and praiseworthy zeal into mingling with Romanists also, and distributing the Bible among them more openly than prudence warranted. The consequence was the actual conversion of a Popish family, and the almost as immediate command that he should quit the country within four and twenty hours. His numerous flock is now left without a shepherd, and will not easily obtain permission to invite another. "Be ye wise as serpents, but harmless as doves."

The Waldensian vallies lie to the S. W. of Turin, in the so-called Cottish Alps which separate Piedmont from Dauphiné. The first step into these tranquil vallies is surprising and commendatory, and if I recollect aright, Hase, in his Church History, calls them the home of pious simplicity of manners. The moment one leaves Popish ground, he imagines himself transported into an entirely different region—feels himself within a Protestant atmosphere—breathes more freely, and believes himself surrounded by a fresher air. The cultivation of the land is excellent; above all the eye meets, industry, order and cleanliness, virtues which are rarely met with in Italy. The inhabitants are in the highest degree friendly and courteous, simple and modest. All speak French, which language is used in preaching and instruction. Among themselves, however, their old Patois is spoken, besides Piedmontese, a dialect of the Italian, which is the judicial language. Beggars are very rarely seen, while in Italy they attack a person in crowds. I have observed none in these vallies. The scenery has an Idyllian, cheerful, Swiss character. The tranquillity which reigns here, interrupted only by the roar of a few forest streams, is extremely salutary to the mind.

There are altogether four vallies, of which only three are at present Protestant, viz. that of Suscrue, through which the Pelici flows—with the valley beside it of Angrogne, through which a mountain stream of the same name flows and unites with the Pelici below at La Tour—the valley of St. Martin, through which the German sea takes its course and flows into the Cluson by Perouse, afterwards into the Pelici, and then empties itself into the Po—and lastly the valley of Perouse with the capital of the same name. Even these vallies are not entirely Protestant, the Papists having settled themselves and built churches in all. In La Tour, the Protestant capital of Lucerne

(the town of Lucerne itself is entirely Popish,) an immense Cathedral is at present building, although there are but few Papists there. The Papists, however, are characterized by endeavours to make a great show externally, in the hope, by such precautions, of gradually overwhelming the evangelical Waldenses. In La Tour, is the Latin school of the Waldenses, which prepares students for the higher classes of the college. By means of moderate contributions a stately and palatial edifice was erected for it in 1836. There is also a Protestant hospital, and an establishment for the education of females. The principal founder of these beneficial institutions is an English Colonel, Charles Beckwith, who appears to have made it the object of his life, to spend his property in the support of these evangelical churches, and therefore resides the greater part of the year among them. The establishment for female education is under his immediate direction. What a source of comfort must his beneficence be to this noble philanthropist. The Sardinian government contributes not a farthing towards the Protestant churches or schools, although the Waldenses have to pay as many taxes as the Papists, and labour under many oppressions. All the expenses are borne partly by the congregation and partly by small contributions made in England, Holland, France, Switzerland and Prussia. The theologians study partly in Geneva, no longer in the national university, but in the oratoire of the evangelical society, partly in Lausanne, and partly in Berlin. In the last city Frederick William III., who interests himself much in these vallies, has instituted two scholarships for the Waldenses studying theology. Two who were educated there, and were, as far as I know, particularly attached to Neander, are already established in their own country. Two others are now enjoying the advantages of this useful institution. When students have passed and received ordination, they are obliged to undergo another ordeal before the principal ecclesiastical authorities of their own country, and to make a solemn confession of their faith in the symbolical books of their church.

The doctrine of the Waldenses, who number about 21,000, has the nearest relation to the French Reformed Church. The Waldenses consider the Old and New Testaments as the only rule of faith, and as the best summary of them, they receive the confession published in their vallies in 1655. This is Calvinistic as regards the Lord's Supper, but it does not exceed the simple Scriptural definition of predestination. For divine worship, the Bible, the Psalms of David versified and set to music, the Hymns of Benedict, Pictet, and the Catechisms or Meditations of Osterwald are used.

The constitution of the church approaches the nearest to the French reformed. The 21,000 Protestants are divided into 15

parishes, each of which has an ecclesiastic, of whom there are therefore 15, but at present five more are added, who have a part obtained, and a part are not appointed to parishes. The parishes are divided into two classes, of which Parly, Rodoret, and Massel form the first, and the remainder the second. The Waldensian churches are one—all the parishes are subject to the same discipline and have no authority over each other. The ministers mentioned, with double the number of laymen, (who, however, together have not more votes than the ministers) form the Synod, which assembles regularly every fifth year, but oftener if required by extraordinary circumstances. The king of Sardinia always deputes a delegate to it, who is the Intendant of the city and province of Pignerdo. The Synod dare not, however, at any time deliberate on matters relating to the faith, but solely to the institutions of the church. The interior as well as extraordinary interior affairs are conducted by the consistory. Each parish has a so-called consistory, composed of the minister of the parish, who is the president; of the elders, and the deacon who is charged with the care of the poor. Above these fifteen consistories there is a higher one which is called the table. It is composed of three ecclesiastics and two laymen, and has to bring all the statutes and regulations of the Waldensian church into operation, to watch over the external and internal administration of the parishes, and over the moral conduct of the chief men; to take care of the hospital, to carry on the correspondence with the foreign friends and benefactors of their congregations, and to determine the outlay of the contributions received. With regard to church discipline the Waldenses, in particular, were formerly exemplarily rigid. Among them no matrimonial separations were allowed, except in cases declared by our Lord himself. "Marriage," say their books on Marriage, "is an indissoluble tie, which cannot be dissevered before death, if it be not as Jesus Christ has said, on account of adultery; and St. Paul declares that no wife can separate from her husband, and no husband from his wife." Adulterers were excluded from participation in the sacrament, which deprived them of all other religious and civil rights, *par exemple*, of the right to be witnesses at baptisms, or in a court of justice, and even to marry. When in the course of time they gave evidence of improvement, they were received into the fellowship of the church, after three times undergoing the penance the church imposed. This was effected by the guilty one attending divine service, seated on an isolated seat opposite the pulpit, in the presence of the whole congregation. On the first Sunday the minister, before he pronounced the Benediction, informed the congregation of the facts; and turning to the criminal, who was now on his knees, reproved him earnestly, and displayed to him the fearfulness of his sin, and of

the Divine Justice he had provoked. On the second Sunday, he pointed out to him the necessity, and the fruits of sincere repentance. On the third Sunday, the criminal prayed with a loud voice for Divine pardon, and entreated the congregation to forgive him, promising by his future conduct to retrieve his error if possible. Upon which, the minister announced the Divine pardon to the criminal, and his reunion to the church. The whole concluded with a warning to the people and a prayer.

Church penance was once imposed upon smaller sins; dances were entirely prohibited as "processions of the devil, who was the leader of balls at their commencement, middle and end, and made as many springs in hell as the dancers did on the dancing floor." Leger, the celebrated writer of the history of the Waldenses, could write of this even in the year 1669. "All dances are not only absolutely forbidden, and are not allowed to pass without censure, or at least bending the knees before the consistory, but even those who are present at the dances of the Papists, do not escape reproof. All kinds of games of hazard are banished. Neither cards nor dice are seen amongst them, unless introduced by strangers; and if any one is persuaded to join them, he must make reparation more or less ample, according to the circumstances of time, place and person." Oaths are not unconditionally rejected, as is often maintained, but are allowed in affairs of great importance. "There are," says Perrin, in his *Spiritual Almanac*, Part 1st, page 20, "Oaths which are lawful, tending to the honour of God, and the edification of our neighbours." Legal processes were formerly a thing unheard of among the Waldenses. Towards the end of the last century, however, a change took place even in these retired valleys, certainly not French infidelity, but partly a dead orthodoxy, which in many cases is much worse than open rationalism, when it is, for instance, only a reclining cushion for licentiousness of thought, and laxity of manners. It is as if that disease had infected the atmosphere, and spread itself like cholera. Jacob Bretz writes in his history of the Vaudois, 1796:—"We ought, however, to confess frankly, that the Vaudois appear to have degenerated since the time of Leger. They have allowed themselves to have recourse to cards, which were formerly unknown to them, and which have proved the misery of many families. Lawsuits are becoming common in some communities—luxury and games are insensibly introducing themselves amongst them; and there are even (a thing unheard of before) families who live in idleness, and thereby set a pernicious example. The zeal for religion is also becoming colder."

The French Government placed the Waldenses on the same footing as its Catholic subjects; not, however, from any high principle, but simply from religious indifference. This political advantage could

therefore bring no great religious or moral benefit. On the contrary it was prejudicial to the Waldenses, who were from ancient times accustomed, in oppression and persecution, to develop their internal life and that power of faith, which made combat and death indifferent to them. They are anything but favoured by the present government. The king has even, within the last year, allowed the tyrannical law to be enforced, which compels them to withdraw to the limits of their original boundaries; and consequently to dispose of all the lands they had gradually purchased beyond them. A greater portion of these Protestants are therefore subjected to considerable temporal injury—to live henceforward under great pressure, or else to emigrate, for which very few have the means. The punishment of death is in this country inflicted on the convert from Popery to Protestantism; while the convert to Popery is rewarded with a life pension of five French francs per mensem, by a society recently established.

Of the present religious spirit of these vallies, I may say that in them, as well as in the whole evangelical church throughout Christendom within the last twenty years, a new zeal, a more decided life has been awakened, both among the clergy and the laity. There are no rationalists among the clergy. The youngest of them distinguishes himself in every respect most advantageously.

Every one should, when an opportunity offers, visit the head teachers of the college at La Tour, Messrs. Malan, Revil, and Meille; excellent and amiable Christians, and well instructed theologians and teachers. Even the Papists cannot deny the spirit of order and morality which reigns in these vallies. A Popish ecclesiastic and a highly distinguished officer whom I met in the post coach, told me in Italian, "The Waldenses are a noble people, they have all possible good qualities, but their religion is an abominable heresy." What a contradiction! How can religion distinguish itself otherwise than in the life of the professor, and can there be a real morality without religion? The Waldenses are also particularly valued as true and faithful servants. May the Lord uphold and increase the pure faith in these remote and tranquil vallies, and when the battle breaks out afresh, arouse powerful witnesses of pure Gospel truth as in the days of the fathers, witnesses who shall not endeavour to gain the victory by external means, or rude or inhuman fanaticism—but who shall know no other weapons than the Word of God—than faith, love, prayer and patience.

Correspondence.

OUR readers will find subjoined to this a paper from three of our brethren, announcing their intention to withdraw their superintendence and support from this work. The intention was announced to the Missionary Conference at the usual monthly meeting on the 9th ultimo. It took the majority of the meeting altogether by surprise. It had indeed been intimated that a proposition respecting the management of the Instructor would be brought forward, but no intimation was given of the nature of the proposition till it was formally made at the meeting. The meeting consisted of thirteen members. One left before the discussion commenced. Two declined voting. The proposition of the three brethren was supported only by themselves—and seven declared for the amendment. In case the withdrawal of the brethren should occasion disappointment to any of our readers, we must distinctly avow that we are in no degree responsible for this. The three brethren had voluntarily bound themselves by written engagement to support this work, on the principles agreed to by the Conference, and announced in the Prospectus; and nothing could have been less contemplated than their finding in the neutrality studiously observed by the Editors a reason for withdrawing.

The Instructor is based upon neutrality. Its history and design will show this. It arose out of the Missionary Conference, a monthly meeting of some years' standing, composed of members and missionaries of all the different Protestant bodies in Madras; being open to, and at different times attended by Episcopalians, Independents, Wesleyans, Presbyterians and Baptists. The want of a periodical to represent the sentiments of this meeting, and the different societies to which its members are attached, had been long felt and regretted. The difficulty was to find an Editor. Each member had his own pe-

culiar work in hand, which he found to be enough, and more than enough. Who would undertake the difficult task of representing such various shades of opinion? and who, though willing, possessed sufficiently the confidence of the meeting to make him competent? Yet this difficulty had been overcome in Calcutta, and why might it not be in Madras? At last the expedient was adopted of agreeing upon a Prospectus embodying the principles upon which the work should be conducted, and two of the members, recommended by their seniority, were selected for the management of the work, which, at the urgent request of the brethren, they consented for a time to undertake. They commenced the work in the spirit in which it was committed to them, under the deep impression that their first duty in their new office, was *impartiality*—a strict adherence in all they might say, and in all they might select, to the principles of neutrality laid down in their Prospectus. Judge then of their surprise, when they learned that a motion was to be brought forward, complaining of their neutrality, and virtually binding them to the active support and defence of the principles of the Free Church of Scotland.

The obligation to convert this work into a Free Church organ does not necessarily follow from the bare words of the motion, but the reasons by which the motion is supported, show that this is its direct object and design—an object which brings us at once into collision with the Church of England; a church whose principles we expressly bind ourselves in our Prospectus not to assail or controvert—a church which pleads for the supremacy of the Chief Magistrate over all causes civil and ecclesiastical, as the only Scriptural constitution of a church of Christ. Vide Article 37, and Canons 1st and 2nd—also Hooker's Ecclesiastical Polity, Book 8th.

This church we are called upon to testify against, after having publicly professed our respect for its creed, and gained subscribers to our work among its members, and literary contributions from its ministers and missionaries, upon the good faith of this profession! But we will be no parties to such conduct. We believe that Christ is the sole King and Head of his church, and that, as such, He hath appointed a government in the "hand of Church-officers distinct from the civil magistrature." We as Presbyterians, in common with our three brethren,

believe also that He is the Prince of the kings of the earth, and that Christian magistrates have authority immediately from Him in matters concerning his church;—that in the words of the Confession of Faith, which they have professed to be the confession of their faith, it is the duty of magistrates “to take order that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruption and abuses in discipline and worship prevented or reformed, and all the ordinances of God duly settled, administered and observed.”* These two powers are not intended by God to destroy “but mutually to uphold and preserve one another”—and the best mode of regulating them so as practically to effect this, is one of those difficulties in Christian ethics concerning which great and good men—“the Reformers of the 13th, and the Puritans of the 17th century”—have widely differed; and concerning which therefore we are bound by our Prospectus not to dogmatize. One thing, however, we will not cease to maintain that no incense of loyalty can be acceptable to Christ, no sacrifice however noble can be pleasing to Him, without a sacred regard to what He himself has termed the weightier matters of the law, justice, mercy and fidelity.

The indefinite nature of the charge made against us by our friends will not escape the notice of our readers. Two numbers of the *Instructor* are referred to, consisting severally of 64 and 56 pages, and the complaint is that in each of these numbers something is not done, or not done in a worthy manner. The sin then of the Editors is one entirely of omission; but we would ask, does this sin, if sin there be, lie only or chiefly at the door of the Editors—does it not lie also at the door of those who are conjunct with them in the management of the work? Does it not lie at the door of the dissatisfied brethren themselves, who are as much pledged to the public for the “support and superintendence” of the work as are the Editors? But perhaps *they* have exerted themselves to supply the observed defect. Perhaps they have written articles most “worthy of the deep importance of the principles involved.” Perhaps they have contended most ably for that one great principle of Protestantism, “the Headship

* Confession of Faith, Chap. 23.

of Christ over his church," and have pressed their contributions upon the Editors—but the Editors have modified or rejected them. This is a natural inference, and indeed the only one that can properly be drawn from such a complaint coming from parties so pledged; especially as by a rule of the Conference enacted for the guidance of the Editors, a latitude is given to others in handling matters of controversy which is denied to them.*

But what are the facts of the case as to communications. Of the three seceding brethren, only one has ever offered any thing to the Instructor. His communication was inserted as sent—and it does not contain a word about the "great present truth" or "the fundamental doctrine that has been kept in abeyance," or the principles of the Free Church of Scotland!—But what have the Editors said or done in the two obnoxious numbers, with which our brethren have "good reason to feel aggrieved." In No. 3 they published the account of the first General Assembly of the Free Church, as taken verbatim from the organ of the Free Church, the *Edinburgh Witness*; and in No. 5 they published the Pastoral Address of the Free Church as it appeared in that and in the *Native Herald*; and in both cases without note or comment. The same in both cases as to the other Church. The head then and front of their offending is this, and nothing more. *They have allowed the Free Church to tell its own tale in their pages, and in its own manner and language*; and if the tale has not been properly told,—if the "great principles involved have not been treated in a worthy matter," the blame of this omission surely lies with the Free Church and its friends, and not with the Editors.

We feel that some apology may be due to our readers for

* The rule is as follows:—

"That no article, either editorial or communicated, or appearing in the form of an extract or extracts, the *main design* of which is to advocate the peculiarities of a particular denomination, shall be admitted into the work."

"That the Editors, however, shall have liberty to give insertion to communications on such subjects from correspondents, provided that such communications in the judgment of the Editors, are not otherwise inconsistent with the general principles of the work."

having opened our pages to the matter at all, and that perhaps the strict line of duty would have led us to resist the "respectful claim of right" on the part of our brethren to lay their reasons for withdrawing, before the friends and supporters of the work. But our doing so might have seemed harsh towards parties with whom we had hoped long to co-operate, and whom "we esteem very highly in love for their works sake." Trusting that our readers will make allowances for our circumstances, and excuse what may seem to them a deviation from our principles. We have allowed our friends to speak this once in their own cause; and having spoken ourselves in reply, we now announce that here the matter must end, as far as the pages of the Madras Christian Instructor are concerned.

LETTER FROM THE REV. MESSRS. ANDERSON, JOHNSTON, AND BRAIDWOOD—WITHDRAWING "FROM THE SUPERINTENDENCE AND SUPPORT OF THE PERIODICAL."

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR
AND MISSIONARY RECORD.

GENTLEMEN,—In consequence of the decision come to at the Monthly Conference of Missionaries and Ministers on the evening of the 9th current, we now, according to notice then given, beg to withdraw our names from the "superintendence" and "support" of the MADRAS CHRISTIAN INSTRUCTOR, and respectfully claim the right of laying before its friends and supporters our reasons for so doing.

The discussion, as you are aware, was spontaneously brought up by a member of Conference, belonging to one of the Bodies of which it is composed. He stated that he felt that the manner in which the Disruption of the Church of Scotland had been treated in the 3d and 5th numbers of the INSTRUCTOR was unworthy of the deep importance of the principles involved,—was calculated to confound all moral distinctions, in as much as what was asserted to be "godliness" by the one party in Scotland was declared to be "rebellion" by the other,—that of course both could not be in the right, one of them must be in the wrong,—and that those members of the Conference who belonged to the Free Church had, according to his judgment, reason to feel aggrieved.

This afforded us an opportunity to express the dissatisfaction, which we had all for some time felt, with the manner in which one of the great principles of Protestantism, as now contended and suffered for in Scotland, seemed to us to be kept in abeyance, and practically set aside in the Periodical, contrary to its principles, as announced in the Prospectus to which our names are attached.

The Conference seemed unwilling at all to entertain the subject. A motion was demanded, before we were allowed to state our views ; and, to save the time of the meeting, we put the following motion :

"That the great and vital question of Christ's sole and supreme Headship over His church be hereafter testified to in this Periodical, in conformity with its principles as expressed in the Prospectus, and especially in opposition to existing errors and corruptions as at present exhibited in the remaining Establishment of the Church of Scotland."

This called forth a counter motion, which was carried by a majority. It was as follows :

"That the course hitherto pursued by the Editors of the Madras Christian Instructor, in reference to the Disruption of the Church of Scotland, meets with the approval of the Conference, and that no change take place in the neutrality which has been hitherto maintained on this subject."

The member, who started the discussion, gave in the following protest, viz.—*"That in such a Periodical, and on such a question as the Disruption in the Church of Scotland, the notice taken of it in the 3d and 5th numbers of the Instructor, is not a practical neutrality."* (1.)

It will hardly be denied, we think, by any one who knows the state of this country, how important it is to uphold, to vindicate, and to defend the leading doctrines and principles of Protestantism, as the only sound basis of a Scriptural union among all—"who hold the Head." In framing the Prospectus of the Periodical this was primarily kept in view, because it was conceived to be essential to its usefulness and value. The following paragraph in the Prospectus makes this sufficiently evident :—"Based upon the great principle of Protestantism, *That the Bible, and the Bible alone, is the religion of Christians*—adhering to the doctrines in which the Reformers of the sixteenth, and the Puritans of the seventeenth century, were substantially agreed, and which are embodied in the creeds of the Established Churches of Great Britain, and held by the other Orthodox Churches of that country and of Protestant Christendom ; avoiding, as far as possible, all controversy on those topics on which Protestant Christians may consistently and conscientiously disagree ; while at the same time, stedfastly maintaining the purity of Evangelical truth in oppo-

sition to existing errors and corruptions, *from whatever source they may arise, and by whatever professedly Christian community they may be advocated*; it will be the *great object* of the INSTRUCTOR, so far as its influence may extend, *to vindicate the principles, to preserve the unity, and to promote the interests of that one only true and Catholic Church*, which, though consisting of different members and distinguished by different names, is yet "ONE BODY IN CHRIST," "the fulness of Him who filleth all in all." (2.)

Few Christians, we believe, would be unwilling to co-operate on so Catholic a basis, provided the principles announced were fully carried out.

One of these great principles, we conscientiously believe, and are now prepared to prove, has *not* been testified to and "*vindicated*,"—a principle which is at this moment shaking Scotland to its centre, and making itself be felt throughout Christendom and the world.

If the Madras Christian Instructor, as stated in the Prospectus, is based upon the great principle of Protestantism, "*That the Bible, and the Bible alone, is the religion of Christians*," then the decrees of Rome and the mandates of Civil Courts must, in all matters plainly affecting Christ's kingly office and prerogative as *the sole and Supreme Head of His Church*, and the liberty wherewith He hath made His ministers and people free, as declared and taught in His Word,—bend and be subject to its divine infallible dictates. The Protestantism of the Bible must of necessity uphold the supremacy of Him, who is its great subject and centre. (3.)

If the Bible explicitly teaches His Supremacy over His Church, which, as a spiritual community governed by His laws, holds directly from Himself certain rights and privileges in her Statute-Book and Charter, THE BIBLE—then she dares not, and cannot surrender even the least of these privileges, because they are not hers to surrender; and no earthly power whatever may justly deprive her of them. Rather than surrender these, a large majority of the Evangelical Ministers in the Church of Scotland have foregone all the advantages of an Establishment; and all who now adhere to, or remain in the Establishment, stand chargeable with having surrendered them.

At such a crisis, and in a controversy now shaking and sifting the Christian world, is it not the bounden duty of every man of whom Christ is the Head, of every church collectively, and especially of the Ministers and Missionaries who have put their names to the above Prospectus, earnestly to contend for this doctrine at present so violently assailed in Scotland, to sympathize with those who are suffering for it, and to "*vindicate*" it from the misrepresentations to which it has been exposed? (4.)

That it has been so assailed by the Erastian and unconstitutional

encroachments of the Civil Courts on the Church of Scotland's spiritual jurisdiction, is now a matter of history. And the demonstration of the fact, best fitted to convince an unbelieving world of the reality and power of this doctrine as an influential commanding principle, and to draw forth the sympathies of all who love the Lord Jesus Christ in sincerity, is afforded, on the scale of a church and nation, by the noble and Christian spectacle of nearly *five hundred* ministers and *two hundred* licentiates, beyond all question the best and most devoted in Scotland, and *a million* of faithful people, sacrificing all the worldly advantages of an Establishment, rather than violate its integrity.

Under such circumstances, on what principle, we ask, can Christian Ministers and Missionaries, unless they adopt as their own the principles of the remaining Establishment, think of maintaining a cold neutrality? Are our Brethren of the "Free Church" at home to receive the hearty sympathy and influential support of nearly all the Evangelical Bodies in Britain and the world, and are we the Missionaries of the "Free Church" in India to be left unsupported by our Brother Missionaries in this land of strangers and idolaters, in testifying to principles that ought to be equally dear to us all?

At the sacrifice of much that is dear to nature, and at great worldly loss, our single-minded Brethren at home are now maintaining the doctrine of *Christ's Supreme Headship*, by the argument of *deeds* rather than of *words*, beyond the pale of the Establishment,—an Establishment which they loved and prized, and which they never would have quitted, could they on this vital question have preserved a good conscience within it. For Evangelical Christians to be silent or indifferent in such a controversy, is to betray a woful want of sympathy with Christ's suffering Church and Members,—suffering too to uphold the prerogatives of His crown, and their own dearest rights and privileges. If when one of the least members of His mystical body suffers, all the members are bound to suffer with it; much more are they bound to sympathize with a whole Church cast into the furnace, and to suffer for their Head and King walking with them in the midst of it.

"But in what respects," it will be asked, "*has the Supreme Headship of Christ* been invaded in the Church of Scotland?"

The proceedings in that Church during the last five years supply a full and satisfactory answer. From her General Assembly down through all her inferior Judicatories, her spiritual jurisdiction has been outraged and laid waste by the invasions of the Civil Courts. Nearly all her functions, as a Church of Christ, by her Constitution and Standards spiritually free and independent, in all matters affecting her doctrine, worship, government and discipline, and acknowledging

His Word as the only supreme and ultimate standard of appeal,—have once and again been invaded.

First, her Courts, convened in Christ's name and by His authority, are become liable to be coerced, by the Civil Courts and by heavy penalties, to intrude unacceptable Ministers on reclaiming or resisting Congregations, that is, Ministers unable to edify the body of Christ, because destitute, in many instances, of *piety*.

Second, her Ministers have been interfered with and interdicted from preaching the Gospel and administering the ordinances, in parishes where the people were destroyed for lack of sound doctrine.

Third, her spiritual censures, righteously pronounced against Ministers and Probationers, who violated her laws on the plea that they were bound to obey the law of the land, have been suspended and set aside, not merely in regard to civil consequences, but with reference to spiritual effects, functions, and privileges.

Fourth, Ministers, solemnly deposed by a large majority of her General Assembly, in particular the seven Ministers of the Strathbogie Presbytery,—deposed in the name and by the authority of the Great Head of the Church, and Probationers deprived of their license to preach the Gospel,—for rebelling against her authority,—have been restored to their spiritual office and status, and her whole proceedings with reference to them been declared *ab initio* null and void.

In all these respects, and more that might be enumerated, has the spiritual province of the Church of Scotland been encroached upon by the Civil Courts, in a way and to an extent quite unprecedented and unknown since the Revolution of 1688. And all hope of redress has been completely cut off by the Legislature of Great Britain and Ireland declaring that the law, as thus interpreted and enforced by the Civil Courts, is henceforth to be the law that is to regulate the proceedings of the remaining Establishment.

To all these acts of encroachment upon *Christ's sole and supreme Headship* the late Residuary Assembly has tamely bowed the neck; and affixed to them the seal of her approbation and sanction.

The Ministers and Elders, who, on the 18th of May last, read the solemn Protest against these unconstitutional proceedings; and who, in concert with many Brethren like-minded with themselves, in the atmosphere of a "Free Assembly," signed the DEED of DEMISSION and ACT of SEPARATION, have shown to all the world, that this doctrine of *Christ's Headship* is not, as some represent it, a cold and lifeless abstraction, a mere matter of church government, a thing of secondary importance,—that may be admitted and protested for in *words*, but, at the bidding of the State, be violated in *practice*.

This doctrine has proved itself, at every crisis of the Church's history and period of reformation, to be a vital commanding principle.

In the apostolic age, it proved itself to be so. The Apostles and first Martyrs obeyed God rather than man, because "under law to Christ." The usurpations of the Emperors and Popes undermined and set aside this doctrine; and when the Popes blasphemously "exalted themselves above all that is called God, or that is worshipped," and "sat in the temple of God" as Christ's vicegerents on earth,—it was the darkest night of the Church's history.

What had Luther to stand on, when battling with the Pope and the Emperor, but this doctrine of *Christ's Headship*? And what was it but the fear of violating his allegiance to Him as his Head, that constrained him to resist and triumph over them both? Taking his life in his hand, like the Apostles and early Martyrs, he was enabled to obey God rather than man, because he kept the eye of his faith, in spite of the frowns of power and in defiance of all the potentates of darkness, stedfastly fixed on his invisible Head and King.

It was the same commanding principle that made the other "Reformers of the sixteenth" and the best of "the Puritans of the seventeenth century" so strong in opposing every encroachment on the province of Christ and of conscience. What was it but this, that enabled them so joyfully to take the spoiling of their goods, and so unshrinkingly to endure the horrors of exile, of the dungeon, and the stake?

From its very nature the doctrine of *Christ's sole and supreme Headship* affects every one of the laws, arrangements, and doctrines of His Church; because it involves in it what shall be the character of every Gospel Minister, the relation in which he and his flock shall stand to one another, and the quality and character of the doctrines that he preaches.

So manifestly indeed does this doctrine lie on the face of Scripture, that every Church in the world, in some sense or other, acknowledges it. The Pope of Rome, by a blasphemous figment, usurps Christ's seat on earth as universal Bishop, but not without pleading divine authority for it. Emperors, kings, and civil rulers in other lands, assuming that the Church must have a visible Head, have, in opposition to God's Word, made the spiritual bend to the secular, and intruded themselves into the place which belongs exclusively to Christ.

Following in their train, the Residuary Establishment of Scotland have, in their Pastoral Address, also professed their belief in *Christ's sole and supreme Headship*. It is no breach of either charity or truth to say, after their recent proceedings, that they hold the doctrine in word, while their acts as a Church emphatically deny it, and violate whatever is peculiar in its character.

This course which they have chosen to pursue is well understood in

Britain, and is regarded by nearly all the Evangelical Christians and Churches throughout Christendom as manifestly unscriptural. Moved by one kindred impulse, these Churches have lifted up their voice to sympathize with and encourage the "Free Church" in her maintenance of this great principle, which the Residuaries have assisted the Civil Courts to trample on. It is a significant indication on which side the preponderance of principle and integrity lies, that while the warm hand of brotherly affection has been extended to the "Free Church" from all the ends of the earth, not a single word of approval, as far as we have yet heard, has been given to the adherents of the Remaining Establishment by any Evangelical Body of Christians in the world.

Evangelical Episcopalians at great public meetings; the Presbyterian Churches in Ireland and in England; the Wesleyan Methodists of England and the Calvinistic Methodists of Wales; many Associations of Independents and of Baptists in England; the Congregational Union of Ireland; American Presbyterians; Protestant Evangelical Churches in France, Holland, Prussia, and Geneva; and the Waldensian Church in the valleys of Piedmont; have, some by letter, some by addresses and deputations, and many of them also by pecuniary support, expressed their warm approbation and sympathy with the "Free Protestant Church." The American Missionaries at Bombay have given the use of their Church and the weight of their influence to the Free Churchmen there; and those at Constantinople have paused in their arduous labours among the Mohammedans and the Jews to send to the "Free Church" their sympathetic congratulations. "Is it," we ask again, "to be otherwise at Madras?" If so, it is right that the public should be made aware of the unique and singular fact.

If the voice of so many Churches, disagreeing on many lesser points, proclaims the "Free Church" to be right in the noble stand she has made, and in the position which she has taken; and if the foregoing statements possess any weight whatever;—then the doctrine of *Christ's sole and supreme Headship* is not a point, "on which Protestant Christians may consistently and conscientiously disagree, but *the great "present truth,"* which this Periodical, according to its Prospectus, ought "stedfastly to maintain" and "vindicate" in "opposition to the errors and corruptions" into which, as we have proved, the remaining Establishment of the Church of Scotland has fallen. (5.)

For Missionaries to be silent or neutral, who have put their names to such a Prospectus—so explicit on the point at issue,—and at such an eventful crisis, were to manifest, as we think, an indifference to the honour of our Head, to the testimony of our suffering Brethren, and to the spread among our countrymen here of sound Evangelical views on the subject,—which it will be difficult to defend, and in which we,

with our views, can take neither part nor lot. Neutrality in Residuaries, it is easy to understand. Herein lies the strength of their policy, especially in India. But how Missionaries, who are in profession substantially one with Free Churchmen, should bind themselves to neutrality, in opposition to the Prospectus, and to the example of the Churches in Britain and America that sent them forth, we do not, we confess, understand.

The Prospectus plainly demonstrates that it never could be intended that the Periodical should be neutral in such a matter. We at least, when we gave our names to support it, never so understood its object. "It will be the *great object* of the INSTRUCTOR," to use the words of the Prospectus, "*to vindicate the principles*, to preserve the unity, and to promote the interests of that one only true and Catholic Church, which, though consisting of different members and distinguished by different names, is yet "ONE BODY IN CHRIST," "the fulness of Him who filleth all in all."

Such is plainly declared to be the *great object* of the INSTRUCTOR, and to this we affixed our names. But we never once supposed, nor indeed was it ever contemplated that the *Headship of Him who is King of "that one only true and Catholic Church"* was to be "vindicated" by "neutrality!" The very idea is monstrous, and involves a contradiction. (6.)

The whole question between us and the majority of the Conference resolves itself into this, "*Is it, or is it not, the doctrine of the 'one only true and Catholic Church' that the Lord Jesus Christ is its sole and supreme Head; and that its office-bearers and people in all matters spiritual—when acting according to His Word as read in the light of their own consciences—are to obey Him or the Civil Magistrate, when the two jurisdictions—the Secular and the Spiritual—clash and come into collision?*" (7.)

If Christ's ministers and people are to obey Him in such circumstances, "notwithstanding of whatsoever difficulties or troubles may arise," and if a Branch of His Church in Scotland is now suffering for obeying Him rather than Cæsar, are we, as a Conference of Ministers and Missionaries pledged to "vindicate" in the pages of the Instructor a principle that ought to be as precious to us as to them, to shrink from doing so under the plea of *neutrality*? Cæsar must yield to Christ, if the Bible is to be heard, and Protestantism to be advocated. These are not the times for men to muzzle their testimony to great principles, either in Europe or in India. The pressure of events is forcing men to take their sides, whether they will or not. And it is fortunate that it is so, for the sake of truth and consistency.

We recur to the Prospectus. Therein it is declared that the Periodical will "steadfastly maintain the purity of Evangelical truth in

opposition to existing errors and corruptions, from whatever source they may arise, and by whatever professedly Christian community they may be advocated." We leave it with a discerning Christian public to determine whether this has been done or not, in the matter of *Christ's Headship*.

Neutrality or silence is not the way to preserve "*unity*," when vital principles are at stake. Solid and abiding "*unity*" in the "*one true and only Catholic Church*" cannot be preserved, according to God's Word, unless the principles be vindicated and stedfastly adhered to, on which that unity rests. (8.)

The majority of the Conference having, by a formal motion, declared it to be their purpose to abide by that neutrality which they have hitherto exemplified with reference to the Disruption of the Church of Scotland (though it would not be difficult to prove that neutrality has not been maintained,) the only honourable alternative left us, is to withdraw our names from the "*superintendence*" and "*support*" of the Periodical; which we now accordingly do, after thus laying before its friends and supporters our reasons for so doing.

We have the honour to remain,

Gentlemen,

Respectfully yours,

JOHN ANDERSON,

ROBERT JOHNSTON,

JOHN BRAIDWOOD,

*Missionaries of the Free Church of Scotland,
and Members of the Madras Missionary Conference.*

MADRAS, }
20th October, 1843. }

We append a few running notes as the most convenient way of replying to some of the leading statements in the paper; and the better to show our real position.

Note (1.) It is to be noticed that the fault charged—whether truly or not, our readers may judge for themselves by reference to the numbers mentioned—is, that "practical neutrality has not been maintained;" and it is urged from the same quarter, that "entire silence" should have been observed. On the other hand, those who brought in the resolution argue, that "for missionaries to be silent, or neutral, who have put their names to such a Prospectus, were to manifest an indifference to the honour of our Head," &c. It is evident that both parties cannot be suited. The principal breach of neutrality alleged is, the publishing of the Pastoral Address, both of the General Assembly and the Free Church, without note or comment!

If there be a breach of neutrality in this, we would ask on which side is the favour shown ?

Note (2.) It is here that we join issue with the seceding brethren ; and let it be remembered that the question is *not* whether the Free Church of Scotland is right or wrong ; or whether the missionaries or others at Madras, in their *individual capacity*, ought or ought not to sympathize with it, however deeply ; but whether the Prospectus put forth to the Christian public, on the faith of which members of the English Church, Scotch Establishment, Dissenters, Independents, Wesleyans and Baptists have subscribed, and paid for the Journal in advance, requires, or even allows, those who conduct it, to make it an organ of that church ; or to testify to Christ's sole and supreme Headship over the church, in the language of the resolution, "*in opposition to existing errors and corruptions, as at present exhibited in the remaining Establishment of the Church of Scotland.*" The subject, therefore, is in a nut-shell, and can be grasped by each of our readers for himself. It is quite independent of the merits of the Protestant church ; and consequently the eloquent special pleading of the communication in favour of that, with the appeal to the missionaries of Madras to follow the example, so widely set, of expressing their sympathy with the "five hundred ministers and two hundred licentiates," "beyond all question the best and most devoted in Scotland, and a million of faithful people, sacrificing all the worldly advantages of an establishment, rather than violate its integrity"—may be allowed to have its full weight, without at all affecting the question whether this sympathy is to be expressed through the pages of the Instructor. They may give in their adherence to the Free Church, or they may aid it by their contributions ; they may if necessary, as in Calcutta, commence a Free Church Journal to advocate its cause ; but can they as honourable men, can they in common honesty, take advantage of their position, and attack the Church of Scotland, through the Instructor supported in part by its members ? The editors think they cannot, and a large majority of the Conference think they cannot. It remains for a discerning Christian public to decide.

Note (3.) The Instructor certainly stands on the great principle, "that the Bible, and the Bible alone, is the religion of Christians ;" and it adheres to the "doctrines in which the Reformers of the sixteenth and the Puritans of the seventeenth century were substantially agreed, and which are embodied in the *Creeeds of the Established Churches of Great Britain*," &c. and so standing, its editors do not feel themselves at liberty to attack those creeds ; because, in the coalition formed, they agreed not to do so ; and taking "the Bible and the Bible only" as containing their creed, they are united against "the decrees of Rome," which does *not* take the Bible alone for its rule ; but they do not see how it follows that they must in this capacity unite against those Established Churches which *do* take the Bible as the only rule of faith. "Against errors and corruptions, from whatever source they may arise," they may testify, and intend to testify ; and their pages will be open to

any temperate discussion regarding the existence of such errors and corruptions in the established or other churches, concerning which *correspondents may have a much wider range* than the editors would allow themselves; but they cannot admit that because they take "the Bible and the Bible only," for their rule, that they as editors may press *their views of Bible truth* against Baptists, or Armenians, as to doctrine; or English or Scotch Churchmen, or Lutherans, or Wesleyans, or Independents, as to church government.

Note (4.) There is no doubt that every truth should be "testified to," *in proportion to its importance*; but it must be at the *proper time and place*. Those who have come from a distant land to "testify the Gospel of the grace of God" to the heathen, or even to their destitute countrymen, may be thankful if they can unite in *this testimony*, and show that they are *one* in regard to the *essentials of salvation*, though they may have, as it is known they have, different views as to the *manner* in which the "sole and supreme Headship of Christ" is to be "testified to," in connexion with any subordinate power given to any class of men, ecclesiastical or civil; and as to the *extent* to which they are called upon for this testimony, in this land of idolatry, especially through a publication in which they agreed to adhere to the doctrines, "in which the Reformers of the sixteenth and the Puritans of the seventeenth century were substantially agreed;" not those in which they *differed*, as they did concerning church government.

Note (5.) "It is said, the doctrine of Christ's sole and supreme Headship is not a point on which Protestant Christians may consistently and conscientiously disagree." If it be meant as to the *fact* of His headship, it has been already stated that not only Protestants but Romanists profess to believe it, and of course thus far Protestant Christians cannot disagree; but if the *manner* of Christ's Headship be intended, Protestant Christians do most widely, and yet no doubt conscientiously differ. All except those who deny any power in the church, either by its ministers or members, to exercise spiritual control and discipline, believe that this "sole and supreme Headship" is consistent with some church order and government by men, which implies some delegated authority; and this, as to its nature and extent, and how far it can be consistent with any regulating power by a civil magistrate—who, as many suppose, is bound to aid in spiritual things—is a subject of general dispute between all Churchmen and Dissenters; the former taking their authority from the *mixed* rule of the Jewish theocracy, of which Christ was the Head, and the High Priest and King his representatives; and the latter confining themselves to the New Testament dispensation, and objecting to all interference of the civil power, and all connexion of church and state, from danger of corruption, and on the ground that Christ's kingdom is not of this world. These are subjects on which, important though they be, the conductors of the Instructor have agreed to differ;—and consequently the doctrine of Christ's Headship, *as held by the Free Church*, or by Episcopalians, or by Independents, is not "the great present truth which this periodical ought

stedfastly to maintain and vindicate," but *as it is held by all these*. Those of the conductors who wish to join in "the voice of so many churches," have other organs of communication, so that they are not shut up to silence.

Note (6.) As to "neutrality," we must abide by the Prospectus as quoted—"to vindicate the *principles*, to preserve the *unity*, and to promote the *interests*"—not of one branch of the church as the Free Church of Scotland, or any other—but of "that one only true and Catholic church, which though consisting of different members, and distinguished by different names, is yet one body in Christ." This is the neutrality—a real union with all who are in Christ, and opposition only to those who oppose Christ—on which the Instructor was based; and the basis is broad enough to sustain it. It was not intended to vindicate the peculiar views of any *part* of this "one body," but those in which the body is *agreed*, so that the "monstrous" idea of a doctrine "vindicated by neutrality," may be quietly let alone, without any "contradiction."

Note (7.) This question is very cleverly intended as a *dilemma*; and though we might object to it, as assuming that every doctrine of the "one only true and Catholic church," however differently held by different members, as this obviously is, must be discussed in the pages of the Instructor, contrary to its intention; yet, to avoid controversy, we will even take it as it stands. To prepare the way let it be known that there is no question at all between the "majority of the Conference" and the seceding brethren, as to what they could wish were the doctrine of the "one true and Catholic church" concerning Christ's headship, as nearly all of them go further on this subject than these brethren. The point of inquiry is merely whether the doctrine is held by the one true church or not. As a general fact this must undoubtedly be affirmed. It is held that "the Lord Jesus is sole and supreme Head." But the latter part of the question contains a *sophism*, though we doubt not it was unintentional. "Is it or is it not the doctrine of the one true church,"—"that its office-bearers, and people in all matters spiritual—when acting according to His word, as read in the light of their own consciences,—are to obey Him or [rather than ?] the civil magistrate, when the two jurisdictions—the secular and the spiritual—clash or come into collision?"

We do not criticise the wording of the sentence "is it or is it not the doctrine"—"to obey Him *or* the civil magistrate," (it being of course one or the other) as this is a mere inadvertence; but to the substitution of "*Him*" as equivalent to "*His word as read in the light of their own consciences*;" and thus *shifting* the question. The fair and straight forward inquiry would be, whether it is held that they, "when acting according to His word, as read in the light of their own consciences," are to obey, *that word, as they understand it*, rather than "the civil magistrate, when the two jurisdictions clash," &c.; for if the "two jurisdictions," which "clash and come into collision," are those of *Christ* and the *Civil power*, there can be no ques-

tion. The "one true church" holds the doctrine, every Christian holds it, that they *are* to obey Him—to obey God rather than man; and this not in "matters spiritual" only, but in all matters. But if the "two jurisdictions, the secular and the spiritual" are the *ecclesiastical* and the *civil*, as may possibly be intended; or on one side "*the word as read in the light of their own consciences*," and on the other the law of the land (as the shape of the question properly implies) the "one true church" does *not* hold, with the same unanimity and certainty that the "office-bearers," or others, are to obey the *word*, in the sense in which they, or some branch of the church may *understand it*, in opposition to the civil magistrates. The fallacy lies in the supposition that in every case where "the two jurisdictions clash," there will be found an express declaration of the will of God in his word equivalent to a direct communication from Him, leaving nothing to be learned by inference, and no room for doubt as to His will, and consequently no doubt as to duty. But this is not the case, and the "one true church," agreeing as it does in the *principle of private interpretation* differs as to its *application*—that is whether any, and if any, what checks to the licentiousness of individual opinion, may be allowed, either to the church or state. The Romish church alone claims *infallibility* in its spiritual functions, and not only freedom from all interference of the civil power, but control over it. But the churches of the Reformation differ essentially from Rome, and really among themselves on this question. We are not therefore driven to the alternative of denying that the headship of Christ is held by the one true church, or of advocating in the Instructor *that view* of the doctrine which is pressed upon us by the seceding brethren!

Let it be distinctly kept in mind, that the only point necessary to be made out in justification of the course pursued is, that there is a real difference in the *manner* in which this doctrine of "sole and supreme Headship" is held by different Evangelical churches, and that these churches may differ somewhat in their views from the Free Church of Scotland, and yet be true churches of Christ, whose creeds we are bound not to attack.

Note (8.) We quite agree with our brethren as to unity, "that the principles should be vindicated and stedfastly adhered to, on which that unity rests"—and this being, as regards the union for conducting the Instructor, adherence to the great "vital principles" in which we are agreed, and not any peculiar views in which we differ, we must abide by our neutrality as editors—though thinking and acting for ourselves as individuals. The question in fact is, whether the views of such as sympathize with the Free Protestant Church of Scotland—as most do in our Conference, are to be *intruded* on those who think differently; contrary to an express stipulation, and through a medium supported by those whose conscientious principles we should thus attack. There can be but one answer to such a question. We must fulfil our pledge to the public. We must "keep the unity of the spirit in the bonds of peace," among ourselves. "Let there be no strife betwixt us, for we are brethren." We regret, we mourn, that there should be the appearance of any. We would "cut off occasion from those that desire occa-

sion," to speak reproachfully, for "there are many adversaries." On the platform of our common Christianity we intend to stand, while the public will support us, assuring all that in regard to the denominational views of every class of Evangelical Christians who "hold the Head," we are, as respects their distinct and separate inclosures, *non-intrusionists*.

We only add an extract or two from *Presbyterian Standards*, to show that the question in reference to the power of the civil magistrate in matters of religion is still *sub judice* with those who hold these standards; and therefore should be an open question, if mooted at all, in this work.

"Because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God—and may lawfully be called to account, and proceeded against by the censures of the Church, and the power of the Civil Magistrate." *Confession of Faith*, Chap. 20, Sect. 4.

"The Civil Magistrate hath power to call Synods, to be present at them, and to provide that whatever is transacted in them, be according to the mind of God." Chap. 23.

And in the older Confession by John Knox, which was ratified by the Parliament of Scotland, in 1567, as the public and avowed Confession of Faith of the Church of Scotland, the following passages occur.

"We confess and avow that such persons, *i. e.* Emperors in their empires, Kings in their realms, Dukes and Princes in their dominions, and Magistrates in the cities, are placed in authority, and to be holden in most reverent estimation, because they are the lieutenants of God in whose sessions God himself doth sit and judge. Moreover to Kings, Princes, Rulers and Magistrates, we affirm that *chiefly, and most principally, the conservation and purgation of the religion appertain.*—So that not only are they appointed for civil policy, but also for the maintenance of the true religion as in David, Jehoshaphat, Hezekiah, Josiah." Art. 24.

Religious Intelligence.

LETTER FROM THE REV. D. POOR, AMERICAN MISSIONARY,
CEYLON.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN,—I have read with deep interest the article in the September number of the Instructor, on "Missionary Success in India." The subject is evidently one of common interest to all labouring in the missionary field; and as the pages of the Instructor furnish an appropriate channel for the communication of thought and feeling on the subject, I cannot but hope that missionaries, stationed in different parts of Southern India, and in a great variety of circumstances, will avail themselves of the opportunity of comparing notes with each other, and that such a comparison will be to their mutual advantage.

The question of "Missionary Success" is one attended with great difficulties. It is difficult even for a man, who has been long in the field, to satisfy his own mind, as to what has or has not been accomplished. It is still more difficult to speak, or to write on the subject, in a manner not to be misunderstood,—whether by spectators on the spot, or by our friends at a distance. Both of these classes are liable to opposite extremes in their judgment, according to their different temperaments, habits of thought and feeling on missionary subjects, and their different degrees of knowledge of the actual state of things in heathen countries. It is difficult to define, satisfactorily, what missionary success is, or in what it consists. It is equally difficult to gauge the amount of success that has actually been attained. At different periods of my missionary life, I have had great reasonings with myself on this subject, and have sometimes been sorely tried, on not being permitted to witness anticipated results of particular forms of labour. I am, however, happy to be able to say, that for the most part, I have been "without carefulness," as to what might be the results;—being in a good degree satisfied to pursue that course of labour which I believe to be dictated by the word, and providence, and spirit of God. When the heart has been well nigh sick, because its fondest hopes and expectations were long deferred, my mind, in the multitude of thoughts within me, has often been chastened by

such inquiries as the following. Why should the provisions of redemption have been restricted to the race of *man*, to the exclusion of *devils*, seeing that the efficacy of the blood of Christ is sufficient, for ought that appears, to meet their case also? As the Son of God was set up from everlasting,—“slain from the foundation of the world,” why must four thousand years elapse, before He appeared “to destroy the works of the devil,” “to abolish death, and to bring life and immortality to light by the Gospel?” Seeing that He came in “the fulness of time,” and finished the work which his Father gave him to do, why must two thousand years elapse before “the mystery of God should be finished?” But—which is more immediately to the point in hand—if the spiritual watchmen in Christendom, in Protestant Christendom, and in the most highly favoured parts of it, were in any degree faithful to their God and Saviour, and to the people of their charge, how, with the array of means at their disposal, how has it happened, that in the judgment of charity, not a *tithe* of any state or nation are found “in *Him*” who hath tasted death for every man?

And should not this inquiry have its appointed place in the discussions of those who are formally debating the question, of “*the want of Missionary Success in India?*” But it may be said, that I am evading the question, and taking refuge in the mysteriousness of Divine sovereignty. Nevertheless, we may not deny nor overlook the sovereignty of God,—even though missionaries may pervert it to the purposes of sloth and unfaithfulness. For it is reasonable to suppose, that in the interesting and exciting point of visible success, as well as in every other part of the wondrous plan, it may with truth be said, that “as the heavens are higher than the earth, so are the thoughts and ways of God higher than the thoughts and ways of man.” Such considerations, however, can be no legitimate ground for consolation and support, any farther than our consciences bear witness that we are working out our own salvation with fear and trembling, watching for souls as those who must give account, and doing with our might whatsoever our hands find to do. To me, it is amazing and soul-inspiring, that God should have vouchsafed so great a measure of success to the comparatively feeble efforts of His servants in India, for the last forty years. This is emphatically the case, if we take into the account the state of the European population, and their present attitude and influence in relation to the Native inhabitants of the country.

The success has been such that the reports of it have well nigh produced disastrous effects upon the churches in Christian countries, through whose instrumentality, mission operations have been carried forward. From publications recently received from England and America, it would seem that our friends are expecting soon to be

informed of "the downfall of idolatry in India!" With such expectations how *can* they be kept from *fainting*, before the mighty work is achieved?

A similar evil also is to be apprehended in regard to missionaries newly arrived in the mission field. In view of what they had learnt of the success of missions in the East, they are not prepared, on their arrival for what they must witness with their own eyes,—that success has been of such a nature as in some important respects to increase the difficulties of mission labours,—that the paucity of *genuine* conversions and the great number of *abortive* conversions that have been witnessed, the feebleness and heathenish state of the Native church, the nature and power of idolatry to resist the truth,—all conspire, to the eye of sense, to defer the greatly desired event, "the downfall of idolatry," to a far greater period from the present time than was assigned it, in the hopes and feelings of those who entered the field a quarter of a century ago.

But I am losing sight of the object I had in view, in addressing you, which was not to write an essay on the subject of missionary success, but to give in my *testimony* as the result of my own experience on the subject of *Mission Schools in connexion with preaching the Gospel to the heathen*.

I have this month entered upon my twenty-eighth year of mission service among the Tamil people, and my labours have been almost exclusively confined to those who now are, or who once were, idolaters. During my whole term of service, I have had much to do with mission schools, and under very different circumstances at different periods. In October, 1816, I commenced missionary operations at this station, Tillipally, where I continued to labour in word and doctrine nearly seven years. On leaving this place for Batticotta, in 1823, I delivered over to my successor, the Rev. H. Woodward, six hundred children, principally boys, who were connected with the schools at this station, and which were established within three miles of the mission premises.

I was stationed at Batticotta in connexion with a *Mission Seminary*, for the space of nearly thirteen years. While at that station, though I had not the immediate superintendence of Tamil schools, I had the privilege of preaching at the village school bungalows, more particularly in the evening, having the assistance of some of the elder students in the Seminary. The main body of the inhabitants, both in Tillipally and Batticotta, are agriculturists, living in small villages of from fifty to one hundred houses, and having from one, to three or four heathen temples. Having a predilection for preaching the Gospel to the heathen, I sought and obtained a release from my employment as a teacher in the seminary, that I might give myself wholly

to the ministry of the word. With reference to this object, I joined the American Mission in Madura, and was stationed in the city, as a preacher of the Gospel, for nearly five years. While there, I had opportunity of pursuing a variety of methods both in the city and in the country. I made attempts to preach the Gospel in the street, in the bazaars, in choultries, at heathen temples, from house to house, in school bungalows, and on my own premises. During my residence at Madura, the schools under my superintendence contained, on an average, upwards of one thousand children. A large majority of these children were in the Fort of Madura, and nearly all of them were the children of bigoted idolaters. Two years ago I removed from Madura to Tillipally, where I commenced my mission labours in 1816.

For the purpose of giving the results of my experience and observation on the subject of preaching the Gospel in connexion with schools, I beg leave to send you copies of two communications on this subject, addressed to the Secretary of the American Board. The one from Madura in 1840, and the other from Tillipally, containing a statistical view of our mission schools in Jaffna, for the half year ending June 30th, 1843. If in your judgment these communications would contribute in any good degree to the general stock of information on the important subject of Mission Schools, you are at liberty to make such use of them as you may think proper.

Yours very truly,
D. POOR.

TILLIPALLY, JAFFNA; }
24th October, 1843. }

Note.—We regret being obliged to defer the interesting communications on the subject of Mission Schools, from our valued correspondent, to our next number. They throw the light of experience on that important branch of mission labour.—Eps.

Bicentenary of the Westminster Assembly.

(Continued from page 331.)

And then, still looking round on the Presbyterians in the Assembly, we find a Thomas Gataker, whose writings gave ample attestation to the character he received during life of a perfect *helluo librorum*,—a devourer of books; who showed a learning as multifarious as it was profound; and who could write as learnedly on the subject of Lots as on Transubstantiation, and the Tetragrammaton. While among those more distinguished for minis-

terial gifts, "workmen that needed not to be ashamed," we find such names as those of Dr. William Gouge, of Blackfriars, London, one of the annotators on the Bible, and President of Zion College; and Mr. Simeon Ashe, of St. Austin's, "good old Mr. Simeon Ashe," as Calamy describes him, "a Christian of the primitive simplicity, and a Nonconformist of the old stamp. He was eminent for a holy life, a cheerful mind, and a fluent elegance in prayer. He had a good estate, and was much inclined to entertainments and liberality. His house was much frequented, and he was universally beloved." We think from this description we should know good old Mr. Simeon Ashe. Time, however, would fail us to speak of Oliver Bowels, Thomas Case, Anthony Burgess, Francis Cheynel, Jeremiah Whittaker, Joseph Caryl, Obadiah Sedgwick, and others, whose names are associated with works that have contributed to form the religious character of our nation, and that impart to this day instruction and consolation to many thousands.

It is not meant to be asserted that the men we have now described were faultless. So far from this, their characters were, in some instances disfigured, and their good exposed to be evil spoken of, by no small blemishes, rendered the more observable from the neighbourhood of very praiseworthy qualities in the same individuals. In some cases, as already hinted, they were driven by the violence of the times, to plunge more deeply into the political agitations of the day, than became the ministers of peace. Nor can even the very great provocations and persecutions they had suffered, or the dangers with which they were encompassed, altogether excuse the ungracious violence with which, in their sermons before Parliament, some of the warmer spirits among them urged the "execution of judgment upon delinquents,"—meaning those who had been guilty of public crimes. Of their want of liberality to those who differed from them in matters of religion, we may afterwards speak. But among their minor failings, which, though leaning to virtue's side, have exposed them more than any other to the shafts of ridicule, we may notice the extreme length to which they drew out their religious services,—the fault certainly of the age. What, for example, could be thought now-a-days, of such a fast as that in which the Assembly engaged, at the request of my Lord Essex, thus given by Baillie! "After Dr. Twisse had begun with a brief prayer, Mr. Marshall prayed large two hours, most divinely, confessing the sins of the members of Assembly, in a wonderfully pathetic and prudent way. After, Dr. Arrowsmith preached one hour; then a psalm; thereafter Mr. Vines prayed two hours, and Mr. Palmer preached one hour, and Mr. Seaman prayed near two hours; then a psalm. After Mr. Henderson brought them to a short sweet conference of the heart-confessed and other seen faults, to be remedied. Dr. Twisse closed with a short prayer and blessing." "And yet," says Baillie, "this day was the *sweetest* that I have seen in England." This reminds me of an anecdote told of Dr. Chadderton, one of the translators of the Bible in James I.'s time, who, after having preached on one occasion full *two hours*, paused and said, "I will no longer trespass upon your patience." Upon which, all the congregation cried out, "*For God's sake go on, go on;*" when he proceeded much longer in his discourse, to their great contentment

and admiration. Perhaps to these failings, or rather excesses, I might be expected to add a certain unnatural tone of austere sanctity which is supposed to have characterized this age. But there is no reason to think that this was justly chargeable on the early Puritans or Presbyterians as a body; it belonged rather to the Sectaries in the later days of the Commonwealth, whose enthusiasm, degenerating into the gloom of fanaticism, became at last the very caricature of religion, and prepared the way for the opposite extreme of profligacy into which the nation sunk at the Restoration. The religion of Puritanism was not necessarily nor in fact identified with melancholy, though Butler, in his *Hudibras*, has ingeniously contrived to associate it with the grotesque exhibition of Sectarianism. Addison tells an amusing story in the *Spectator*, of a youth who was nearly frightened out of his wits on being introduced to be examined by Dr. Goodwin, the Independent, then head of a college in Oxford, in a dark gallery hung with black, and enlightened by a single taper, when the Doctor, who appeared "with half-a-dozen night caps on his head, and religious horror in his countenance," asked him the fearful question, Whether he was prepared for death? The moral is good, but the illustration does not apply to the Presbyterian Puritans of that time, who were far from being morose or inimical to innocent mirth.

But let us not overlook the other members of the Assembly who were opposed to the Presbyterians. Of these, one party was formed by the Erastians, who dissented from the grand proposition of the Assembly,—*That the Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of Church officers, distinct from the Civil Magistrate*; and whose leading principle was, that all Church government ought to be in the hand of the civil rulers. There were only two Erastian divines in the Assembly, namely, Dr. Lightfoot and Mr. Coleman, who was a learned and pious, but somewhat violent tempered divine, and whom Baillie describes, perhaps in too strong colours, as "a man reasonably learned, but stupid and inconsiderate, half a pleasant [half a buffoon], and of small estimation." But as Coleman died during the very heat of debate on the proposition already mentioned, Lightfoot was left to enter his solitary dissent against it. Insignificant as this party was in point of numbers, it derived importance from the character for learning enjoyed by the persons composing it, and still more so from the powerful support they received from the House of Commons' Parliament, the most of whom, according to Baillie, were "downright Erastians." "The Pope and the King," says this lively chronicler, "were never more earnest for the headship of the Church than the plurality of this Parliament." The learning of Lightfoot is beyond all question, and he certainly made abundant use of it in the Assembly, and if we may judge from his own *Diary of the proceedings*, with no small *ecolat*. In these disputations he was ably backed by another man of prodigious erudition, the celebrated John Selden, who had a seat in the Assembly as one of the lay-assessors, deputed by the House of Commons. The grand point maintained by these men was, that the Jewish Church and State were all one,—that in the Jewish commonwealth there was no Church

government distinct from the civil government,—and that therefore there should be no such distinction in Christian states. “This man,” says Baillie, speaking of Selden, “is the head of the Erastians; his glory is most in the Jewish learning; he avows everywhere that the Jewish State and Church were all one; and that so in England it must be, that the Parliament is the Church.” The Presbyterians, on the contrary, maintained that such a distinction did exist under the Old Testament,—that the two kinds of government are, in their very nature, distinct from, and independent of each other,—and that God never did confound them, nor intend that they should be ever confounded together. Without entering into this controversy, which was maintained at great length, and with much learning and ingenuity, on both sides, it may be remarked, as in some degree accounting for the line of thought and argument adopted by the three Erastians in this Assembly, that all of them were distinguished by a particular fondness for Oriental and Rabbinical learning. Coleman was so complete a master of the Hebrew, that he was commonly called *Rabbi Coleman*. And it is well known that the fame of Selden and Lightfoot rests chiefly on the same foundation. Superior as they may have been, it will not be considered a breach of charity to suppose that a consciousness of this tempted them to make a somewhat needless display of it in the Assembly. Certain it is, that though highly applauded by some, it made but a small impression on the members, who were learned enough to appreciate, but too shrewd to be misled by the ingenuity of their objections. There is much force in the remark of honest Fuller, when speaking of Selden. “This great scholar, not overloving of any (and least of these) clergymen, delighted himself in raising of scruples for the vexing of others; and some stick not to say, that those who will not feed on the flesh of God’s Word cast most bones to others, to break their teeth therewith.” We confess that we do not admire the vain-glorious tone in which he would say to the members, when they cited a text to prove their assertion, “Perhaps in your little pocket bibles with gilt leaves, (which they would pull out and read) the translation may be thus, but the Greek or Hebrew signifies thus and thus.” And we cannot help recalling, in beautiful contrast to this, his own dying declaration, that “out of the numberless volumes he had read, nothing stuck so close to his heart, or gave him such solid satisfaction, as that single passage in Paul’s writings, beginning with, “The grace of God that bringeth salvation hath appeared unto all men,” &c.

But who are these five divines who sit apart from all the rest in solemn and anxious consultation, evidently displeased with the whole proceedings of the Assembly, and ever and anon disturbing the good harmony that otherwise prevailed? These are the Independents, or, as they were called, the dissenting brethren. There might be about ten or eleven divines in the Assembly who advocated, more or less, the congregational mode of Church government; but five of these, more zealous than the rest, formally dissented from the decisions of the Assembly, and, afraid that toleration would not be extended to them, appealed to Parliament, as “the most sacred refuge and asylum for mistaken and misjudged innocence.” This appeal was styled, “An Apologetical Narrative to the Parliament,” and was signed by

Thomas Goodwin, Philip Nye, Sidrach Simpson, Jeremiah Burroughs, and William Bridge. These were afterwards joined by William Greenhill, and William Carter, who with them signed reasons of dissent against the Assembly, on the conclusion of the "Grand Debate," as it was called, between the Presbyterians and Independents, and these seven were hence called "The Dissenting Brethren." Most of these divines had been compelled, by the persecution of the Prelates, to retire to Holland, where they became acquainted and enamoured with the congregational scheme of Government. The most celebrated among them were the two first mentioned, Dr. Thomas Goodwin and Mr. Philip Nye, whom Wood styles "the atlases and patriarchs of Independency." Both of these were eminent for piety and ability. Dr. Goodwin, in particular, is well known by his works. He was the favourite minister of Cromwell, through whose influence he was appointed President of Magdalen College in Oxford. Thomas Goodwin we must be careful to distinguish from John Goodwin, whom Toplady, with his usual freedom, characterizes as "that low and virulent Arminian, John Goodwin, the Fifth-monarchy man," and of whom Calamy observes, "he was a man by himself; was against every man, and had every man almost against him." Dr. Goodwin was a very different character, orthodox in doctrine, eloquent in preaching, and exemplary in life. His piety was of the most ardent and enthusiastic cast, tintured, however, with that shade of gloom and austerity which, as we have seen, was the prevailing vice of the latter days of the Commonwealth.

Mr. Philip Nye of Kimbolton, was, in many respects, a different character from his friend Goodwin. A keen, sharp-witted man, "of uncommon depth, and seldom, if ever, outreached." Active from the commencement in urging the Covenant, and getting up the Assembly, in the selection of which he is said to have had a principal share, there was none more pertinacious in opposing their progress. He kept them upwards of three weeks debating on one point of the Directory alone, where the communicants were recommended to come up to partake of the Supper at a table, insisting on the superior propriety of having the elements handed to them in their own seats. Though one of the Commissioners sent by Parliament to solicit the assistance of the Scots, he seems to have taken up a strong prejudice against the government and order of the Church of Scotland; and certainly there was no love lost between him and our Scot Commissioners.

The last group in the Assembly to which I invite your attention are seated on the lowest form, at the right hand of the Prolocutor. They may be easily distinguished from the rest of the Assembly by their care-worn countenances, and the feverishly intense interest which they show in the proceedings of the Assembly. With them it was no common cause. Not the credit of their own discipline only is at stake,—the salvation of their beloved Church and country is involved. They have come out of a fearful struggle with lordly bishops, Popish ceremonies, royal mandates and battles,—they have cast down the walls of Jericho; but well do they know that the liberties of their country still hang trembling in the scale, and that nothing will save them but a successful issue to their present mission.

Which of all the members of this Assembly wrote home such letters to his friends as those of Baillie? What teeming anxiety, what anxious prayers, about "these poor distressed Churches!" How lifted up at one time,—“O, if it please God to perfyte this work, it will be the sweetest and most happy business that ever in this isle was enterprysed! All our companie, thanks to God, feel the fruit of Scotland's prayers!” How cast down at another time about the opposition of the Independents!—“these, however, very good, yet very dangerous and unhappy men, who have been the great and mighty instruments to keep all things here loose both in Church and State, for the increasing of their party;” and these still more unhappy Erastian lawyers in the Parliament, who “make it their work to spoil our Presbytery, not so much upon conscience, as upon fears that the Presbytery spoil their market, and take up most of the country pleas without law!” And yet how hopeful, amidst all their difficulties, that they would “wrestle through, by the help of the prayers of God's people! The humour of this people is very various, and inclinable to singularities. No people had so much need of a Presbytery!”

(To be continued.)

Further Notice of the Rev. John Smith.

ACCORDING to the intimation in our last, we now give from Mr. WINSLOW'S *Sermon* on the death of our late beloved associate, some further description of his estimable character; not, as is said in the *Sermon*—by way of “attempt at eulogy” but for “edification.”

“*He was zealous.* Of a naturally ardent temperament, he seemed to have thrown all his ardour into religion. To a good degree, he was uniformly ‘fervent in spirit, serving the Lord,’ and never seemed to count anything too much to do for Christ and his cause; but when he found any special encouragement, when there was a religious revival among his people, as the speaker well recollects, then his very soul seemed to take fire; and he was incessant in his exertions. He might at such a time almost adopt the words of David, speaking as a type of Christ,—‘The zeal of thine house hath eaten me up.’ It being once said to him that a certain minister at home had objected to becoming a missionary, because he thought there would not be sufficient excitement; he said very earnestly, while his eyes glistened, ‘*excitement, excitement, I am eaten up BY EXCITEMENT!*’

“*He was active.* Not only was he abundant in labour when specially excited, but his zeal was of that kind, which prompts to constant efforts, and his habits of body and mind were all active. This is evident from the amount of his labours. As pastor of an English church and congregation he had duties to perform which in this climate are generally considered suffi-

cient to occupy the whole time of a minister. But while there was no marked neglect of any of them, though there must have been less attention to some than could be desired, he studied the Tamil language, so as to preach in it with a good degree of acceptance and intelligibleness, and *did*, latterly at least, preach in it once or twice a week; besides superintending schools, distributing tracts in the bazaars, and performing other missionary labour in that language.

"In addition to these stated labours as an *English pastor* and a *missionary to the Natives*, he had a variety of other work thrown upon him. He was not only for some time *Secretary of the Madras District Committee of the London Missionary Society*, but for several years one of the *Secretaries of the Bible Society*, and at two different periods, for a short time, the principal Secretary. His efforts in this department, even after his return, will not soon be forgotten. The last report of the Society is their monument. For some years he was also *Secretary of the Religious Tract Society*, devoting much strength to it; and for a still longer period he was *Secretary of the Tamil Revision Committee* of that Society, and *Conductor of the Tamil Magazine*, as well as a *Member of the Revision Committee in Tamil* for the Bible Society, when the New Testament, translated by Mr. Rhenius, was undergoing revision. He was also for two or three years the principal conductor of a small quarterly Magazine, called the '*Missionary Register*;' the author of a small volume, entitled, *Letters on Mental and Moral Improvement*, designed for the benefit of *East Indian Youth*, in whose welfare he felt a deep interest, and for whose improvement, at one time, he delivered a series of lectures on various important subjects; and the compiler of *Memoirs of Mrs. Smith*, his second wife. At the same time, he was acting as tutor to a class, sometimes consisting of only one or two, and sometimes of six or more, young men in his family, preparing for the missionary work; of whom, besides some still pursuing their studies, *five* at least—the *Reverend Messrs. Bilderbeck, Nimmo, Bower, Johnson, and Dawson*, are now ordained missionaries. Assisting in the ordination of two of these was the last public act of his life, and his excellent charge to them at the time, if preserved, should be printed; that in this also, it may be said, 'being dead, he yet speaketh.'

"*He was enterprising.* His mind was fertile in *expedients* for doing good, as are the minds of many in devising ways and means for worldly gain. If some of his various schemes failed, as in so many some must fail, more were carried to perfection than a slower mind, or one less bent on good devices would have even conceived. Of these—besides his efforts already mentioned, for bringing forward labourers and training up missionaries—the *Native Education Society School*, which owed its origin principally to him, is a prominent instance. He also, to promote Native education, reprinted, in a more convenient form than before, *Sadur Agaradi*, a Tamil Dictionary in four parts; and printed the Abridgment of Rhenius's Tamil and English Grammar.

"*He was Catholic.* Not that he had any tendency to Romanism, or Puseyism, or Liberalism; but that he possessed in an uncommon degree

Christian liberality. He was naturally *generous*. No single word perhaps better expresses his native disposition, whether as regards his *feelings* or his *purse*. The same general trait was manifest in his religious character. Being from another country, and from another, though not widely different communion, I can certify to his Catholic spirit; for he received me and subsequently my colleague, on our first arrival here, with the cordiality of a brother; and always manifested the same kindness. Indeed it was owing to his advice and almost intreaty, that the American Mission was commenced at Madras; and had the same number of missionaries come from his own society, he could not apparently have been more gratified. The same feeling was manifested towards the German Missionaries, as I have had opportunity to know; and I may add, as being myself from a land where party spirit, on account of denominational differences in religion, seldom runs high, and is unattended with the bitterness which is sometimes found in countries where religion is mixed up with politics, that although noticing these things the more, from not being accustomed to them, I have sometimes been grieved at the ungenerous and harsh remarks of even good men, upon those of other denominations, Dissenters against Churchmen, and Churchmen against Dissenters, yet I do not remember anything of the kind in our departed friend. I never that I recollect heard him speak slightly of Wesleyans, or harshly of Churchmen. No doubt he had strong preferences for his own denomination, but his maxim seemed to be, *to hold with all who hold the Head*, and to 'keep the unity of the Spirit in the bond of peace.'

"He was prayerful. This is the last characteristic which time will allow me to mention. While, on account of various and pressing occupations, he could not command his hours for close study, so much as he could wish, he seemed to realize the truth of Luther's maxim

'Bene orasse est bene studuisse.'

To PRAY well is to study well.

"One who knew used to say that he frequently got his text for a sermon when on his knees, just before going to the chapel; referring of course to his more strictly extemporaneous efforts, when pressed for time.

"In course of the principal religious revival which blessed his ministry in this place, he seemed to get new views of what is meant by 'wrestling with God in prayer.' Of this I was not only aware at the time, but in our delightful intercourse on the way to Vizagapatam, he spake freely of it, as also of his general religious experience.

"Referring to a remark made at that time, by a dear missionary brother now absent, which had given offence to some—viz. that in the intercession of Moses with God for the Israelites, he so prevailed that the Almighty (with reverence be it said) appeared unable to resist, even as a little child;—he added, yes, and it was said with reverence, by that dear brother, as the big tears rolled down his cheeks; and however faulty may have been the form of the expression, he *knew* the blessed truth it contained, and I *learned* it. There was then certainly wrestling and prevailing prayer. He men-

tioned a sermon which he preached in this place, and also at Poonamallee or Tripasore, or perhaps both, and afterwards frequently in England.—Oh ! that sermon, said he, was *prayed out*, that was a revival sermon; and I never preached it without some evidence of the presence of God with me, as when it was first composed.

“It was this spirit of prayer which caused his labours to be blessed to the conversion of many souls in his English congregation, and some among the Natives, who will be ‘his crown of rejoicing’ before the Lord, ‘when he shall come to be glorified in his Saints, and admired in all them that believe.’

“But I need not dwell on this theme. Ye are his witnesses. Yea there are those here who were begotten by him in the Spirit;—to whom he once could say, ‘my little children of whom I travail in birth again until Christ be formed in you.’

“There are many here also who can testify, in what manner he was ‘with you at all seasons,’ ‘serving the Lord with all humility of mind,’ and how he kept ‘back nothing that was profitable unto you,’ but ‘taught you publicly and from house to house.’

“‘Blessed is that servant whom his Lord when he cometh shall find so doing.’

We take the liberty of adding, from the body of the Sermon, one paragraph relating to the manner in which our lamented brother may be supposed to have met his summons, and the spirit with which his friends should submit to the afflictive Providence.

“But again, there is, in the trying circumstances of this death, the most affecting one of all, our *uncertainty* as to its *manner*. Here imagination has full scope, and may paint to us the most harrowing scenes;—but if they were real, the voice to us would continue the same, ‘be still.’ Mourning widow charge your breaking heart, ‘be still’—weeping children, ‘be still’—trembling aged father ‘be still’—all ye friends, ‘be still’; ‘what ye know not now ye shall know hereafter.’ And as it would be sinful for us to murmur, however frightful were the consummation, so is it much more sinful to murmur at what may be only the framing of our own fancy. Rather should we look upon the brighter side, and thanking God that there was at least one praying soul in that doomed barque, we should imagine, that like the pious minister of whom we have all lately read, the Rev. Morell McKenzie, who was lost with many others, in a Steamer, on the coast of England, and who, as their wrecked vessel was sinking, gathered the passengers around him and lifted the voice of prayer while they went down together into the mighty waters; so our beloved brother, prayed for, and with, his fellow sufferers; and having time perhaps, from previous warning of danger, that he directed some of them successfully, in that eleventh hour, to the Saviour; and prevailed with one poor soul, or more, in the last extremity, to cry in faith, with the thief on the cross, ‘Lord remember me when thou comest into thy kingdom.’ Who would not be almost willing to die, if he could thus conduct, and attend, even one soul to glory, snatched from the very jaws of ‘the Dragon that old serpent which is the devil.’

"May we not imagine, that as the storm increases and hope abates, the frail barque, dismasted and water-logged, straining in every timber and opening in many a joint, as it is tossed at the mercy of the tempest, and about to founder, staggers, trembles and groans, like a thing of life, before it takes its last plunge, from the top of some mountain wave; that then the passengers and crew, seeing that all has been done that men could do, and there is no longer the least hope, gather themselves together in the most sheltered place, and unitedly commend their souls to that God into whose immediate presence they are about to be ushered; and that as the voice of *prayer*, perhaps even of *praise* from some newly redeemed soul, ascends from them amidst the howling of the tempest, the blessed Saviour comes to receive their departing spirits, while their bodies confined in their barque, with their sea-clothes and the sea-weed for a winding sheet, go down for their long rest among the pearls and corals of the ocean. And is there in this much at which nature shrinks? Be it so; only let grace prevail; while the voice of unceasing love and wisdom continues to proclaim, 'Be still and know that I am God.' "

TAHITI.—Most of our readers are probably aware that last year, in consequence of a document signed by four chiefs of Tahiti and the neighbouring islands, addressed to the King of the French, requesting that a French Protectorate Government should be formed at the islands, the French Admiral Thouars, in a Ship of War, visited Tahiti and took formal possession; uniting the French flag with the old Tahitian flag received from England. It appears that the Queen, Pomare, was not apprised of the proceedings of her chiefs in claiming French protection, nor was she at Tahiti when the French Admiral was there. The document, transferring the supreme sovereignty, having been prepared by the French Admiral and Consul, and signed by the chiefs who had sought French protection, was submitted to the Queen at *Moorea*, and signed by her to avoid hostilities.

A letter, certainly plaintive and touching, has recently appeared in the newspapers, from Queen Pomare to the Queen of Great Britain, stating that the whole transaction was a conspiracy of the chiefs to supplant her in the Government of Tahiti—that she signed the French treaty under the threat of a fine of 10,000 Dollars, or the immediate commencement of hostilities, in which she feared all the English and American residents would be massacred—and calling upon the English Government, whose friendship alone she wanted, for aid in supporting her lawful sovereignty. This letter was dated January 23d, of the present year, when H. B. M. Frigate the *Talbot* was at Tahiti.

Later accounts state that at the request of SIR THOMAS THOMSON, Captain of the *Talbot*, the Queen having for the first time, after the French took possession, visited Tahiti, and assembled the chiefs and people to confer on the state of the country; there was manifested a general feeling against the French alliance. On the 9th February a public meeting was held, at which were pre-

sent, the Queen, Sir Thomas, the British, American and French Consuls, the Purser of the *Talbot*, the Missionaries, most of the foreign residents, the principal chiefs, and about 5,000 people in regular divisions and neatly dressed. After prayer, at the Queen's request, by the Senior Missionary, the Queen's speaker introduced the business of the day, urging that all should listen attentively and patiently to every speaker, and saying, "should any hard words be spoken, pray to God that as they enter your hearts they may become soft, that they may not produce anger." He afterwards read the Queen's speech, in which she described herself as banished from the kingdom; and then a letter from the British Admiral expressing the sympathy of the Queen of England. The principal chief of each district was asked, "what is your desire in reference to the new state of things? and each replied in the most unqualified terms, that Queen Pomare was their only sovereign—that they desired to retain the flag given to them by Great Britain—that they had their own laws and teachers—and with emphasis, that they had the *Bible* sent them from Great Britain, and needed and wished no more. Even the four chiefs who had signed the request for French protection, after making different excuses for doing so—two of them because the other two had signed—when asked, "Do you wish the aid of France?" all replied that they had no such wish, and only signed the request because they were teased to do so.

The Queen's speaker then declared that it was her wish to be on friendly terms with all foreign nations, but that her great ally was Britain; from thence she had her teachers, her civilization, laws and religion, and she was resolved to have no other. "All the chiefs responded to these statements in the most animated manner, and the whole body of the people expressed their cordial assent by a show of hands, many putting up both hands. The meeting was concluded with prayer, and the people separated in the most orderly manner."

These transactions encourage the hope that this interesting people may yet be saved from the unwished-for intrusion upon them of Popery and foreign rule.

INDIAN INTELLIGENCE.

BAPTISM OF FOUR NATIVES AT AHMEDNUGGUR.—We perceive by the last number of the *Dnyánodaya*, a notice of the baptism of four Natives of the Mahar caste, on the 13th August, by the American Missionaries at Ahmednuggur.

BOMBAY—BAPTISMS AT SEROOR, AMERICAN MISSION.

THE Missionary at this station writes—"On Sabbath the second instant (July) I was permitted the long desired privilege of receiving into the visible Church of Christ the first convert from heathenism at this station. He belonged to the brahmin cast, and is about forty years of age. His parents died when he was young, and at the age of eighteen he commenced his

labours as school teacher at Sattara. He soon obtained service in this capacity in one of the Native Regiments, with which he remained eight or nine years. He then spent a year and a half in the Elphinstone College at Bombay, preparing himself better for his professional labours. Having in the mean time lost his former situation, he came to Scroor, and for ten years was the principal schoolmaster of the place. On my occupying this station I took his school under my care, and he has ever since remained in my employment. When my village school was suspended some time since, I put him into the boarding school, with which he is still connected. From his first connection with the mission, he has regularly attended our public services on the Sabbath, and daily taught our Christian books in school. The influence of the truth thus brought before his mind, had doubtless an important bearing on his subsequent history, though his inquiries were not awakened till about four months since. From that time light began to dawn upon his dark mind; he lost all confidence in Hinduism, threw away the little pebble (Shalegram) he had formerly worshipped, and began to seek in earnest for a better way. He soon became convinced that Christianity is the only true religion, and that Jesus Christ is the only Saviour of sinners. Still he feared the consequences of openly renouncing Hinduism, as in that case he would be deserted and abused by his old companions; while he had some misgivings as to what awaited him, should he become a Christian. In this state of mind he accompanied Dajeba to Ahmednuggur. There he witnessed the baptism of some converts, became acquainted with the Native Christians, and obtained some idea of the constitution and privileges of the household of Christ. On his return he expressed his determination to cast in his lot with the people of God, and meet the consequences. About this time he brought his family to live on my premises, that he might have more religious privileges, and be in better circumstances for prosecuting his inquiries. This was about five weeks since. As his inquiries advanced, his difficulties disappeared, his mind became settled, and he entered upon the practice of Christian duties—at first with much diffidence, but soon with great delight. Among other things over which he mourned in view of his past life was the fact that he had never been legally married to the woman with whom he had lived for many years. The marriage ceremony was performed on Saturday, after he had given satisfactory evidence that he had become a member of the body of Christ, and was worthy of a standing in his visible Church. He was baptized at our little chapel on Sabbath morning in the presence of more people than could get into the house, among whom were some of the principal Natives of the place. In the afternoon, the three children of the convert, a boy aged eleven years, and two girls, aged nine and six—received the seal of the covenant at my house, and then we gathered around the table of our Lord. It was a precious time, long to be remembered. In view of what our eyes beheld on that occasion we feel ourselves called upon to be thankful and rejoice in the Lord who has remembered us in our feebleness and visited us with his mercy.”—*Oriental Christian Spectator for September.*

TEMPERANCE, MADRAS.—The Annual Meeting of the South India Temperance Society took place on the 27th October, at the Temperance Hall; when, as the public are informed through the newspapers, the Hall was crowded, and much interest manifested in the proceedings of the evening. We take this as a token for good, and beg leave to refer to the Journal of the Society

for a full account of the meeting, and for the luminous report of the proceedings of the year. The progress of temperance in different parts of India, as well as elsewhere, is represented as on the whole very encouraging.

ECCLESIASTICAL MOVEMENTS.

The *Rev. H. Cotterill*, M. A., returned from the Neilgherries in good health on the 28th October, and resumed his official duties, as Chaplain at Vepery, and of the Military Male Asylum.

Obituary.

REV. W. BOWLEY OF CHUNAR.

WE have the melancholy task of recording the death of the Rev. W. Bowley of Chunar. Mr. Bowley has been for the last thirty years and upwards, one of the most laborious and faithful missionaries of the cross in India; possessed of a robust constitution and buoyant mind, intimately acquainted with the habits and language of the people, capable of sustaining almost any amount of labour without injury, of simple habits and devoted heart, possessed of considerable preaching talent and full of love to souls—he was one of the most useful missionaries in the country. For the translation of the Bible into Hinduf, together with several of the most useful Christian books and tracts in that language, the Church of Christ is indebted to Mr. Bowley.

The cheerfulness and promptitude with which he undertook and executed works for the Bible, Tract and Book Societies, rendered him, at all times, peculiarly valuable to these institutions. He loved them all, and ever most willingly and indefatigably aided them with his advice and his pen. He was the early associate of the beloved Corrie at Agra, and belonged in spirit and action to the Christians of that early stage in the history of missions and Christianity in this land. He loved all practically who loved the Lord Jesus Christ in sincerity and truth.

This excellent servant of Christ had written to a friend the day before his death, stating that he was about to go on his usual missionary tour in the cold season; he was then in his apparently usual health. The next day in almost an instant, while preparing to go to the bazaar to preach, he fell a prey to death, it is supposed from an affection of the heart. Thus in the midst of his labours did he enter into his reward.

“Oh happy servant he, in such a posture found.”

May we also be found ready when the Son of Man cometh, for in such an hour as we think not He cometh to many and he may so come to us.

Mr. Bowley was about fifty-six years of age.—*Calcutta Christian Advocate*.

MONTHLY PRAYER MEETING.

THE address at the last meeting, as announced, was by the Rev. R. JOHNSTON, “*On the Obstacles which Idolatry presents to the Progress of the Gospel in Madras.*” It was a very able exposition of those obstacles; as our readers may be convinced by referring to it as printed in the *Native Herald*.

The meeting on the 4th instant, is to be held at the *Wesleyan Chapel*.

MADRAS CHRISTIAN INSTRUCTOR

AND

MISSIONARY RECORD.

Vol. I.

JANUARY, 1844.

No. 8.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

DEAR BRETHREN,—In compliance with your kind request, and in answer to the expressed wishes of others who were present on the occasion, I send to you, for insertion in the "Instructor," the Historical and Statistical parts of my Address recently delivered at the Scotch Kirk. The article is prepared with great care as to accuracy of statements; the information having been generously afforded by friends with whom I have corresponded, and gathered from the last Reports of the several societies whose agents occupy this part of the missionary field. It may be thought that the picture is *too bright*. My object has been to say all that truth will allow of an *encouraging* nature. If any individual be disposed to hold up to public view the other and darker side, no one surely can object. I can only wish that your readers may be as much gratified with perusing as I have been with collating and recording these proofs of God's merciful interposition in behalf of this idolatrous nation. If that object be secured, neither their time nor my labour will have been expended in vain.

Yours truly,

F. D. W. WARD.

ON MISSIONARY ENCOURAGEMENTS IN SOUTHERN INDIA.

The Historical and Statistical parts of a Missionary Address, delivered in the Scotch Kirk on the evening of October 3, 1843.

BY THE REV. F. D. W. WARD, M. A. AMERICAN MISSIONARY.

HAD I selected as the theme of my remarks this evening a subject the opposite of that I have chosen, the task of its discussion would be comparatively light. Did I suppose it would be for general interest, or practical benefit, to hold up to your view the *dark* rather than the *bright* side of the picture—

to dwell on the *discouraging* rather than the *encouraging* features of the missionary cause in this part of India, I should be able to occupy the time usually allotted to an exercise like the present, with but little effort in arranging appropriate arguments and facts. That the picture has a dark side is but too painfully true; and I am far from saying that its presentation is at all times undesirable and injurious. It is a truth to which we cannot close our eyes, that *visible success*, answering to anticipations early formed and fondly cherished, has not attended efforts long and laboriously made, to turn the minds and hearts of this people from an attachment to their vain philosophy, and senseless idols, and superstitious rites and ceremonies, to a reception and practice of the "truth as it is in Jesus." But dark and melancholy though the prospect be, I cannot think that there is nought to cheer and encourage. Facts, numerous and undeniable, are against the gloomy conclusion of the disappointed Abbé, "That God has predestinated the Hindús to eternal reprobation, and that there is no human possibility of converting them to any sect of Christianity." Did the writer mean to place the *human* in opposition to the *Divine* possibility, then would there be no objection to his conclusion; but we understand him to mean that man *cannot* and God *will not* convert the Hindús, and that therefore their state is hopeless; they being beyond the pale of His mercy, and doomed to feel the weight of His eternal displeasure. Sad conclusion! But is it true? We answer without hesitancy, *it is not!* We believe that this land is not wholly forsaken of God, but that He still careth for it, and that as He has *partially*, so He will yet *extensively*, yea *universally*, water it with the dews of His grace; that "the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

That our faith may be strengthened, and our hearts encouraged, let us this evening take an imaginary tour through the Tamil Missionary Stations south of this Presidency, and learn as far as we can what has been done, and what is now in progress for the spiritual benefit of the people. Let us ascertain also what views are entertained by the missionaries themselves of their present position and future prospects.

While thus journeying, it may be well for us to keep before our minds *two important considerations*. The first of which is, that Christianity, in its aggressive movements upon the Hindús of this Presidency, has obstacles to contend with of an extraordinary character; I mean such as it has not been called upon to encounter in any country where it has obtained a firm footing. These are, the *language, caste, deep laid and long cherished errors in theology, ethics and philosophy, and false views of Christianity*. Did time allow I might dwell upon each of these, and show that while Christianity in South India possesses a great advantage in the protection of an enlightened Christian government, as also the general countenance of those who occupy positions of influence and power, it has *disadvantages* in the several points named, that did not oppose it in the Islands of the South Sea, in Africa, in the West Indies, or among the tribes of the North American Indians. Slower progress, in view of these obstacles, must be looked for here than in those lands. And again let us remember that the Spirit of the Lord, to whose regenerating and sanctifying influences we are indebted for all the good that ever has been or ever can be effected, acts, as a general rule, through that divinely appointed medium, the *truth as it is revealed in the Gospel*. Wherever we see that truth withheld, the prospect darkens, "My people perish for lack of knowledge"—"Sanctify them through thy truth, thy word is truth." On the other hand when we see truth making progress, gaining a lodgement in the minds and memories of the people, hope revives, faith strengthens, and the ear is open with ardent expectation to hear the sigh of the convicted and the song of the converted soul. Before the sower is allowed to scatter the seed, we do not look for a harvest, no not for a leaf or shoot; but where that seed is broad-cast, though much may fall by the way-side, or on the rock, or among thorns, yet we confidently believe that a few grains at least, and it may be that many, will fall on good ground and bring forth fruit.

Having gone forth on our tour of observation, we arrive first at *Tanjore*, the oldest mission station (Tranquebar, which is now almost vacant, excepted) in Southern India. This mission was established by the Rev. C. F. Schwartz in the year 1773. During fifty years its limits were very extensive, reaching even to

Tinnevely. But these out-stations having been formed into separate missions, Tanjore city and the immediately adjoining villages, are to be considered alone. Here we find the oldest European, and the oldest Native ministers in Southern India—the Rev. J. H. Kohlhoff, now in his 82d year, and the Rev. Gnānapragasam, (ordained by Mr. Schwartz) now in the 94th year of his age. Inquiring as to the state of Christianity, we find that there are in Tanjore city 1,077 Protestant Christians—a seminary for the training of Native catechists and schoolmasters—an orphan school for Native Christian children, 120 in number—three schools in the fort for heathen children, and various other schools in the suburbs of the city. There are also belonging to this station six country village circles, the first has ten villages—the second, four—the third, twelve—the fourth, eight—the fifth, eight—the sixth, three—most of which are now under efficient superintendence. The total number of souls belonging to the Tanjore Mission, who are baptized, amounts to 3,261. The recent arrangement whereby different villages and schools have been apportioned off to different missionaries, who live in their midst (as is the case in Tinnevely) instead of being left to the general superintendence of missionaries stationed in Tanjore city, promises the most happy results. Discouragements are felt and expressed, while at the same time, in the language of one who resides in Tanjore city, “the kingdom of Christ is evidently progressing in our midst.”

Leaving Tanjore we must stop for a little time at *Negapatam*. Here we find a missionary of the Wesleyan Society, devoted to a variety of duties in the Native and the English languages; a head Native school containing at present 15 youths in course of instruction for usefulness in the church—the same institution having already furnished six Native young men who are now in the employment of the mission—an English school of 45 lads, a part of whom are Brahmins; a Native girls' school of 70 children, 12 of whom are boarders; a Sabbath school attended by about 80 children, some of whom are heathens; and a number of free schools, in all of which the Scriptures are mainly taught. These institutions, together with an English service on Sabbath evening, four Tamil services on the Lord's day, and preaching weekly among the

villages, engage the attention of the missionary and his Native assistant.

Calling at *Manargoody and Melnattam* we find a missionary of the same denomination who will point us to 12 schools under his direction, containing about 425 pupils, who attend upon the means of instruction with gratifying punctuality and diligence. He will tell us that "the congregations to which the word of eternal life has been preached have been well attended and not without good effect upon some;" and finally we shall hear from him this significant language; "when land is first brought under cultivation its produce may be but little, but that very cultivation prepares it for yielding a greater increase; thus though our present visible success may be but small, yet we are led to believe that the present means employed are preparing the way for more effective cultivation."

Passing farther south we come to *Trichinopoly*. Here we meet with a missionary of the "Gospel Propagation Society," who will inform us that his station includes a congregation of 250 adults and 127 children; that two services in Tamil are held on Sundays, and two on week days; that the attendance on Sabbath mornings is on an average 185, and the number of communicants 50; and that he is happy in being able to say that he has received much encouragement in his ministrations among the members of his congregations and the people—there being but few in that large town and its suburbs, who are not to some extent acquainted with Christianity.

Soon after leaving Trichinopoly we enter the extensive, populous and fruitful district of *Madura*. Here we will make a brief pause. Ten years since there was not a European missionary resident in that district. At that period such was the feeling towards Christianity and its promulgators, that when the senior member of the American Mission, soon after his arrival in the city of Madura in 1836, attempted to address an assembly of people on *education*, he was so boisterously and violently opposed, that he was compelled to stop his discourse, and flee to his dwelling for protection from the populace. For a considerable period nothing could be done, so strong was the opposition, and so determined were the priesthood that Christianity should gain no footing there. Reports of a kind that would excite a

smile at their absurdity, did they not pain us by their falsehood, were industriously circulated, as to the *motives* that induced the missionaries to enter the district, and the object they hoped to secure. But now how changed! In that capacious room—an apartment of the palace of the ancient King Trimilanaig—where on the occasion mentioned the missionary was silenced and driven by the mob to his dwelling, I have seen assembled at one time 1,000 pupils under the daily care of the same missionary, who were then being examined in the Bible and connected branches of study, and this in the presence of the English residents, and the most respectable and influential Natives of the city. Without dwelling upon facts which passed under my own observation while a member of that mission, I would notice its present state as given in the last report. There are five large stations connected with the American Mission, and three stations (one only occupied by an English missionary) connected with the S. P. G. F. P. At the five stations there are erected commodious and neat edifices for religious worship. There are under instruction,

In the Seminary, in which board and clothing				
as well as education are gratuitous,				- 33 Pupils.
4 Boys' Free Boarding Schools,	-	-	-	134 "
2 Girls' do. do.	-	-	-	34 "
2 English Day Schools,	-	-	-	120 "
85 Free Tamil Boys' Schools,	-	-	-	3453 "
7 do. do. Girls' do.	-	-	-	200 "
Of those who can read and are daily studying				
and committing to memory the Bible,				- 2000 "

There are about 80 members in all the churches.

A letter I have lately received from an esteemed friend at Dindigul contains this statement: "On an average there have been during the past six years 20 schools and 500 scholars. Our boarding and select schools now contain 80 more, who are under the immediate watch of the missionary; and of all these it may be affirmed that they have at least the leading facts and doctrines of Christianity lodged in their memories. Granting that our schools retain their scholars but three years, then here are 1,000 children gone forth with a knowledge of the elements of that

Gospel which is the power of God unto salvation to all that believe; and however this may be buried up in the rubbish and obscured by the gross darkness of heathenism, yet simply looking at these facts, and remembering the Divine assurance, that the word of God shall not return void, I see ample room for encouragement."

Another member of that mission stationed at Sivagunga says, "Five years since, as I passed through this place I could not get a boy to come near enough to receive a tract or even a small copper coin. Now we have 250 who come to our house to be examined in their studies, and within a few months past 28 girls, from heathen families, have been admitted into the free schools."

Leaving Madura we next enter the well known and deeply interesting district of *Tinnevely*, a section of country celebrated in Christendom, as that in which Christianity has won some bright trophies, and as being the residence of one of the ablest and most devoted and most successful of modern missionaries. To name him were unnecessary. The means set on foot by that devoted labourer, and his colleagues, were eminently blessed even in their day; nor have they been allowed to remain ineffective in the hands of those who have succeeded them in the missionary office. The missions in the district are now in charge of missionaries connected with the C. M. Society, and the S. P. G. F. P. Of the former there are eight, and of the latter five. The united statistics as near as I can obtain them are as follows:

Villages under Christian direction,	-	-	-	445
Baptized persons,	-	-	-	12,000
Number of Schools,	-	-	-	180
Youth under instruction, (<i>of both sexes</i>),	-	-	-	6,000

There are also many thousands of persons, who though not baptized, are in a course of instruction and preparation for the reception of that ordinance. These are termed catechumens, of these the number is not far from 20,000. To suppose that all thus connected with the church are devout, spiritually minded Christians, were to deceive ourselves. Such an idea is not entertained by the missionaries; but it would be equally self-deceptive and injurious to deny that a happy reforma-

tion has been effected and is still in progress in that district. One who has lately passed some weeks, surveying carefully those stations, remarked to me but a few days since, that "language could hardly describe the blessed change there in progress. Heathenism is evidently on the decline, and the time is apparently near when the whole agricultural population will be evangelized."

We must not leave this region without calling at *Nagercoil* and *Neyoor*, where we shall hear from missionaries of the London Missionary Society accounts that will rejoice our hearts and constrain us to exclaim, "*what wonders God hath wrought.*" I have been a delighted hearer from the lips of one of the oldest members of the former mission—one who for twenty years has not been at any one time more than 100 miles from his station—glowing accounts of the changes that have transpired since he was first sent to that spiritually desolate region. Where all was a waste wilderness, now are to be seen gardens of the Lord with many trees of Jehovah's planting, bearing plentiful and rich fruit. At *Nagercoil* we shall be informed that there are under the direction of the missionaries of the London Missionary Society,

Congregations,	-	-	-	-	-	-	-	-	70
Villages,	-	-	-	-	-	-	-	-	219
Families,	-	-	-	-	-	-	-	-	2370
Individuals,	-	-	-	-	-	-	-	-	7212
Church Members,	-	-	-	-	-	-	-	-	318
Candidates for Baptism,	-	-	-	-	-	-	-	-	94
Members of Bible Classes,	-	-	-	-	-	-	-	-	636
Schools for Boys,	-	-	-	-	-	-	-	-	103
Scholars,	-	-	-	-	-	-	-	-	4375
Schools for Girls,	-	-	-	-	-	-	-	-	29
Scholars,	-	-	-	-	-	-	-	-	757

The missionaries speak of themselves as much encouraged in their work. Much attention is given to schools, to Bible classes and regular visits to the village congregations, and they are allowed to reap the fruit of their labours in witnessing a gradual increase of intelligent and active piety in the church.

Had we time to traverse the whole of the Travancore district, we should find it pleasant to visit Trivandrum, Quilon, Aleppie, Cochin and Trichoor, at which places we should meet with

the agents of three English Missionary Societies diligently employed in communicating Divine truth.

Turning our faces northward we at length reach *Coimbatore* where we find two missionaries of the L. M. Society labouring abundantly in preaching, in schools containing 763 scholars, and in extensive itineracy; the church contains 23 members, exclusive of mission families, "many of whom are evidently increasing in grace and love." Connected with this centre station are six *out-stations*, at which Native teachers are placed, and from which truth, as spoken by the living preacher, and as contained in the Bible and in Tracts, goes forth far and wide.

Returning by the way of *Salem*, we find the missionary of that station, also an agent of the London Missionary Society, reporting, as connected with his Orphan Boarding and Day Schools, 800 *pupils*; and, though meeting with no little to try his patience and exercise his faith, *faint yet pursuing*. In a letter lately received from him he uses the following language, "In this place there are some, I am thankful to say, who love the Lord in sincerity; who are, I trust, truly converted, and who walk steadily in the narrow way that leadeth to eternal life. Some of my Native assistants are pious, active and successful in bringing a few persons out of heathen darkness to the blessed light of the Gospel. Most of the people in connection with my church evince love and zeal for the Lord's cause. They try hard to collect something for the Bible and Tract Societies, as also for the Native Philanthropic Society, established among us. The children of our Orphan Boarding Schools give every pice they obtain, voluntarily to the above Societies. They have made a great effort to send a donation to China, for which purpose they had determined to give up their breakfast every morning, which however we reduced to once a week to prevent their injuring their health."

The last places, we will visit this evening, are *Combaconum*, *Myaveram* and *Cuddalore*, which lie in the direct route to Tanjore, but were passed by on our downward tour as we wished to call first at the oldest station. At *Combaconum* we find two devoted missionaries—one in connection with the Gospel Propagation, and the other the London Missionary Society. I must omit details as to the former and only remark of the latter, that

he presents to us a view of his *Native church and congregation*, of his *stated Divine Services* (20 during each week), of the *Bazaar and street preaching* which is constant, of his *country preaching* which is extensive, and has led to the distribution of upward of 10,000 Tamil, Telugu, and Hindustani Tracts, and about 2,000 single Gospels and portions of the Scripture during the year is full of interest. At *Mayaveram* we find an agent of the Church Missionary Society having under his care a Native church, containing twenty communicants and forty baptized persons, five schools, connected with which are two hundred and four pupils. At *Cuddalore* we meet with a missionary under the direction of the S. P. G. F. P. who, amid many discouragements, is devoting his time to the spiritual benefit of those around him.

Passing through the *Tondiman Rajah's dominions* we meet with the agents of the Indian Missionary Society, who have in charge seven stations, the largest and most important of which is Poodoccottah, which is in care of John David Pillay, formerly connected with Mr. Rhenius at Palamcottah. The attendance on the preaching of the word at the several stations is very cheering, and there are forty-six regular communicants. There are five schools in connection with the mission, at which there is an average attendance of thirty children.

Having returned to the city of our residence, it may not be amiss to cast a glance around and rapidly survey what is here in progress. Madras is occupied by the missionaries of six societies—fifteen in number—thirteen of whom are devoted, as their main pursuit, to the instruction of the Natives either by teaching in English, or preaching in the vernacular languages, and two are pastors of English congregations. The whole number of Native communicants is three hundred and thirty. The number of youth of both sexes, under Christian instruction, two thousand; seven Native young men are in a course of study for the ministry. Through the medium of schools, of Bibles and Tracts distributed by catechists and at the dwellings of the missionaries, and especially through the Gospel declared from the pulpit on the Sabbath and other occasions, a vast amount of truth is brought before the Native mind; but who of us will not say that this city demands, and has a right to far more of missionary strength than has yet been granted to it.

We have thus visited 20 missionary fields. We meet with 50 European missionaries, not far from 800 schools, containing not less than 30,000 pupils; thousands are *recorded* as the disciples of Christ, many of whom "adorn the doctrine of God our Saviour." The Scriptures and Christian books are gaining an extensive circulation, by whose pages and by the voice of the living teacher, *truth*, which through the Spirit is mighty to the pulling down of the strongholds of error and sin, is going forth conquering and to conquer!

Had we time to take a short excursion west and northward, we should find it truly pleasant to visit Chittoor, Bangalore, Nellore, and Bellary, where missionaries of several societies are vigorously employed in disseminating Divine truth. This, however, we cannot for want of time do, and besides this we contemplated a view of *Tamil* missions only.

What impression does such a tour of observation leave upon our minds? Is any one disposed to say, "all this is very fair, but how many of these professed Christians are spiritual minded and devoted to the cause of their Redeemer?" I reply, *many*, without doubt, are *not*. Of many it can be said "ye have a name to live and *are dead*. Ye have been baptized with *water*, but never with the *Spirit*." But making large allowances for hypocrites and self-deceivers, the list is still *long* of those who—in the opinion of judicious pastors who watch them from day to day—give evidence that they live a life of faith, and bring forth fruits meet for repentance. Every missionary can point to a *few* and some to *many*, who feel the obligation to "*glorify God in their bodies and their spirits*."

They have not the energy, the enterprise, the boldness of a European—and why? not, *as a matter of course*, because their "*hearts are not right in the sight of God*." Effeminacy is natural to the Hindú, and it would be unwise to expect in him the same traits that we look for in the inhabitant of a temperate region.

Making all possible deductions, enough remains, Christian friends, to excite our gratitude, to awaken encouragement, and to constrain us to labour and pray in hope.

It is a cause of grief that the number of missionaries in this Presidency is so *small*, compared with the wants of its crowded population. It is a source of regret that so few are able to

communicate religious truth to the people in their own tongue with readiness and power. It is a cause of sorrow that a Rhenius, a Knight, a Reid, a Smith, a Müller, and others, are called away in the midst of growing usefulness; and that so many are compelled from a failure of health to seek a more salubrious clime. It is a cause of lamentation that the members of the *Native church* are so defective in knowledge, and in disinterested devotion to God. It is a source of pain that caste, with its withering influence, is still in the Native church, and that many who ought to be *free men in Christ*, are in bondage to heathen superstitions and unchristian observances of "times and seasons." When we consider these things, we grieve, we mourn. But, on the other hand, when we compare Southern India *now*, with its state thirty years ago; when we contemplate the interest felt in its behalf by the Christians of Great Britain and America; when we view the array of means now in efficient operation; when we consider the change of feeling and action in many of those who are in the high places of power and influence,—when these things gain our attention, the prospect brightens, hope revives; and while we pray "*Lord, revive thy work*," we confidently await His speedy appearance, who is "God over all, blessed forever." "Even so, come, Lord Jesus!"

ON MORAL EVIDENCE.

INTENDED AS INTRODUCTORY TO SOME REMARKS ON HINDUISM.

BY THE REV. J. GARRETT.

(Concluded from page 344.)

WE now come to what seems a distinct branch of this subject, which may be denominated deductive. It is the investigation of the principle on which the mind, from facts observed or testified, infers, that is, assents to, the truth of things unobserved or untestified. There are facts which are not presented

to our minds through the medium of sense, and which are not established by testimony—facts of which each individual human mind is naturally in equal ignorance, and of which no one mind can therefore communicate knowledge to another. Of this nature is the fact that there exists a Supreme Intelligent Being, from whom all things originate—a fact satisfactorily proved, but not coming under the observation of sense, nor made known by the evidence of living testimony,—a fact which no man could know more than another, and which no man could learn by the information of another, yet which most men believe. The existence of a Supreme Intelligence is not a fact which we see or touch, or in any way perceive ; but we see, perceive, and acknowledge some facts, the acknowledging of which seems contradictory to the idea that no such Intelligent Being exists.

The mental process in the present case is simply this :—when we observe any combination of parts fitted for the accomplishment of an end, we infer that such combination is the product of a designing intelligence ; and the reason of our so inferring is, that we have no experience of such combinations being produced in any other way. We have never seen a watch that was not the production of a watchmaker ; hence on every occasion when a watch is presented before us we regard it as the product of a watchmaker ; and we are quite as well assured that such watchmaker does exist or has existed, as if he were himself the subject of observation. In the same way when a world with its myriads of organized machines is presented before us, we conclude the existence of a world-maker, and are as well convinced of his existence as if he himself were revealed to our senses. But here we are met again by Mr. Hume, who says,—It is indeed true that when we examine a watch we must infer a watchmaker, because we have had experience of watches as the productions of watchmakers : but it by no means follows that when we examine a world we should conclude the existence of a world-maker, because we have no experience of worlds as the productions of world-makers. Now on this it is only necessary to observe, that not merely do we infer the existence of a maker in those cases in which we have seen the particular machine in question produced by a maker, but in all combinations of matter in which means are employed to obtain an end, we ob-

serve the marks of an Intelligent Being; or in other words we infer the existence of a designer. We infer it rationally, because we have no experience of any such combinations being formed independently of a maker.

On this ground we pronounce Hume's argument to be invalid, for although we have not seen a world in process of production by its maker, yet the world bears those marks of design which identify it with other productions of intelligence.* To return to our immediate subject, it is evident that in this as in the former cases, our assent is given in conformity to experience. What we have observed is, that in no instance is the adaptation of means to an end found, except as the effect of an intelligent designer. When therefore such adaptations are presented to us, we consider them as witnesses to the existence of a designer.

The conclusion to which we come is this, that the mind assents to facts on which its knowledge is based, on the ground of experience. In this we have an unerring criterion of truth—a criterion first adopted by the shrewd and sagacious advocates of infidelity; but afterwards employed against them with triumphant and overwhelming success. The weapon which seemed mighty in the hands of atheism, has been its ruin; and a small stone truly cast has overthrown the monster and prostrated it on the ground. The advocates of Christianity owe much to their opponents; who, driven by the frailty of their cause to a constant use of the keenest and most subtle analysis, have thrown a light on the intellectual world which penetrates into every recess, and leaves them not a dark corner to which they may run for concealment.

Two observations in conclusion:—

1. That as the acquisition of truth is of the highest importance to the human mind, every thing having pretensions to this high title should be examined with impartiality. It has been too common to disparage the production on account of the producer—too common to take it for granted that nothing written by an infidel could be worthy of notice. Hence the absolute

* Campbell, Reid, and Stuart have replied to Hume: but we think his arguments were never satisfactorily met, either in the deistical or atheistical controversies, till the publication of the works of Dr. Chalmers, and the Ninth Bridgewater Treatise of Mr. Babbage.

futility and fatuity of many supposed answers to infidelity. Hence the suffering of Christianity when some stripling in science comes to grapple with the high intellectualism of modern infidelity ; and exhibits himself as a model of absurdity to all succeeding generations, while the effect is, that he himself meets from his opponent merited contempt—his cause is injured—is exposed to the unhallowed sneer and scoff, while his antagonist's courage is increased and his arguments repeated with double power.

2. The second observation which we consider of importance, is, that the measure of evidence is not proportioned to the extent or splendour of the objects from which it is derived. An example will be sufficient. Of two fields affording evidence for the existence of a God, the astronomic and the organic, the latter is more productive. We do not mean to deny that in the solar system there are proofs of a Supreme Intelligence. "Day unto day uttereth speech ; night unto night sheweth forth knowledge." And to the mind that is trained to holy contemplation, their perennial cycles, undisturbed and pure, convey the most exalted conceptions of the Divine power and glory. We gaze upon their matchless beauty, and admire that regularity of movement of which we have the records for thousands of years ; and while we pass from planet to planet, from sun to sun, and from system to system, we should be apt to fancy ourselves mere atoms, were it not that the impress of celestial nobility is on our minds, were it not that we in the midst of all these can trace the laws by which they are governed, the principles of their motion, and the conditions of their stability. But though there is much of sublimity and beauty in astronomy, there are few independent instances of the adaptation of means to an end. But let us turn for a moment from these, and observe a drop of water from some stagnant pool ; it teems with life, with organization, and with adaptation ; and each individual of its microscopic population, with its muscles, its bones, its arteries, its circulation, and all the numberless combinations for specific ends, which it exhibits, affords an accumulation of evidence of design, surpassing all that is discovered in the boundless circuit of a thousand worlds.

BANGALORE, }
 October 7th, 1843. }

J. GARRETT.

REPLY TO THE LETTER ON MISSIONARY SUCCESS IN INDIA.

BY THE REV. JAMES SEWELL.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN,—The comparative claims of the Christian education of the young, and the preaching of the Gospel to adults, in connection with missionary operations in India, is a subject which has, we believe, occupied the attention of all who feel interested in the work of God in this idolatrous land. This being admitted, its importance is obvious. It is also worthy of observation, that it is in relation to Indian missions chiefly, if not entirely, that this question has been agitated. It was never mooted, we believe, in reference to the South Sea Islands, South Africa, or the West Indies. In Indian missions only, has the discussion been raised. There must be a cause for a fact so singular and striking, and it is not far to seek. The truly wonderful progress of the Gospel among the adult population of those countries, when contrasted with the reception it has met with among the same class in this country, sufficiently accounts for the fact observed. In those regions education has followed the reception of the Gospel, and its necessity, as a means of introducing and establishing it, has not been felt. In India the case has been different. The great mass of the adult population, to whom the Gospel has been preached, have hitherto rejected it. Few have been found to possess the hearing ear, and still fewer the understanding heart. "The strong man armed" still "keeps his goods in peace." Through the length and breadth of India the awful stillness of moral death oppresses the hearts of God's servants. All their reports, speeches, and sermons, reiterate the complaint of the Prince of prophets,—"Who hath believed our report, and to whom is the arm of the Lord revealed?" And though few, if any, missionaries have laboured long, without seeing some fruit of their labours in souls converted to God, yet now that many of the fathers of the missionary band have finish-

ed their course—we find it difficult to trace their footsteps, if we look only for Hindús converted to God.

To estimate the labours of our predecessors, however, by this criterion only, and not to consider all the difficulties they have partially removed, and the facilities they have obtained for the more efficient movements of their successors, would be as unwise, and unjust, as it would be ungrateful.

Still, many, looking at the bearing of their labours on the heathen, have doubted the wisdom of their plans, and have assigned their want of success among the Natives of the country to the unsuitable nature of the means they employed. Some blame them for devoting too much time and strength to the Christian education of the young, while others think they wasted their energies in vain attempts to convert the adult population, by preaching the Gospel to them in their own tongue.

When such extremely opposite views are adopted on any subject, by men who are equally worthy of being esteemed wise and good, cautious minds will pause ere they adopt either. They will perhaps think there is some truth and some error on both sides, and they will be anxious to separate the precious from the vile. They will probably arrive at the conclusion, that the causes of the acknowledged want of an adequate amount of success are manifold, and that some of them are too deep to be sounded with the short line of human wisdom, even when enlightened by the word and spirit of God,—while every missionary may doubtless find the principal cause of *his* want of success in his own heart.

To us it appears that we have had too little both of teaching the young and of preaching to the adult. And it also appears, that God has granted his blessing quite as much to one mode of operation as to the other, and that he has thus forbidden us to laud one method at the expense of the other, or to depreciate one class of labourers in order to exalt the other. By the smallness of the amount of His blessing granted to each, he intends to lead all to see and feel the weakness of their faith, the coldness of their love, the feebleness of their prayers, and the inadequacy of all their efforts to the attainment of the end they seek. This is a lesson for each missionary, and for every member of the church of Christ. We have no expectation of seeing

better days, until we see more faith, more love to God and man, more prayer, more humiliation, more zeal, more deep genuine Christian principle, pervading not only the missionaries themselves, but also the whole church of Christ.

As the consequence of such an improved state of spiritual religion, we should see vastly more of enlightened and vigorous effort, and a proportionate increase of the Divine blessing; and our wondering, delighted eyes would then behold "the desert rejoice and blossom as the rose, and the wilderness and the solitary place made glad." Only let us as missionaries resemble Paul, and Silas, and Barnabas in our spirit, habits, and principles, and only let the mantle of the primitive church fall upon the whole body of Christ's true followers now, and we should soon see results attending our labours similar to those which they saw. The evil lies deep, and spreads far and wide. The church has not yet fully returned to her "first love" and her "first works."

Some may urge, if this be so, how do you account for the delightful and glorious success which has attended the labours of missionaries in other places? Do they not go from the same churches? And are they not men of like passions with other missionaries in this part of the field? We believe there is no essential difference, and we trace the different result in their labours to the different material they have been called to work upon, and to the good pleasure of God. As in the days of the Redeemer himself, it pleased God to reveal the glorious truths of the Gospel "to babes," while he concealed them, "from the wise and prudent," Luke x. 21; so in these days the ignorant savage, and the wild bushman, and the oppressed negro, and the outcasts of the earth, are called and chosen, while the Hindú who prides himself on his wisdom, and on the wisdom of his ancestors from time immemorial, is left to the blinding and hardening influence of the pride of human wisdom.

Again, the conversion of India is a vastly greater and more difficult work than that of any of the heathen communities who have been converted since the days of the Apostles, and their immediate successors; and requires a mightier putting forth of the Spirit's power, a more abundant display of his saving energy. But he will only put forth this power by means of his true ser-

vants, and only by them, when they are fit to be the channels of such glorious communications. It would not be for the Divine glory, of which He is very jealous, to work his mightiest works by any but instruments, morally and spiritually fitted to be employed in their performance. Our argument then is this, that in proportion to the moral and spiritual greatness of the work to be done, in that proportion we must look for instruments morally and spiritually fitted for it. Now looking at the conversion of the nations of India and the East, in this light, it is our firm conviction that the church, and her agents, the missionaries in the field, are, in a great degree, morally and spiritually unfit for the work they are attempting, and hence their partial failure.

In our opinion the church and the missionaries need to be first converted from their low and feeble state, to one more suitable to the work they are engaged in, before they can be the instruments of its accomplishment.

We have been led into these remarks by the perusal of a letter from an esteemed brother missionary in the "Instructor" for September last, which you have headed, "On Missionary Success in India."

The writer of that letter seems disposed to trace the want of success to the neglect of preaching to the adult, and the employment of our time and energies in the teaching of the young. From the preceding remarks it will be seen we do not agree with him, nor do we think many will be found who can assent to his views. We shall now endeavour, in the spirit of love, to examine his statements and reasonings, and we hope to show that they are incorrect and unsound.

He says,—“I have weighed the subject for years, and the conviction has been gradually and steadily deepening in my mind, that instead of bending all our energies to the divinely appointed means for the conversion of the world, we have exerted them in trying other excellent and valuable means, but merely human expedients to effect our purpose. In plain terms, that instead of ‘giving ourselves continually to prayer and the ministry of the word,’ we have spent a very considerable portion of our time, our strength, and the funds of our respective societies, in the establishing and conducting of schools; and that therefore seeing we have been engaged in other work than that to which He had

called us, the Lord has in a great degree withheld from us His blessing."

That "the ministry of the word and prayer" are the great duties of the Christian minister and missionary, is not likely to be denied by the readers of the Instructor; but that teaching the young the facts, doctrines and principles of our holy religion, in the spirit of faith and prayer, is not a most legitimate part of this duty, we think few will be able to perceive. But if so, missionaries have *not*, in this respect, "been engaged in other work than that to which the Lord had called them," and consequently this cannot be the reason of His blessing being withheld.

From the "*first reason*" which the writer gives in support of his statement, however, it appears that he wishes to understand "the ministry of the word" exclusively in the sense of preaching the Gospel to the adult population. We do not think any passage of Scripture can be adduced which requires us to attach this exclusive signification to it. Those quoted by the writer fail to do so to our mind. They only prove that the *Gospel*, and not any particular mode of making it known,—is God's chosen instrument for the salvation of mankind.

The command of the Redeemer to his disciples, as recorded by Mark, is perhaps the strongest of the passages referred to,—but unless it can be shown that "*every creature*" (πᾶσα ἡ κτίσις), a phrase which is rendered in Rom. viii. 22, "*the whole creation*," means only *some creatures*, viz. the adult population of all nations, and that teaching the Gospel to the young is not a part of preaching it to every creature, the passage does not prove the point for which it is adduced. It is not conclusive of the matter in dispute. We do well to consider the terms of the command as recorded by Matthew—"Go ye therefore, and teach,"—i. e. (as μαθητεύσατε πάντα τὰ ἔθνη,—may be rendered,) "*make ye learners of all nations*."

Now, who are so apt to learn as the young? But, says the opinion we are combating, they are not included in your commission. You must preach to adults, and to adults *only*. We ask for proof, clear undeniable proof, from the word of God. To that we are prepared to bow; but we cannot consent to leave the young to grow up in ignorance of the Gospel at the bidding of any inferior authority. We are too keenly alive to

the vast importance of their early instruction, to allow us for a moment to think of it.

The "*second reason*" which the writer urges in support of his views is, "that the preaching of the Gospel is the only instrumentality mentioned in the records of church history, by which any nation has yet received the blessings of Christianity."

If the meaning of the writer be, that Christianity has been invariably introduced, in the first instance, into a heathen country by the preaching of the Gospel to its adult population, then his argument has no force; because India would not form an exception. But if he means that teaching it to the young, has never been a means—subordinate to preaching to adults—of disseminating and perpetuating it, then his statement is obviously incorrect.

Previously to the discovery of the art of printing, education on a large scale would have been impossible. But that discovery, it is well known, marks a new epoch in the history of the church and the world. It was speedily followed by a revival of letters, by improvements in education, and by the glorious Reformation, to which, as one of the second causes, it contributed not a little. The principles of the reformers—spread far more rapidly, and widely, and noiselessly,—by their writings than they could possibly have done by the living voice alone. Dr. Campbell, in his "*Lectures on Ecclesiastical History*," seems to think that a special Providence watched over this important discovery in its infancy, and prevented Rome from being alarmed by it, before it had made such progress, and obtained so many patrons among the rich, and great, and learned, that it could not be put down—as it doubtless would have been, could its results have been foreseen. He says, Lect. XXVIII. p. 427, "It pleased Providence to bless with success the noble discovery, which has brought learning, formerly inaccessible to all but men of princely fortunes, within the reach of persons in moderate circumstances; and has diffused, almost every where, a knowledge which has proved more baneful to the cause of superstition and tyranny, than any event that has happened since the first promulgation of the Gospel. Knowledge had, indeed, been gaining ground for some centuries before, but its progress was slow. This served to accelerate its progress to an inconceivable

degree. Light, acquired by one, was diffused every where, and communicated to multitudes. Nor was it only by a wider diffusion, but by occasioning also an immense increase of knowledge, that the discovery of the typographic art proved the source of the changes which were soon after effected. When by the remarkable facility of communication, learning was brought within the reach of the middle ranks, the dead languages became a very general study. The Scriptures were read by most students in the Latin vulgate, and by a few deeper scholars in the Greek. The early writers in the church were also read. Reading naturally brought reflection, and occasioned comparison. They could hardly avoid comparing the simplicity, and poverty, and meanness, in respect of worldly circumstances, of our Lord and his Apostles, and most of the primitive saints and martyrs, with the pomp and splendour, and opulence of the rulers of the church in their own days."

And similar will doubtless be the effects of the printing press in heathen lands, where, as in India, it can be wielded to the full extent of its powers. It at once powerfully excites and aids the universal education of the people,—and if the church does not employ it for good, her enemies will surely do so for evil.

The fundamental principle of the Reformation, is the fundamental principle of universal education. The right of private judgment involves the obligation to learn. Rome does not generally establish schools in connexion with her missions,—though she has been driven to it lately, in some instances in self-defence,—and she well knows the power of the schools established and conducted by Protestant missionaries, and hence the opposition made to them by her agents. She "loves darkness rather than light because her deeds are evil." Just so, also, is it with paganism, the first-born of the same family. The Brahmins hate and dread our mission-schools. Of this we have had abundant proofs.

Since the epoch of the reformation, therefore, the church has had a new weapon put into her hands with which to fight the battles of her Lord,—and she has continued to use it with increased and increasing success. The doctrines and principles of the Reformation have flourished, we believe, just in proportion

to the diffusion of a sound scriptural education. In proof of this we refer to Scotland, the most thoroughly reformed, and the most truly religious country in the world,—just because the most thoroughly educated in the facts, doctrines, and precepts of the Bible. But what is the hope of the church amid the revival of Romanism and the spread of infidelity among the lower classes, but the sound scriptural education of the young? What means that noble, simultaneous movement of so many thousands of Christ's true servants to oppose the passing of the famous education bill, by the British Parliament? Has it not spoken in terms which cannot be mistaken, and with a voice which all the world has heard, on the vast importance of giving a sound scriptural education to the young, and of the appalling danger of allowing that great work to be monopolized by that section of the church which contains so numerous a body of enemies to pure scriptural truth? Now what is felt to be such a powerful instrument for good or for evil, for diffusing truth or error, in one place, must needs be equally so in another. Popery and paganism are to be fought and destroyed with the same weapon,—“the sword of the Spirit, which is the word of God.” It would, however, be a work of pure supererogation to attempt any lengthened proof of the fact, that sound scriptural education has always been found to be a powerful means of extending, preserving, and perpetuating the blessings of Christianity.

The practice of the Apostles, if admitted as an argument at all, proves too much. Your correspondent says,—“no intimation is given us of the schools of Paul, or Silas, or Barnabas.” Neither is any intimation given us of the Missionary Society to which they belonged,—of the fixed salaries they received,—of their being appointed to this station or the other,—of their dividing the countries which they visited into districts, and continuing their labours at a number of fixed stations,—or of their building churches, chapels and houses at these stations as soon as they had commenced their labours. We hear nothing of their district-committees, their mission-presses, their Bible or Tract Societies, their annual reports, their colleges and seminaries for the preparation of pious young men for the work of the ministry,—or of a thousand other things which we are in the habit of

regarding as not at all inconsistent with our seeking the same object which they sought.

Your correspondent has placed "teaching schools," and "preaching Christ," in contrast, stating that some regard them as synonymous. It would have been fairer to the parties here alluded to, if *teaching Christ to the young*, and *preaching Christ to adults*, had been placed in contrast; as, perhaps, most persons will feel that these are as really synonymous as most reputed synonyms.

The "*third reason*" stated is, "that the system now in operation, wherever it is employed, creates an unsubstantial appearance of success, a kind of superficial cause,—which requires as much care and attention, as would a church of real converts; but without bringing glory to God or recommending Christianity to the heathen around." This statement is greatly wanting in explicitness. It means, if it means any thing at all, that a number of persons are nominally gathered into the church of Christ, by means of education, who are mere formalists and hypocrites, and not real converts,—and the writer directs us to "look through our congregations to ascertain whether this be the case or not."

We are glad he has thus appealed to facts, as by them only can the question be decided. We do not hesitate to bear our testimony to the fact, that our infant Native churches are not so constituted. We are not in the habit of regarding as converts, as persons proper to be admitted to the privileges of the church, any but those who give evidence of having been born again of the Holy Spirit; and if in some cases we have been deceived, can we not claim fellowship with the Apostles themselves in this particular? Had not they to exclude, as well as to receive? Had not they to weep over false professors, as well as to rejoice over true ones?

With respect to the attendance of schoolmasters and children on our weekly services, it is perfectly voluntary. If they come together from wrong motives to hear the word of God, it is not our fault,—and we apprehend that congregations are drawn together from no better motives among nominal Christians everywhere. God sometimes makes his word come with power to the hearts of persons who congregate together under the influ-

ence of such motives, and that it is enough for us. Moreover we do not see how we are to have congregations gathered on any other motives, but those which have their root and spring in the natural selfishness of the human heart.

We make a broad distinction between the church and the congregation. The former we expect to assemble from other and better motives than those above alluded to;—and even in the latter we do not think we have any who can be fairly denominated “*paid hearers*.” Nor do we think we have ever fallen into the egregious blunder of mistaking schoolmasters and scholars congregated together for a church of Christ. That would be *indeed* “the semblance of a church.” Neither have we been prevented from going into the streets and lanes and “highways and hedges”—to gain additional hearers, by any of our efforts to teach the young, or by seeing them form a part of our congregations.

Your correspondent seems to have drawn rather largely on his imagination, and to have fallen into the mistake of substituting assertions for facts. The question is one of facts entirely, and must be decided by testimony. And if men’s views and feelings influence their testimony,—the writer himself may, without any breach of charity, be supposed to have written under such a “*bias*” in reporting his views of the state of the infant Native churches. We cannot help entering our protest here, against the common practice of condemning all Native Christians and churches—from the knowledge of a few. Until the missionaries who have the charge and oversight of them in the Lord, are proved unworthy of credit, and consequently unworthy of their office,—their reports ought in all fairness and Christian charity to be believed, rather than the general statements of any person, who, at the most, can only be personally acquainted with a small proportion of them.

Again if the writer means to state that our schools “do not recommend Christianity to the heathen around,” we are thoroughly satisfied that a more erroneous statement could not well be made. Why they are the very thing which, more than any thing else, commends us and our message to the heathen. Scarcely a day passes without our meeting with some fresh proof of this. Again and again have we heard the less bigoted, and

the well-disposed among the heathen, express their high admiration of the disinterested benevolence of our religion, as shown in our devoting our time our strength and our money to the work of educating their children. On the occasions of the weekly examinations of our schools, (I refer to Bangalore) frequently, considerable numbers of the parents come voluntarily to hear what we teach their children,—and thus receive instruction themselves also, in the most suitable form in which it can be imparted to them. On these occasions they often express their approbation in strong terms, and give us the best possible proof of it by continuing to send their children. In short, here is something actually done which they can understand and appreciate, and we have the most satisfactory proofs that they daily understand it better and better, and appreciate it more and more. Not unfrequently have we heard the expression of the expectation of their children, in the next generation, forsaking the religion of their fathers; and not a few have told us seriously that they are willing, and even desirous, it should be so.

Your correspondent's "*last though not least reason*," is, "that in consequence of the multiplied engagements connected with the management of schools,—so many among us continue inefficient missionaries."

This also appears to require a thorough induction of facts to sustain it. The writer admits the philological proficiency in the Native languages of some of his brethren. It certainly then cannot be denied that such missionaries have found time, along with their school engagements, to acquire a proficiency in native literature; and if so, may not others, who think less of the importance of familiarity with native literature, have found time to cultivate that very kind of efficiency in the Native languages—to which the writer refers as necessary to efficient public preaching? Our testimony on this point would be, that those who have given a due portion of their time to the teaching of the young are the most diligent, and the most efficient preachers to the adult population. Some indeed have so entirely filled up their time in the work of education, as to leave little or none for preaching. They, however, are not the many but the few. Our opinion on this point is, that a judicious division of a missionary's time between teaching the young and preaching

to adults, is the best means of acquiring a fitness for both departments of labour,—and we could easily adduce facts to sustain our opinion.

In the conducting of schools much depends on judicious management, and on the degree of help that may be obtained from Native teachers and others. We have at our station, Bangalore, more than twice as many schools, and nearly four times as many of the young under our care as we had four years ago; and though they do not occupy so much of our time now as they did then, yet they are in a much more efficient and encouraging state. This arises partly from our having more assistance from Native teachers, and partly from a different mode of superintending them. Further improvements are in contemplation, and are chiefly retarded by the want of suitable school-books to carry on the more advanced scholars. These are in course of preparation, and will at no distant period, if the Lord spares the health and the lives of his servants, be forthcoming.

Your correspondent has brought a charge of inefficiency against "*many*" of his brethren:—he ought to be *thoroughly* acquainted with all whom he thus brings before the Christian public as inefficient missionaries; and, indeed, such general charges are open to serious objection, look at them in what light you may. The general reader knows not where they are, or who they are, and he not unnaturally concludes the remark applies generally; and seeing it comes from a senior of the body to which it applies, it is, he thinks, a most unexceptionable testimony. Enemies, also, are delighted with the weapon thus injudiciously put into their hands, and will not fail to turn it against the cause they hate. Any man may acknowledge his own inefficiency, but he is not at liberty to involve his brethren in the charge without the clearest proof. And we are satisfied that the writer of the statement, now referred to, has not sufficient knowledge of many of his brethren to warrant him in bringing such a charge against them. No doubt all will be ready to acknowledge a measure of inefficiency, but they would do the same under any circumstances. They will always be ready to say with the Apostle Paul, looking at all the difficulties which stand before them, and the responsibilities which

press upon them,—“Who is sufficient for these things?” But that there are “*many among us inefficient*” as preachers of the Gospel to the heathen, through not having given our time, and energies, as far as circumstances have permitted, to the acquirement of that knowledge of the Native languages which is requisite, we are not prepared to admit; our knowledge will not allow us to assent to such a statement.

That there are always a proportion of those in the field who are not fully equipped for their work, necessarily arises out of the circumstances of the case; and on the writer's own principles it must ever be the case, since he states, that it requires a long period of alternate study and preaching to impart the efficiency of which he speaks. Where then is the wonder that so few attain this efficiency, since so many are removed by sickness and death, at an early period of their missionary career?—Let the writer show us the “*many*” who have been permitted to continue their studies and labours in the Native languages, through the long period of which he speaks, but who have allowed themselves to be diverted from acquiring efficiency as preachers of the Gospel to the heathen in their own tongue, and then we will subscribe to the truth of his statement. We believe they cannot be found; neither do we think an exclusive attention to preaching to adults, to the neglect of teaching the young, would produce, on the whole, a more efficient ministry in the Native languages. We should trace the inefficiency, so far as it exists, to other and far different causes.

Having now examined the statements and reasonings of your correspondent, we shall conclude by a few quotations from deservedly popular writers in Britain, on the importance of teaching the young at home and abroad.

The first is from the celebrated John Foster. In his “*Essay on the evils of Popular Ignorance*”—(pp. 149 and 150,) he says, after pleading powerfully for the instruction of the young,—“In so pleading we can happily appeal to a conspicuous fact in evidence that the intellectual and religious culture, in the introductory stages of life, tends to secure that the persons so trained shall be, after they are grown up, much more sensible than the uncultivated, of the value of means and opportunities, and more disposed to avail themselves of them. Look at the numbers

now attending, and with a deportment not unsuitable, public worship and instruction, as compared with what the proportion is remembered or recorded to have been half a century since, or any time previous to the great exertions of benevolence to save the children of the inferior classes from preserving the likeness of the minds of their forefathers.

"It can be testified also, by persons whose observations have been the longest in the habit of following children and youth from the instruction of the school institutions into mature life, that in a gratifying number of instances they have been seen permanently retaining too much love of improvement, and too much of the habit of useful employment of their minds, to sink, in their ordinary daily occupations, into that wretched inanity we were representing ; or to consume the few intervals of time in the listlessness, or worthless gabble, or vain sports, of which their neighbours furnished plenty of example and temptation."

Again (p. 289) he says, "There is also palpable and striking matter of fact, to confirm the certainty, that an education in which religious instruction shall be mingled in the mental discipline, will be rendered, in many instances, efficacious to the formation of a religious character. This obvious fact is, that a much greater proportion of the persons so educated do actually become the subjects of religion, than of a similar number of those brought up in ignorance and profligacy. Take collectively any number of families in which such an education prevails, and the same number in which it does not, and follow the young persons respectively into subsequent life. But any one who hears the suggestion, feels there is no need to wait the lapse of time and follow their actual course. As instructed by what he has already seen in society, he can go forward with them prophetically, with an absolute certainty that a much greater proportion of the one tribe than of the other will become persons not only of moral respectability, but of decided religion. Here then is practical evidence, that while discipline must disclaim any absolute power to produce this effect, there is, nevertheless such a constitution of things, that it infallibly will, as an instrumental cause in many instances, produce it."

The second quotation is from the work of the philanthropic

Douglas of Cavers, entitled "The Advancement of Society in Knowledge and Religion." After showing the importance of raising up a native agency, in connection with missionary operations in heathen lands, he says—"But to furnish native agents a system of education is the next requisite, and which should be the *very first object in every missionary undertaking*. Upon the extent on which it is planned, and upon the success with which it is carried on, the failure or accomplishment of the object as a whole, necessarily depends; any success that is gained without it must be local and partial, and brief, and uncertain, as well as limited;—for education alone can provide for an increasing demand for future contingencies, and a perpetual supply. In education, both the elementary instruction which may cover the country in general, and the higher learning for those who are to be the teachers of others, either as schoolmasters or preachers, should be planned on such a model as will admit of continually enlarging its extent and improving its method; but as the maintaining directly the elementary education of a whole country would be an expense too burdensome to undertake, it is only indirectly that it can be attempted, by educating schoolmasters who may gradually spread over whole nations the same method of teaching in which they themselves have been taught. It is evident that normal schools and colleges are the two sorts of institutions for evangelizing a country; the first to provide schoolmasters, and the second to provide preachers, who ought to be a selection from those educated merely as teachers, set apart on account of their talents and piety. The normal schools would thus serve as a nursery for colleges, and the education received at the first would shorten and facilitate the instruction acquired at the latter; and as the students of both would be eminent for their good conduct and capacity, and selected upon these accounts from the schools already existing in the country, the care and expenditure bestowed upon them would, like seed committed to a chosen soil, bring forth some an hundred, some sixty, some thirty-fold. Nor, as was stated before, would the failure of many of them as religious converts, be a hinderance to their usefulness to others; they would do the work of the mission in a different capacity; and while a sufficiency might be counted upon to be engaged directly in preach-

ing the Gospel; numbers of others unsolicited, and unsalaried, and often unconsciously, would be undermining the fabric of superstition, and diffusing that good-will and good opinion that must ever be felt towards early instructors, if there be no misconduct on their part. A new generation would spring up, even when there was no outward change, with minds in which the fables of their country inspired less reverence; whom their idols ceased to overawe, and who began to question the rites of their country, and to be alive to the devices of their priesthood, till the hold which superstition had upon them was altogether relaxed, and they threw aside their idolatrous ceremonies with general consent, as a worn-out and useless incumbrance. While the schools would be increasing in power, by every new improvement that they received in Europe, and education would become more perfect, and more rapid, the languages being made the vehicles of sound information, would ever be affording instruction of a higher order, the demand for learning would increase the attainments of the higher, and descend at the same time to the lower classes of the community; the difficulties which now exist would be counteracted, and the obstacles would be worn away in the opposition which they gave." (pp. 298 and 290.)

My next quotation will be from Dr. Harris's Prize Essay on Missions, (p. 199) where that talented and truly Christian essayist says,—“The next step in the civilizing process, is *education*. As the missionary does not address the heathen in his own name but in the name of God, and as the book containing the will of God is made ready to their hands, what more natural than a mutual desire that they should be able to consult it? Accordingly, as soon as possible, every mission opens its infant, youth, and adult schools; and the Natives generally both hasten to it themselves, and send their children. About 200,000 children and adults are now receiving instruction through the agency of missionaries; perhaps nearly an equal number have already enjoyed it. Here may be seen the infant learner, who but for the timely interposition of the Christian missionary, would have been immolated as all his brothers and sisters had been; and there may be seen the hand that would have done it, tracing the alphabet. Here the parent is seen learning of his child, and there the female is seen imparting instruction, where

once her presence would have been deemed pollution, and have incurred her destruction. Who does not prospectively recognize in many of those youthful pupils the future instructor of other tribes, and the missionary to distant lands? Who does not see in many of those schools, the promise of theological seminaries and the germ of future colleges? And in the Press with which many of them are connected, who does not recognize the sure prevention of a return to barbarism, and the foundation of national education, and of future mental greatness?"

These statements are so full and explicit, and so exactly in accordance with the views we have been led to entertain of the place which sound Scriptural education should occupy in all our missionary operations, that the introduction of them renders it unnecessary to say any thing further. In our opinion if the season of youth is allowed to pass by unimproved, an advantage has been lost which can never be wholly regained, and ground has been given to the enemy which it will cost much to recover.

The opinions of these eminent men too, will serve as a set-off against the "words of an eminent minister," quoted by your correspondent in the conclusion of his letter. I now beg to conclude by expressing my full conviction of the truth of the statement of the author of "the Martyr of Erromanga," in his letter to Lord Brougham—that "*Missions and schools are identical.*"

I remain, Gentlemen,

MADRAS, }
Nov. 17th, 1843. }

Yours respectfully,

J. SEWELL.

P. S. The above letter would have been sent to you more than a month ago, had not severe illness prevented me from finishing it at that time.

Religious Intelligence.

CONNECTION OF MISSION SCHOOLS WITH PREACHING THE GOSPEL.

WE now add the communications accompanying the letter of the *Rev. D. Poor*, given in our last, on the subject of *Missionary Success in India*. The first was written from Madura, March 30th, 1840.

The 23d of the month now closing reminds me that I might number this, my ninety-sixth quarterly, since my arrival on these eastern shores. Though my hopes now of witnessing speedy results of my labours, in the hopeful conversion of the heathen, are less sanguine than they were twenty-four years ago, I have a settled and a sustaining conviction, that I can do, or desire nothing better than to wear out in my present course of labour. I ought to add, however, that ever and anon, I receive a fresh impulse of hope and blest anticipation of an extensive movement in favour of the truth as it is in Jesus, among the inhabitants of this district.

It is my business, from day to day, and from week to week, to preach the Gospel to the inhabitants of this city. This is attended to in the various methods detailed in my last quarterly, principally in connection with the schools under my care. One school, taught by a Brahmin, has been added since the commencement of the year, making the number at present under my superintendence twenty-six, containing, in round numbers, one thousand children.

As the subject of schools is one of great prominence in my routine of service, and a subject withal of very questionable importance in the minds of many, it cannot be out of place, for me to furnish the conductors of missions with facts, and with the results of my experience and observation.

It is indeed obvious that a missionary should establish no more schools than he can superintend. It is also a very questionable use of mission money to expend it for schools into which the Scriptures and other Christian books cannot be freely introduced, and the children instructed in the principles of Christianity. I would heartily unite in setting forth and guarding the important position, that "*the preaching*

of the Gospel is the grand appointed instrument for the conversion and salvation of souls." The small number of conversions that have taken place in mission-schools, is in truth, a very disheartening view of missionary operations. Those who have laboured long in sowing the good seed in these fields are ever in danger of becoming weary, and consequently forfeiting their claim to the promised blessing. But is the subject more cheering when we turn our attention to the result of our preaching to adults. So far as my observations extend, there is no relief from this comparative view. And while we are taking comparative views, let me ask, whether, when we take a minute survey of the results of preaching, and religious instruction, either among children or adults, even in Protestant Christendom, we find any thing more cheering than is to be found at missionary stations among the heathen? It is essential to the fairness of such a comparison, that due attention be paid to the comparative amount of divine truth actually imparted and understandingly received. Let me not be understood, as speaking discouragingly of preaching to adult heathen. An inspection of the list of church-members in the Native churches at Jaffna, sufficiently illustrates the importance of preaching "the Gospel to every creature," even to the most ignorant and grey-headed. Having stated these points, I would now ask whether it is not true, that by means even of the worst conducted mission-schools, the Gospel has been preached to adults, to a two-fold greater extent, than though the missionary had devoted his time exclusively to preaching, without the aid of mission-schools? My observations lead to the conclusion, that he will do four times the amount of preaching to adults, by means of a large circle of schools, than he would, were it his exclusive business to preach independently of them. In this statement I give due weight, and only due weight, to the importance of addressing persons under circumstances favourable for securing the ear, to say nothing of the kindly and respectful feelings of the heart. The difficulty of getting a hearing from adults, after their curiosity has been gratified by hearing a foreigner attempt to address them in the Native language, can never be conceived of, but by those who have made the experiment. To preach in bazaars, and in the high-ways, to men with whom we have no acquaintance, and over whom we have no influence, but by whom we are regarded with deep rooted aversion, or with dread, is like sowing seed upon a mighty and rapid stream. It is barely possible that some grains may be washed to the river side and take root.

Attendance by adult heathens, for any length of time, at appointed places for hearing the Gospel preached, is a thing scarcely known in India. If a man wishes to attend, he must in some way become so allied to the missionary, that he may have some ostensible reason for

attending, that will excuse him in the sight of his countrymen. It is still more difficult to have any profitable access to children, not in mission-schools, than to adults. They are indeed like wild asses' colts, entirely beyond our reach.

It is therefore a question of immense difficulty, as well as of importance, to every one who would preach the Gospel to this people, what is the medium or method of access to them for the purpose of delivering the Gospel message?

This question I have deeply pondered in my mind, from year to year, from the time of my first arrival in the country, and have adopted different methods at different periods. The course of preaching to adults, which I review with the greatest complacency, is that of having preached in the villages, by previous appointment, in the school-bungalows connected with the mission. It became, of course, a part of the schoolmaster's duty to use his influence to assemble the people at the appointed hour for preaching. This he would do by directing the children to give notice to their parents, and to invite their neighbours. It was found that the evening was more favourable for these meetings than the day time.

The stated preaching on the Sabbath, at the mission-station was important, principally, as it was attended by from two to six hundred children, together with their teachers, and a few others, more or less connected with the school establishments.

Our success in assembling the people on special occasions, and at protracted meetings, was in close connection with the influence of our school operations. With the exception of what is done in the way of tours and addressing people in connection with the distribution of books, I have known but little of preaching the Gospel to the heathen, but in close connection with schools.

It has been well said, and may be clearly shown, that our Lord, in his ministry on earth, combined attention to the spiritual wants of men with a due attention to their temporal necessities. There is probably no way in which a missionary may imitate his Master, in this important particular, so effectually, economically, and unexceptionably, as in the establishment of schools, throughout the whole field in which it is his intention to labour as a preacher of the Gospel. The gratuitous instruction of youth is charity of a high order in the estimation of the heathen. The monthly stipend to the teacher is sufficient to secure, in an important sense, to the cause of Christian instruction, the influence of one of the principal men of a village. It gives support to a family, the effects of which are felt throughout the neighbourhood. The school is a key to the village. There the missionary has a friend and a home. There is a demand for school books,

and an authorized opening for the distribution of books of all kinds. The books we are desirous of placing in the hands of the children, are the books which the parents can most profitably use. It is true the schoolmaster will teach the children heathenism; and this he ought to do till he himself is better taught. But what can the missionary desire more, than a legitimate opening and fair play for the use of the weapons of his warfare? And if he become weary of his warfare, under these circumstances, it is not to be expected that he will much longer prosecute the appropriate work of a missionary.

In my present situation, it is my high privilege, as before mentioned, to give myself exclusively to the work of preaching the Gospel. And hence it is that I have been induced to carry the school establishment to its present extent; any abridgement of it, would, I conceive, proportionably abridge my means of access to the people for the purpose of delivering my message.

The foregoing remarks relate to the bearings of the school establishment upon the adult population. But its bearings upon the rising generation, as furnishing the best opportunities for preaching the Gospel to them, are no less important. Even on the most unfavourable supposition, that no child is converted while a member of the school, a great work of preparation has been done, to aid succeeding missionaries in preaching the Gospel to adults. The generation of heathens coming upon the stage of life at any place, where mission-schools have been long in operation, are a different race from their fathers, and fairer candidates for the eternal inheritance, by means of the Gospel preached to them. Herein also is that saying verified, "One soweth and another reapeth;" and it may not be easy to determine which of the two is the more successful preacher.

Dr. Watts observed, that were he to retrace his steps, as a bishop of souls, he would spend a larger portion of his time in catechetical instruction with young children. If that would have been wise in a Christian country, how vastly more important must such instructions be in heathen lands. And such instruction forms a prominent feature in every well regulated mission-school. It is true there are drawbacks arising from the influence of heathen schoolmasters, heathen parents, and heathenism in all its dreadful forms. But this is the very nature of mission service. It is a fierce onset upon the great adversary of God and men, and a fearful struggle with him in his own strongholds.

The other communication is under date of Jaffna, August, 1843; and addressed to the Rev. R. Anderson, D. D.

"At the direction of the Mission, I send you herewith the Statistics

of our Tamil Free Schools, as made up the last semi-annual examination, June 30th, 1843; and now accompanied with a few remarks.

STATIONS.						Schools.	Boys.	Girls.	Total.
Tillipally,	-	-	-	-	-	19	498	351	849
OUT-STATIONS.									
Valverthy, } Atchevaly, } Vesavalan, }	-	-	-	-	-	7	215	100	315
Batticotta,	-	-	-	-	-	10	431	40	471
Oodooville,	-	-	-	-	-	7	120	157	277
Panditeripo,	-	-	-	-	-	4	110	70	180
Manepy,	-	-	-	-	-	7	152	154	306
Chavagachary,	-	-	-	-	-	4	72	23	95
Varany,	-	-	-	-	-	6	89	45	134
Total						64	1687	940	2627

BRIEF REMARKS ON TAMIL SCHOOLS.

1. Having witnessed the operation of the school system for the period of nearly a whole generation, we need not now speak of it in the light of an experiment, or as being of doubtful utility. To say that schools are *as necessary in heathen as in Christian countries*, and for similar purposes, is but a very partial statement of the case,—though even this would be an ample apology for the establishment of them.

2. As messengers of the churches to the heathen for the purpose of delivering the Gospel message, and for giving illustration and proof of the truth and excellency of Christianity, we have been able to devise no means so efficient for the furtherance of our object, whether we regard immediate or permanent effect, as an *extensive* establishment of Christian schools. This system of charity is so much in accordance with the new and surprising doctrines and precepts which we teach, that the most stupid idolater is able to appreciate our motives, and is compelled to pay a just tribute to this most beneficent exhibition of Christian principle. The whole school establishment is itself a proclamation of “peace on earth, and good-will toward men”—which the wayfaring man, though a fool, may read and understand. But it is mainly *as the means of access to the adult population, that schools are almost* an indispensable auxiliary to the missionary, “who is labouring in word and doctrine for the salvation of souls.”

3. At most of our stations, we have succeeded in making the attendance of female children, an indispensable condition of the establishment, or continuance of village schools. Finding this to be practicable, and wishing to place the cause of female education upon a firmer basis than heretofore, we have reduced the teachers' wages fifty

per cent., while we pay the same stipend for girls, which we formerly paid for boys; hence it happens that at some of our stations we have more girls in the schools than boys. A few teachers have been either unable or unwilling to comply with the foregoing regulations, and consequently their schools have been dismissed; but a decisive advance has already been made in the system of village schools, and more especially in the all-important department of female education.

4. At different periods, the mission have felt constrained, in consequence of pecuniary embarrassment, and a failure of mission strength, to dismiss many of their village schools. In some villages these schools have been successfully re-organized; but in many others, and in some of the more populous and important villages, private heathen schools have been established, and affairs in the village have settled down upon their former foundations as they were before the commencement of missionary operations. This state of things presents a formidable barrier to the re-establishment of mission schools. For though there are comparatively but few children in these schools, they are the children of the more influential inhabitants and more bigoted heathen. As they have been forced into the habit of paying for tuition, they prefer to continue this, rather than to have their children again brought under mission regulations, for learning Christian lessons and attending church on the Sabbath. On the other hand the teachers who are now dependent on heathen parents for their support, must, in self-defence, oppose the establishment of mission-schools in their vicinity. Hence, it happens, that in such places there is no female education,—a majority of the children being unable to pay for instruction, are growing up in ignorance, and the few who are instructed, are coming forward under heathenish and hostile influences. It is not easy to conceive, except by those who have tried it, what it is to hold meetings and preach the Gospel in *such* villages, compared, or rather *contrasted*, with villages where we have schools for both sexes and are without a rival. The number of villages within our borders, now in this lapsed state, forms one of the most unlovely features in the present aspect of our mission affairs. It is for the contributors to the mission funds to determine, whether the number of villages here complained of shall be increased, or whether we shall have the means of taking possession of them again, as circumstances may allow.

It is an object worthy of special attention, for a missionary to bring every school if possible, under Christian influence, that is found within the sphere of his immediate labours. This may often be most advantageously effected, by engaging the heathen teacher with his pupils; and placing them together under an appropriate course of Christian instruction. And what can be done by us more appropriate than this, who are *missionaries to the heathen*, rather than *Chris-*

tians. And what more appropriate field can be found for the labours of our Catechists and Christian superintendents? The number of schoolmasters who have been enlightened, and in the judgment of charity brought to the saving knowledge of the truth in connection with our mission, is an additional reason for the course here suggested, especially in places where Christian teachers cannot be obtained, or where they would not be received.

5. In the early stages of the mission, boarding school establishments held out the only fair prospect for rousing the attention of the community to the advantages of education and for laying a foundation for such permanent results, as the state of things in the country demanded. Heathenism was entrenched by false systems of science, as well as religion, and those who were leaders, and who held the ignorant multitude under their influence and control, felt themselves to be quite safe and strong in their own high places. But a change has come over the land, and several important objects aimed at by our free boarding school establishments, both for males and females, have been happily accomplished. Although every thing that was hoped for has not been realised, such favourable changes have taken place, as require important modifications in our plan of procedure. It is indeed a great point of practical wisdom, nicely to adjust our labours to the altered and continually changing state of things around us. And we may be in danger even of not keeping pace in our plans, with the progress of change in the country. By concentrating our common boarding schools for boys, at Tillipally, in 1824—by substituting English day schools for boarding schools, in 1833—by requiring all in Batticotta Seminary to furnish their own clothing in 1841—by requiring all who entered the seminary from that time and onward, to give security for the payment of their board; and finally, in 1843, by requiring boys in the English day schools to pay in part for tuition and for books, we have gradually withdrawn from the free boarding system, which at first we could introduce but with difficulty, and by slow degrees. Every step we have taken towards the abandonment of that system, has been an important step in advance toward placing the subject of education upon its natural basis, viz., the *voluntary support, for the education of children upon parents and guardians.*

Recent developments in our midst have brought distinctly before us the important inquiry, to what extent is it expedient to educate young men, in the mission seminary, any farther than the case can be met by cash payment for board from month to month, or from year to year. The question does not of course touch the case of those now under instruction in the seminary, but is mainly prospective in its bearings. Nor is it intended to bring in question the expediency of

having constantly under instruction a select number of charity students selected from the children of Native Christians. One obvious effect of thus requiring cash payment for board, would be to limit the number educated. This might not, on the whole, be any subject for regret, as it is our principal object to educate young men for mission purposes, rather than for secular pursuits.

It is easy, however, to conceive that, should there be but the merest outpouring of the Spirit from on high, there would be such an opening in the country, and such demand for educated pious young men, as would lay us under the necessity of making the most of our seminary and of our English schools, for the purpose of bringing forward Christian teachers. In such a state of things, doubtless, many who have been educated, and who are now engaged in secular business, might be enlisted in mission service. Fully to understand the bearings of these remarks it should be distinctly known, that in the present state of society, where there is little or no demand for Christian instruction, as such, and where heathenism is every where the dominant principle, there are but few even of pious Natives, who can, to any good purpose, stand alone at any considerable distance from a mission station. As a general thing, the *heathen have no confidence in a Native Christian, although they may know nothing of a personal nature against him*. The object of these remarks, in connection with common village schools, is, to show that whereas we are withdrawing from the boarding school establishment, having witnessed to an encouraging degree, the accomplishment of the objects for which they were established; it is now time to fall back, in our warfare upon the great body of the heathen population, both by enlarging our plans for imparting elementary Christian instruction to the masses of society, and for the direct preaching of the Gospel to all classes, of both sexes. For this we are comparatively well furnished with Bibles, school books and tracts,—with Native assistants of different grades,—with some practical knowledge of the country, and of the people, with chastened expectations, as to obvious and immediate success; and in various respects, are better acquainted, than in former times, with the nature of the service to which we hold ourselves devoted.

6. If the foregoing remarks converge to the point, at which we have aimed, we are now prepared to say, in conclusion,—*that in every village throughout our field, which can be statedly reached by the missionary for the purpose of preaching the Gospel, whether it be weekly, monthly or quarterly, a Tamil Free School, for both sexes, should be established and efficiently sustained*. It should be established with reference to *permanency*, and in the hope and belief, that ere long there will be an opening and a demand in the village for a Christian teacher or catechist. In many cases, the Christian teacher required, might be

the schoolmaster himself, his place as schoolmaster being supplied by another. It should be kept in mind that preaching, in Jaffna, is no novelty,—that the great body of the people have *learnt* to underrate and to reject the Gospel, and wish to be left alone; and that the more influential classes of the community would prefer education without Christianity if they could obtain it. Nevertheless, the whole country is in a measure leavened with Christian truth, the conscience of the people has, to an encouraging extent, been gained, and in an important sense, the eyes of many are directed to the missionaries, as friends and helpers, who have it in their power to bestow upon them substantial advantages. In a word, if the walls of Jericho are not fallen down flat, wide breaches for entrance have certainly been made; and great *should* be the company, and well equipped, of those who are to go up every man straight before him, and take possession of the land. Tedious delays and retrograde movements, at this stage of our warfare, cannot but prove disastrous, whether we regard the state of things among the Heathen, the Romanists, or Protestant Christians.

It is, we repeat it, for the Board and for the Christian public in America to determine to what extent men and money, faith and prayer shall be made subservient to a vigorous prosecution of the work we have in hand. But let it not be forgotten that the special object of this communication is to reconcile the minds of all concerned to our making the Tamil free school system, for both sexes, co-extensive with stated village preaching.

The village school is as necessary, to say the least, to the Native assistant, as to the missionary. In his visits from house to house, in families that have children in our schools, compared with families that have not, the difference is as great, as would be that of a Protestant minister visiting in his own parish, compared with an adjacent parish of Roman Catholics. In a word, the village school is a fulcrum, upon which the combined powers of the missionary and of his Native assistants may be made advantageously to bear upon the mighty masses to be moved; and "*cæteris paribus*" the effects produced will be in proportion to the length and solidity of the lever applied. And now that the novelty and the eclat of the missionary enterprise have, in a measure, passed away, nothing less repulsive than an allusion to the *fulcrum* and the *lever* should be held forth to those who are aspiring to the high honor of becoming master-builders, or co-workers in the rising temple of the Lord God of Hosts, in these high places of wickedness where Satan has his seat.

In behalf of the Mission,

Yours very truly,

D. POOR.

TILLIPALLY, }
July, 1843. }

THE FREE CHURCH GENERAL ASSEMBLY'S INSTITUTION.

THE following Circular, though it has appeared in the local newspapers, may not have been seen by all our readers. We have not been requested to insert it, but think it proper to do so, not only because its object is important, but because it is connected with the history of missions here. It is a calm and judicious, yet strong appeal for support, which will we hope be liberally responded to by many. We only remark that we think, the *Board of the Free Church General Assembly*, would be a more appropriate designation than the one in the Circular.

C I R C U L A R.

At a meeting of the Board of the General Assembly's Institution and Branch Schools in connection with the Missionaries of the Free Church of Scotland, held on Tuesday, the 21st November, 1843, it was, *inter alia*, resolved:

"That the Secretary be instructed to prepare a Circular Letter, containing a brief Statement of the present condition of the Madras Branch of the India Mission of the Free Church of Scotland, its Institutions, Branch Schools, &c., with an appeal to Christians in India, who, in the present emergency of the Free Church at home, may desire to express their sympathy and co-operation by contributing,—either to the general purposes of the Mission with a view to the development of its leading object, viz., the raising up of a pious and educated Native agency, to teach and preach the Gospel among the Heathen,—or to aid and co-operate with the Free Church of Scotland, in her endeavours to maintain in its "full efficiency" this branch of her India Mission.

SIR,

As Secretary of the Board of the General Assembly's Institution and Branch Schools, now of the Free Church of Scotland, I am instructed, in terms of the above Resolution, to solicit your sympathy and aid, with reference both to the ordinary wants of the Schools, and to the peculiar necessities of the Mission, caused by the present crisis of the Church at home.

The friends and supporters of the Mission and Institution have already been informed, through the newspapers, of the Resolution of the Board on the 3d of August last, "to continue to manage the Funds and property as heretofore in connection with the present Missionaries, who had felt it to be their duty to adhere to the Free Church."

In spite of the shocks and vicissitudes which the Institution has sustained

since the baptism of three Hindú youths in 1841, and the struggles which it has been called to maintain against Native opposition and obloquy, unexampled in Madras,—through the good hand of God upon it, it is once more in a state of hopeful vigour and prosperity. The number of Pupils now on the Roll is upwards of 400,—230 in the English Department, and in the Tamil, Telugu and Hindustani Schools on the premises—preparatory to English—upwards of 170. These preparatory vernacular Schools, in which the elements of English are also taught, are likely to prove useful auxiliaries in advancing the Christian education and evangelization of India. They are at present of course elementary, but contain within them the hopeful germ of future development.

The Branch School at *Conjeveram*, now more than four years in existence, has been visited periodically, and has contributed largely to spread the knowledge of God's Word among the rising youth in that stronghold of idolatry. It has from the first been deeply indebted to the kind countenance and support of Mr. Freese, the Collector of the Zillah of Chingleput, and may yet be made more efficient, as the Mission enlarges its operations. Its present number of Pupils is upwards of 100, including the Tamil preparatory School.

In the Chingleput School, there are at present nearly 70 Pupils, a large proportion of whom can read the English Bible with considerable intelligence. That School has been more than three years in existence, and owes much of its health and vigour to the fostering and watchful care of Mr. Morehead, the Zillah Judge. It is a well-spring of good to the district, and may yet become more so.

The Triplicane *School* is the most vigorous of all our Branches. It was commenced in March, 1841, and has steadily increased in interest and efficiency. It now numbers 150 Pupils, about *thirty* of whom are Mohammedans. Between 80 and 90 youths are able to read the English Bible with intelligence. The School is under the care of Mr. Whitely, who is assisted by Native Monitors, and who received his training as a Teacher in the Parent School. The Native Teachers at *Conjeveram* and Chingleput were also trained in the Parent Institution.

In each of these Schools the Bible is made the centre and life of all the education given; but not to the exclusion of any useful branch of knowledge. With a view to train the mind of the young Hindús and Mohammedans to think, to cultivate their moral feelings, and to prepare them for the duties and business of life, Grammar and Arithmetic, History, Geography, and Mathematics are taught—but all in subordination to the lessons of God's Word, pressed daily home on the conscience,—as the great means of attaining the primary object of the Institution, viz. The salvation of human souls, and the raising up, through the Divine Spirit, of a pious and educated Native Ministry.

Several hundred youths from all classes and castes of this community, not excluding the Pariah, are at present under the action of the living truths of God's Word, and are quietly drinking in its pure and renovating doctrines.

The *first three Native Converts* are standing steadfast in the Gospel, and are growing in knowledge and grace. In addition to their own studies preparatory to the Ministry, to enter upon which has been their earnest desire ever since their baptism, each of them teaches for an hour and a half every day a Bible-class of their young countrymen with great spirit and acceptance. They are thus acquiring a practical skill in the inculcation of truth and the refutation of error, which, more than any other training, will, under the Divine Blessing, fit them for becoming able and successful evangelists to their people, and for publishing in their own tongues, the Tamil and Telugu, the glorious Gospel of Christ. For many months past they have on Saturdays been allowed, each in his own way, to address, generally in English, and at times in their own language, the advanced youths of the Institution on the great things of the Gospel. These addresses have been often marked by a Scriptural simplicity, a fervour, and an earnestness, that visibly reach and affect the hearts of their heathen brethren.

Prayer, praise, and exposition of God's Word form part of the daily exercises of the Institution, at which all the youths of the English Department are present. The singing of the Psalms of David was publicly introduced more than a year ago in the midst of heathen contempt and blasphemy, at a time when our attendance was brought to a low ebb. Many of the youths, both Heathen and Christians, now join voices in the Psalms, at times with apparent delight and always with lively interest.

Besides devoting the whole of Saturday to religious exercises and addresses, each of the Missionaries in turn conducts public worship in English in the hall of the Institution, every Sabbath forenoon at eleven. This service is mainly designed for Natives who understand English, and has for more than a year been kept up in its present form. It is attended by the Members of the Mission, by a few Christian friends, and by thirty or forty Native youths, Monitors and Pupils. It is open to all Christians who sympathize with the Free Church in her present struggle, or who wish to hear the Gospel preached in connection with the heathen.

Through all these various channels, the Word of God is again silently making its way in many a youthful heart. The wood and all things are ready. When the fire from heaven descends, the stony hearts of some of these young idolaters will melt. They will be turned from their dumb idols, and will boldly take up their cross and follow Christ.

The Missionaries of the Free Church need the prayers of all Christians, who desire the salvation of the Hindús, to hold up their hands in a work so great and arduous, and to plead with God to make bare His holy arm in the midst of the heathen around them. With such an important trust committed to their charge—a trust daily increasing in the depth and largeness of its influences,—they confidently cast the Institution and its interests, Educational and Missionary, on the liberal support and sympathy of all in this Presidency who take an interest in the advancement of the Redeemer's kingdom.

They have gratefully to thank Christians of all denominations for the gen-

erous aid which they have hitherto given them. Owing to the peculiar difficulties of the Mission occasioned by baptisms, which for a time so greatly reduced our numbers, no formal appeal has been made to the public for more than two years. Some of its best friends have, during that period been removed by death and other causes, and the list of Subscribers and Donors has thus been greatly diminished.

The growing prosperity of the Institution and its Branches requires an increased support to meet the increasing expenditure—increasing by a prosperity which God has been pleased to vouchsafe.

All the money hitherto raised in this country, with the exception of Rupees 3,000 promised by the Committee of the St. Andrew's School to the first Missionary of the General Assembly on his arrival at Madras,—has been exclusively applied to the direct support of the Schools. The salaries of the Missionaries were paid by the Established Church of Scotland up to the end of *June* last: and, now that they have joined the Free Church, they still look to the Christian liberality of its people in Scotland for their permanent support.

Some Christian friends in this Presidency, moved by the present emergency, and the extraordinary pressure upon the Funds of the Free Church at home occasioned by the erection of 600 Churches and the sustentation of 700 Ministers and Preachers, have expressed a wish to contribute towards the support of the Missionaries here, in the meantime,—as the best and speediest way of relieving its funds, and of maintaining in its “full efficiency” this Branch of its India Mission. This is the more necessary from the loss of their *July* letters in the *Memnon*, and the detention of the *August* Mail, by which they have been cut off from all communication with the Committee of the Free Church on India Missions till *January* at the earliest. To maintain the integrity of their principles, and to supply the people of Scotland with a pure and a free Gospel, their aged fathers and brethren in the Ministry have been constrained to throw themselves on the sympathies of Christians in Britain of every denomination to aid them in the present emergency. And there is no reason why their Missionaries in India should hesitate or be ashamed to follow their example.

In addition, then, to Subscriptions and Donations for the Institution and its Branches as formerly, a separate Fund will now be opened for the general purposes of the Mission here, with a view to relieve the India Mission Fund of the Free Church of Scotland.

Contributions to either of the above objects will be thankfully received by the *Secretary*, or by Messrs. BINNY AND CO., the *Treasurers*.

I remain, Sir,

Respectfully yours,

JOHN ANDERSON,

Secretary.

GENERAL ASSEMBLY'S MISSION HOUSE, }
Errabauloo Chitty Street, Madras, }
 27th November, 1843.

Bicentenary of the Westminster Assembly.

(Concluded from page 185.)

OF the four Scottish divines in the Assembly, Alexander Henderson, Samuel Rutherford, Robert Baillie, and George Gillespie, it appears that only two, namely, Rutherford and Gillespie, took a regular part in the debates, for which they were admirably qualified by their metaphysical ingenuity and their controversial learning. Henderson, though at first he made some admirable appearances, seldom interfered in the discussions, till towards the close, when, with his wonted gravity, courtesy, and tact, he would attempt to settle the differences by proposing some neutral ground on which the parties might meet. For the last two years he seldom spoke at all. Honest Baillie informs us, that, as for himself, he had been "ever silent in all their debates." He seems to have sat among them, with characteristic cautiousness, taking notes; and the apology he makes for this is equally like the man: "No man there is desired to speak," says he; "four parts of five does not speak at all; and among these are many most able men, and known by their wrytes and sermons to be much abler than sundry of the speakers; and of these few that use to speak, sundry are so tedious, and thrusts themselves in with such misregard of others, that it were better for them to be silent. Also, there are some eight or nine so able, and ready at all times, that hardly a man can say any thing, but what others, without his labour, are sure to say also weel or better." He is always ready, however, to give his meed of commendation to his brethren. "Had not God sent Mr. Henderson, Mr. Rutherford, and Mr. Gillespie among them, I see not that ever they could have agreed to any settled government." To the services of Mr. Gillespie, in particular, who was then in the prime of life, he bears repeated testimony:—"None in all the Assembly did reason more pertinently than Mr. Gillespie; he is an excellent youth; my heart blesses God in his behalf." It is recorded by Wodrow, that on one occasion when the learned Selden had made a long discourse in favour of Erastianism, and none seemed ready to answer, Gillespie, urged by his brethren, rose, and, though blushing with diffidence at the commencement, without any preparation, or even notes to refresh his memory, repeated the substance of Selden's discourse, and refuted it, to the admiration of all present. Selden himself is said to have observed at the close, "That young man, by his single speech, has swept away the labours of ten years of my life!"

We must not suppose, however, that the whole time of the Assembly was occupied with debates. The greater part of it was spent in the quiet, serious, painful, and prayerful composition and correction of those formularies of faith and discipline which they have handed down to us as the fruits of their labours. The task of preparation was committed at first to a

Committee of the most learned and able divines, who divided their labours, and submitted the results, as they advanced, to the judgment of the whole Assembly; when every sentence was duly weighed, and compared with the passages of Scripture adduced. In this way were the Confession of Faith and the Catechisms compiled. In this labour, though necessarily tedious, and protracted much by the dissension between the Assembly and the Parliament, the utmost harmony and unanimity prevailed among the members. There was no dissenting voice raised against the doctrines propounded in these formularies—all parties in the Assembly, Presbyterians, Erastians, and Independents, being agreed in the great leading doctrines of faith. The Confession of Faith was submitted to Parliament in December, 1646, under the title of "The humble advice of the Assembly of Divines now by the authority of Parliament sitting at Westminster, concerning a Confession of Faith." In the same form were the two Catechisms presented—the Shorter in November, 1647, and the Larger in April, 1648. These Standards were approved and passed by Parliament, with the exception of those chapters referring to the magistrate which were too stringent for the Erastians. The Directory for Public Worship, and the Form of Church Government, laid down in a number of propositions, had already been presented to Parliament and approved; and although the Parliament still refused to grant a full sanction to the Presbyterian discipline, it may be said that Presbyterianism became, for the time, the established religion of the three kingdoms.

Here it may also be noticed, that the version of the Psalms in metre, now in use among us, the author of which was Mr. Francis Rous, a Member of the House of Commons, and a lay-assessor in the Assembly of divines, was prepared at the same time, and having been finally revised in 1646, was approved both by the Assembly and the Parliament, and authorised to be sung in churches. It is substantially this version, corrected and improved by a Committee of the General Assembly, which is still in use among us.

The Assembly having finished its proper business, may now be viewed as virtually concluded, though the members continued to sit for some time as a Committee for examining candidates for ordination, till the dissolution of the long Parliament, 22d February, 1649, when the Assembly was finally dissolved, having sat altogether five years, six months, and twenty-two days, in which time they had held one thousand one hundred and sixty-three sessions.

We add the extracts promised from the speeches of the Rev. Drs. Balmer and Chalmers.

The Rev. Dr. BALMER having been called on by Dr. Chalmers, stated that he had nothing particular to say as to the state of religion in his locality, in addition to what had already been said, but he had no objection to say a word or two as to the emotions which he had experienced in attending this meeting. He had not come up to the meeting with very high anticipations; he had been in some degree anxious about it, for he had rarely seen a meeting of the kind—a meeting for the commemoration of worth, whether living or dead, in which, as he thought, there was not a great deal

of indiscriminate and extravagant eulogium ; and he had apprehended something of that kind on the present occasion. He had been much afraid that if the Westminster divines could witness these meetings, they would have been disposed to say, "Worship God." He thought it right now to state, however, that his fears had been completely disappointed. He had heard a great deal of panegyric passed on the Westminster divines ; but it had been so discriminating, of so judicious a nature, accompanied with so many proper qualifications and concessions, that he thought he himself could assent to almost everything in the way of eulogy that he had heard. The Assembly they were commemorating deserved commemoration. (Hear, and applause.) He must say, in the language of one who lived in the time of the Westminster Assembly, Richard Baxter, that "though the Westminster divines had done nothing but produce the Shorter Catechism, they would have been abundantly entitled to the gratitude of the Christian church ;" for that Catechism, he (Dr. Balmer) regarded as, upon the whole, the next book to the Bible. (Hear, hear.) With the addresses which had been delivered to them, he had been much delighted. He concurred most cordially in all their expressions of respect for ministers of denominations differing from them ; for the Puritans of the seventeenth century, who were not Presbyterians,—and for the Independent ministers and Churches of the present day. If they belonged to Christ, he wished to cherish sentiments of Christian love towards them. He could, from the bottom of his heart, say, "Grace be to all those who love the Lord Jesus Christ in sincerity and truth." The unity of the Church was an object which he had much at heart ; and he rejoiced to think that their present meeting was one likely to be overruled by God for the promotion of that most important object. When they looked to the New Testament, they found that the Church was there declared to be one,—rendings and schisms were forbidden. Now, when they thought of the many divisions which had been among themselves, it was their duty to inquire into the cause of them. Not the New Testament, surely, else it would not be a perfect rule, an unfailing guide. No ; the fault lay not with the New Testament, but with them,—they did not study the rule,—they did not apply it. The Bible, and the Bible alone, was the religion of Protestants. It was an adequate rule, sufficient for the regulation of their conduct, whether in a personal or corporate capacity. The great principle of catholic communion had been distinctly stated by the Westminster divines, and it was lamentable to think that in Scotland, in particular, they had been so very deficient in cherishing that great principle,—the principle of Christian love. He hoped this meeting would greatly conduce to its revival. What had been said of prayer might be said of love. It had been said that "prayer would either lead a man to give up his sins, or his sins would lead him to give up prayer." So it must be said of Christian love,—that love would either compel them to unite, or their divisions would destroy love. (Hear, hear.) He held it to be the great advantage of this meeting, that it conduced to stir up the spirit of love. Let them walk together as far as they were agreed, and as to the matter

on which they differed, God had promised to reveal even that unto them,—and He was faithful. Let them have, as it had been expressed, “co-operation without incorporation.” They were not ripe for incorporation, but if they co-operated, they would in due time become ripe for it. Mention had been made of the union of all the English and Scottish Presbyterian Churches. Now, into whatever union they might at any time enter, he deprecated the idea of their all forming one immense Assembly; nothing could be more unwieldy for the purposes of business. But he would suggest that they should have a kind of joint committee, representing all the different denominations that might frame regulations for their mutual intercourse, and especially to provide that one denomination should not encroach upon another in the formations of new churches. (Applause.) The circumstances of the times, however, were such as encouraged and called for co-operation. If ten, if even five years ago, they had been told that in so short a time representatives from all the Presbyterian bodies in the kingdom would assemble in friendly conference, how would they have exclaimed, “If the Lord should open windows in heaven, can this thing be?” God had opened windows in heaven,—the thing was; and he trusted they would be kept open till a blessing was poured down, so that they had no room to receive it. (Great applause.) They met there on common, but on elevated and holy ground. And he did hope, that as they had derived so much instruction and delight from this meeting, they would not part till they had fixed a time when they should meet again. (Great applause.)

Dr. CHALMERS then addressed the meeting as follows:—I can recognise no difference of sentiment, no difference of style, in the addresses which we have now heard from the representatives of various Christian denominations. There may be a complexional, but most assuredly no substantial difference between them,—a difference, it may be, in the style or mode of putting, but no more affecting the essence or subject-matter of what has now been delivered, than the difference between one and another in the tone of their voices. The same pervading gospel truth has been sounded forth, and that mostly manifestly and unequivocally, by one and all of them. And the question which, in the name of charity and of our common faith, I have to put in the hearing of this Assembly, is, Whether such a unity of spirit, along with such a unity of substantial doctrine, should not suffice for a bond of peace.—(Cheers.)

For myself, I can see no obstacle in the way of our being fellow-workers, and that to a great extent, for the objects of our common Christianity. And I rejoice to observe the growing prevalence and popularity of this sentiment,—a sentiment which, I can perceive, has formed itself into a sort of watchword, brief and memorable, and having in it a certain cadence or alliteration, which recommends it all the more to the ear of the public, and is fitted to give it a larger currency and reception throughout the Churches of our land;—I advert to the well-known and oft-repeated aphorism of “co-operation without incorporation.” I am aware that by many this goodly and well-sounding aphorism has been fathered upon myself.—(Loud cheers.)—

and yet it is not just the motto that I would inscribe upon an escutcheon wherewith to signalize my family. I have no quarrel with the co-operation ; and whenever aught which is good is expedited thereby, the more of it the better. But I except to the negative, as being by far too absolute, that is laid by this maxim on the incorporation. The truth is, that whenever incorporation can be effected with advantage, and without violence to the consciences of the parties, it is in itself a most desirable object ; and therefore, without saying, roundly and universally, "co-operation without incorporation," I would, though at the hazard of marring somewhat the euphony of the saying, and of laying an arrest on its way towards the rank and celebrity of a proverb,—I would substitute for these words, "co-operation now, and this with the view, as soon as may be, to incorporation afterwards." (Loud and continued cheering.)

Before I am done, I feel desirous of bringing above boards what I think will operate as a bar in the way of a cordial and good understanding, so long as it remains the object of a sensitive and fearful *reticence*. I do not sympathise with the exceeding care and caution of those people who look so prudent and so wary, and tell us that nothing must be said about Voluntaryism. (Loud laughter, and cries of Hear, hear.) I confess, on the other hand, my anxiety to say something about it, and that because of the conviction under which I labour, that while suffered to abide within the cell of one's own thoughts, where, from the very irksomeness of its confinement, it might rankle in the form of an unexplained grudge, it will operate most injuriously as a preventive to that full union between soul and soul, so indispensable to the comfort and the efficacy of co-operation between those who have now met together, and that with the avowed purpose of seeing eye to eye. (Loud cries of Hear, hear.) Why, on the contrary, I would have it proclaimed openly and without reserve, that there is a difference of opinion upon this question ; and this, not with the design of creating a breach or casting up a barrier between the parties, but with the very opposite design, of pointing out the egregious folly, if I may so term it, of suffering any such difference to stand in the way of their mutual helpfulness and encouragement, in every practicable walk of well-doing, for the good of our common Christianity. I am desirous of tabling the subject in the sight and hearing of all, that it may both be recognised as the topic of a real and honest difference, and, at the same time, be utterly disarmed and scotched as a topic of mischievous dissension. (Great cheering.) For how does the matter stand ? Here are two parties, each honestly bent on the adoption of such measures as might best conduce to the moral and religious well-being of their fellow-men ; but the one happening to think that the State should lend itself to the same object, by the method of an endowment, and the other happening to think the opposite of this. I ask, in the name of common sense, if two parties are to suspend their duty, common to both, and if that duty be co-operation for a great and general good, on which the hearts of each are alike set, are they to suspend this, because they choose to differ in opinion respecting the duty of a third party

that has no connection with either of them? (Loud cries of Hear, hear, hear.) We assuredly stand as hopelessly dis severed from the party in question, and have as little hope of being restored to a connection with them, as if there had sprung up betwixt us an immoveable wall of brass, a thousand cubits high. (Loud laughter.) We, on the one hand, can enter into no terms with a Government, who, because they endow a Church, think they have a claim to govern it; and they, on the other hand, keep as resolute a hold of this Erastian imagination, as if they would never let it go till the kingdoms of this world become the kingdoms of our Lord and Saviour Jesus Christ. So that the question now resolves itself into this, Will there, or will there not, be religious establishments in the days of the millennium? (Laughter.) To me, at least, it seems the clear path both of wisdom and duty, just to leave that question for the millennium itself to settle, when the millennium comes; and, meanwhile, do all we can to speed onward these millennial days, when the din of controversy shall be no longer heard, and the charity of the Gospel shall have shed its dewy influences over the whole earth, now turned into a happy, and a harmonised, and, withal, universal Christendom. (Enthusiastic applause.)

I confess, at the same time, a keener scientific interest in this question than ever, now that Voluntaryism, brought to the test of experience, is fully put upon its trial. I for one will make it my strenuous endeavour to do it all justice, by drawing on its resources and capabilities to the uttermost. (Laughter and applause.) The most direct way surely of giving it a fair trial is just to try how much it will yield, after that a full and fair appliance has been brought to bear upon it. It is but justice to add, that we are now in the very thick of the experiment. Some years ago we tried what government would do in the way of an endowment for the religious instruction of the people, and, after many a weary and fruitless negociation, got nothing for our pains. We have now made our appeal to the Christian public, and in as few months as we spent of years with the Government, we have obtained at the hands of the people the promise of towards three hundred thousand pounds. (Loud and continued cheering.) We are not going to be at all scholastic on the subject, or to speak of the distinction between Voluntaryism *ab extra*, and Voluntaryism *ab intra*—(laughter)—however confident we are that, on the strength of this distinction, we could make out a full vindication of our whole argument. We call upon Voluntaryism to open all its fountain-heads, even though it should land us in the predicament of the well-digger, who succeeded so amply in his attempts to obtain water, that he made a narrow escape from drowning in the abundance of those rushing streams which he himself had evoked from their hiding-places. (Loud laughter.) Now, though my own theory should incur by it the semblance, nay, even if so be, the reality of a defeat and refutation, I for one should most heartily rejoice, if Voluntaryism, playing upon us in every direction, shall make such demonstrations of its exuberance and its power as well nigh to submerge myself, and utterly to overwhelm my argument. (Great cheering.)

However it may turn out, the result will be a most instructive one. Should it so happen that, after Voluntaryism has made its utmost efforts, it shall fall short of a full provision for the Christian instruction of the people, so as to leave thousands and thousands more unreached and unreclaimed, and should an enlightened Government, for the sake of these, hold forth an endowment, which shall leave us as unfettered as their *Regium Donum* leaves the Presbyterians of Ireland, I am not prepared to say that it would be wrong, either in the one party to make such an offer, or in the other party to accept of it. But, as I have already stated, there is no hope whatever of any such overture being made, or of there ever being any practical call for the entertainment of such a question. Meanwhile, let us endeavour so to speed on the achievements of Voluntaryism, as to anticipate and supercede the necessity of this question; and they who, intent on great designs, keep by great principles, will at length make full acquittal of theirs as being the only true consistency,—let hostile or unintelligent observers make what use they may of their party distinctions and party names. (Dr. Chalmers concluded amid loud and protracted cheering, which lasted for some time. The whole address was listened to by a crowded assemblage, with the most intense interest, and responded to with the utmost enthusiasm.)—*Witness.*

EXTRACT OF A HALF-YEARLY LETTER FROM THE AMERICAN
MISSIONARIES IN SIAM TO THEIR BRETHREN IN MADRAS,

DATED BANGKOK, July 1st, 1843.

It is now nine years the present month, since the first two missionaries of our Board with their families arrived, with the view to a permanent location in this kingdom. Since that time, very considerable changes have taken place here, which have directly or indirectly influenced the progress of truth; and for the most part this influence has been favourable. The limits of a letter will permit us only to glance at a few facts.

1. When the first missionaries arrived, it was extremely doubtful whether any thing like a permanent settlement could be obtained. So great was the jealousy of the Government, of foreigners then, that it was said if there had been one or two more, they would not have been suffered to remain. But we have been permitted not only to remain in this land, where the word of one man is law, we have also had the happiness of having our number increased from time to time; so that the missionaries of three Boards are now quietly pursuing their labours here, and it is believed any number might be without exciting the jealousy of the people. There still exist, however, considerable difficulties in obtaining suitable places for residence, schools, &c.

owing to other causes. Since the above mentioned period, thirty-seven missionaries and assistant missionaries, (including Mr. Jones and wife, who arrived about a year before,) have entered this field; six of whom have died here; nine have left this field for another, or have returned to America, three of whom have rested from their labours; and twenty-two still remain.

2. When the first missionaries came here, they deemed it imprudent to bring a press, and it was not till some time after, that they had an old press and a small font of Siamese type sent on experiment; and the first printing was done secretly by themselves. Now there are four first rate presses in operation here, with three fonts of Siamese type of different sizes. One of these fonts, with characters of a much smaller size and more correct form than any before in use, after much labour expended on it by Mr. North of Singapore, was lately finished here. Another improved font is now in progress at our type foundry. One font, in possession of our Baptist brethren, which was commenced at Penang under the superintendence of Siamese sent by Chau-Fa-Yai, was also completed here. This Royal personage has himself an excellent press, (not enumerated above,) and a number of fonts of Roman type with the moulds and matrices complete. He has also constructed a new set of characters for printing the Bali. The Roman Catholics also have a press here, and have printed a number of small volumes in Siamese Romanized.

By means of the press, thousands of evangelical tracts, and nearly the whole of the New Testament, the book of Genesis, together with a pretty full history of the most important events recorded in the Bible, from the creation to the time of Solomon, in five vols., have been printed and circulated here. Brief histories of Joseph, Elijah, Daniel, and Esther, have also been published in a separate form. In the above estimate we include the publications of our Baptist brethren, who have printed nearly the whole of the New Testament. Though but few as yet give evidence, that they have been savingly benefited by these publications, we are sure that many in this kingdom know the fundamental principles of Christianity; and we would earnestly bespeak the prayers of our brethren, that the Holy Spirit may be poured out from on high, and water the seed that has been sown, that it may bring forth fruit unto eternal life.

3. Another circumstance worthy of notice, is the increase of intercourse between this nation and Christian nations, for the last few years. From the revolution in Siam in 1690, when the French, who had previously carried on a considerable trade here, were compelled to leave the country, the intercourse with Christian nations almost entirely ceased. No successful attempt was made to renew the intercourse till 1822, when Mr. Crawford was sent by the Governor General of India on a special Embassy, with the design to the removal of the obstructions to the trade. In this he was in some measure successful; and a Treaty of commerce was afterwards concluded between Siam and England, by Major Burney. Notwithstanding this, however, there was but now and then, and at long intervals an arrival of an

English or American vessel. When the first missionaries arrived, and for some time subsequently, only three or four square rigged vessels visited Siam in a year, and these were generally owned and manned by Mohammedans. Not a single square rigged vessel was owned by the Siamese.

Now, there are frequent arrivals of such vessels; 51 have been reported during the two last years. The vessels owned by native Mohammedans are now generally commanded by English officers. The market is well supplied with a considerable variety of European goods. The consequence has been, that the Siamese have obtained more correct views of foreign nations, and have in imitation supplied themselves with many articles of utility and comfort. This is particularly the case with the nobles, and the wealthy classes. The superiority of European vessels has induced the Siamese to build a number after that model, and in order to sail them successfully, many have paid some attention to navigation and the sciences connected with it, which could be acquired only from foreigners, or from foreign books. This change has mainly been effected by his Royal Highness Prince Chau-Fa-Noi, and P'ra-Nai-Wai, (formerly Coon Sit,) the former of whom, has, in addition to an excellent set of nautical instruments, a good Library of books in the English language. Ten square rigged vessels, some of them of a large size, have been built under the superintendence of the above named persons, and others are in progress. The Siamese recently made a successful voyage to Singapore with one of these vessels, commanded and manned by Siamese; and another has since returned from Bombay and Ceylon, having only a foreigner for a captain; the latter vessel has already sailed for China, and is to be followed by another in a few days.

This increase of intercourse with Christian nations, we think, is interesting, from the circumstance that history establishes the fact, *that no heathen nation has ever been able long to sustain Idolatry in such circumstances.* It may have become Infidel, or Atheistical, but the grossness of idol worship is too apparent long to survive even the light of science. Those who can, by taking an observation of the sun, determine the latitude and longitude of the place where they are; and can calculate the convexity of the ocean and earth, will not long believe in a system of religion which teaches, *that the earth is a plain, and the sun revolves around it daily, and sets behind a mountain higher than the moon.*

It is not, indeed, the province of Christianity directly to teach the sciences; but it is no less true, that every system of pagan faith has for its very foundation and support that which true science proves to be utterly false. Let the Buddhist be convinced, that the mountain on which his heaven is situated has no existence, and an important point is gained. The very *foundation* of his religious hopes is annihilated. His mind is at once emptied of much that is false, and is in a state to receive truth, *religious truth*; for it is impossible for man to be without religion. We have reason to believe, that this is precisely the state of mind of many in this kingdom at this moment. Since our publication of an Almanac, to which is appended a brief outline of Astronomy in Siamese, many have expressed to us their

doubts of their own system. One, the Royal personage before mentioned, who has perhaps more influence than any other in the priesthood, himself being a priest who is frequently called to examine candidates for the priesthood—particularly the sons of the nobles—has unreservedly declared to us, that the Siamese system of Astronomy is utterly untenable.

4. Another fact of interest has lately come to our knowledge. It is the rise of a *new party* in the priesthood. This party have rejected, as spurious, a large number of what were considered their sacred books, and have adopted some customs more in accordance with those of enlightened nations, such as sitting on chairs instead of mats, &c. The other party still adhere to the whole as formerly. The new party, we denominate the *liberal*, from the fact that after the panic, arising from a false report industriously circulated here some months ago, that the king had prohibited our books, this class of persons and those connected with them were for some time almost the only persons, who sought or received our books. A number of the head priests of the wats belonging to this class, have respectfully sent and requested of us a full set of all our publications, often specifying all the portions of the Bible. A number of the other priests belonging to these wats have made similar requests, and some of them have, with apparent sincerity, stated to us, that they had doubts respecting their own system of faith, and wished to examine more fully the principles of the Christian religion. Some of the nobles, the founders and patrons of these wats, have also requested our books; and it was with much pleasure, that we were able to supply them with so large a portion of the Word of God. To the liberal party, the Royal priest above mentioned, and many others of the greatest power and influence in the kingdom belong, and their number is constantly increasing.

Respecting the panic above alluded to, we are satisfied it was not occasioned by any thing the king said respecting our books. What was the specific cause, we have not been able to learn. Just before that time, in November, letters were received by this Government from his Excellency Governor Bonham stating that, in his mind, the Siamese had broken their treaty with the English. His Majesty immediately ordered large numbers to Paknam, to repair the fortifications and build new forts at that place. The whole country was in commotion from fear that the English were coming. Soon after, it was reported that the king had prohibited our books. Probably some one unfriendly to us and wishing to identify us with the English, taking advantage of this state of things, and also of the excitement produced by the proclamation of the king to purify the priesthood, which appeared a short time before, circulated the false report respecting our books. So general was the panic, that for months, we could scarcely persuade an individual to take one of our books, except persons of the *new party*; and even now, but few others will receive them. Many of our books were torn up, or burned; and many having them were fined by petty officers, who, without authority thus took occasion to enrich themselves. The excitement has now nearly subsided. In consequence of the proclamation to purify the priesthood, we have been told that upward of 1,000 priests have recently been

expelled. In order to increase the means for fortifying the country, the poll-tax required of the Chinese has, the present year, been increased to six ticals. Those who are unable to pay, are required to labour six weeks on the public works. The tax in 1822, was only two ticals. It has been increased from time to time, and now amounts to the sum above mentioned. This, together with other taxes levied on all the productions of the country, bears heavily on the Chinese who are the principal cultivators and operatives. Consequently many annually return to China, or seek employment in other places. It is believed the Hokien Chinese are now far less numerous here than they were formerly.

5. The condition of the mass of the people here is, perhaps, in some respects different from that of most pagan nations. We refer to the general conscription, through which the services of every man are placed at the disposal of the Government. They are placed under different officers, and are practically his vassals, while he himself sustains the same relation to his superiors. Though nominally, the superior is entitled to the services of those under him, only one month in three, yet such is the fear of the people of their superiors, that they are perfectly at their command at all times. The Priests and Chinese are exempted; the latter by paying in commutation the poll-tax above mentioned. This state of things operates often very unfavourably to the progress of light and truth, especially on the mass of the people. For example, we engage a person to work in our employ; he remains a number of months and comes daily under Christian instruction and influence, and perhaps begins to doubt respecting his own religion, and to think favourably of the Christian religion. His friends, or enemies have only to inform his master, and he is removed and sent to work, perhaps in a distant part of the country; or in some other way kept from our influence. His master will, perhaps, very politely apologize to us, for putting us to the inconvenience of losing the services of the man, and express his regret that his business requires him. A great deal of this kind of policy is practised by the Siamese. This being the case, there can be no call for persecution here, at least, till considerable numbers embrace the Gospel. The progress of truth at first must of course be slow. On the other hand, this very feature in society, should a number of influential persons sincerely receive the truth, would, instead of hindering, tend to favour the rapid progress of the Gospel; for all persons under their control, could then easily be brought, at least, to hear it.

Let us again, dear brethren, bespeak your daily prayers, for the outpouring of the Holy Spirit, by whose agency alone so desirable a result can be given to our labours.

SCHOOL EXAMINATIONS IN MADRAS.

BISHOP CORRIE'S GRAMMAR SCHOOL.

THE public half-yearly examination of this excellent Institution, was held in the principal school-room, on *Wednesday evening the 20th ultimo*, in the presence of the Most Noble the Marquis of Tweeddale presiding, the Honorable Sir Edward Gambier, the Honorable J. Bird, Esq. and many other leading Members of Society, both ladies and gentlemen; and a crowded audience. The pupils acquitted themselves with especial credit in their *Scripture Lessons*, the lowest class answering the questions put to them with great readiness; as also in the *Geography and History of India*. They appeared well in *Latin, Logio, Mathematics and Mechanics*, so far as they were examined.

Specimens of their *writing, sketching maps from memory, and drawing* were exhibited, which excited flattering remarks.

Prizes were awarded according to proficiency found by a previous private examination on printed questions, which fully tried the capacity of the students; and it was pleasing to be informed that, in this examination, a marked progress was manifest in attention to the vernacular languages of the country. This characteristic of the school, which secures to the pupils the power of turning their acquirements to practical use among the Natives, deserves all encouragement. In other respects also the Institution stands very high. It is surpassed by none at the Presidency for the compass and thoroughness of the education given. The greater part of the pupils are either European or East Indian, but some Native lads of good promise are found in nearly all the classes.

ST. ANDREW'S PAROCHIAL SCHOOL.

This most useful school, which extends the benefits of a sound education to both sexes, in not only the common branches of learning but higher studies, was examined on *Thursday evening the 21st ultimo*, in the presence of the Hon. Sir Edward Gambier, in the chair, and a very respectable audience of other gentlemen and some ladies. The examination was conducted by the Principal of the school, assisted by the ministers of the Scotch Church. It was in most of the studies very minute and thorough, and the evidence it elicited of a clear understanding on the part of the pupils of what they professed to know, was highly satisfactory. In the *Catechism, Scripture Lessons, Geography, History of England and Arithmetic*, there was so uniform a readiness and correctness—at least on the part of the more forward in the different classes—that it was difficult to say in which they had been best instructed. Perhaps considering the age of many of the children, the answers to the Scripture exercises were the most remarkable. The higher classes in *Latin, Greek and Geometry*, were also very correct, so far as they went, and the specimens of *drawing* were some of them very good. The needle-work of the girls seemed to meet the approbation of the ladies. Some compositions, embracing certain words given by the senior Minister of the Kirk, and written in his presence, showed thought and skill, and elicited much commendation. The school is a truly valuable establishment.

On *Monday the 18th ultimo*, at 11 A. M. the pupils at the *Military Male Orphan Asylum* were examined in the presence of the Most Noble the President, the Hon. Sir E. Gambier, and other Directors, and we understand appeared well.

On the same evening the Boys and Girls at the *Black Town Male and Female Orphan Asylums*, passed a very creditable examination.

On *Thursday the 21st ultimo*, at 10 A. M. was the public examination of the *Female Military Orphan Asylum*, which, it is believed, was very satisfactory.

DISSENSION AMONG THE JEWS.

For some time past the Jews have been in a state of great excitement, in consequence of a memorial being presented to the various metropolitan synagogues from a dissenting body of their community, praying for a revision of their liturgy, time of worship, &c. ; and in consequence of the Vestry of the Great Synagogue accepting the memorial, and after deliberating thereon, deciding upon leaving it to the decision of their future Chief Rabbi, a committee formed of members of various congregations, determined to preserve inviolate the ancient rites and ceremonies of the Jews, called a public meeting, which was held at Howard's Assembly Rooms, St. James' Place, and was most numerous and respectably attended.

The Chairman expressed his deep regret at such a demonstration of the religious feelings of his brethren, and was gratified in seeing the public response to the untoward memorial. It had been got up by a party who had actually seceded from them ; and, notwithstanding the opposition they had met with, they were determined to stand by their ancient laws.

The meeting was very ably addressed by several gentlemen, who felt themselves imperatively called upon to use their best exertions to stem the torrent of innovation ; and it was unanimously agreed that a counter-memorial be presented to the Great Synagogue, expressive of their sentiments, of which the following is a copy :—

“Resolved, That your memorialists have heard with the deepest regret that a memorial (having for its object a revision and curtailment of our synagogue service, &c., purporting to contain the sentiments of the majority) has been received by your Board by a casting vote of your President, in addition to individual vote, and that the Vestry has resolved to call the attention of the Chief Rabbi to the prayer of the petitioners at a very early period after he shall have been appointed. Your memorialists cannot but deeply lament that such a course has been adopted, as it must evidently prove injurious to our ancient and venerable institutions ; for from time immemorial our laws, customs, ceremonies and rites, have stood the test of ages without the slightest alteration ; and should any modification be now introduced, it will occasion those who are anxious to cause dissension amongst our brethren, and to seduce us from the faith of our forefathers, to say that the Hebrews ‘are at last dividing amongst themselves, and wish to remove some of their ancient customs,’ which will at once destroy our nationality, which we have sustained unsullied for thousands of years.....Your memorialists, with all due deference to the supporters of the contemplated alterations, solemnly declare their full determination to uphold, support and maintain in the fullest integrity all the ancient laws, customs, ceremonies, rites, and forms of service of their forefathers. Your memorialists trust that anything herein stated will not be considered disrespectful to the Vestry, for such, your memorialists avow, is not their intention—but only to give expression to their feelings as Jews, by which they are actuated.Your memorialists, therefore, in conclusion, respectfully anticipate that your Board will see the propriety of rescinding the resolution accompanying the reception of such memorial, which will at once set at rest a subject fraught with evil, and restore peace and tranquillity to the minds of your memorialists—who will ever pray,” &c. Upwards of 200 persons signed the memorial.

A vote of thanks was passed to the Chairman, and the meeting adjourned.—
Witness.

POPISH PERSECUTION IN MADEIRA—IMPRISONMENT OF DR. KALLEY.

INTELLIGENCE has lately arrived in this country of the gross infringement of the liberty of a British subject, which has just taken place in the island of Madeira. It appears that the Portuguese authorities there, urged on by the Romish priesthood, have imprisoned our countryman, Dr. Kalley, for no other cause than that in the exercise of his rights as by treaty established, he chose to preach to the Natives in his own hired house. Dr. Kalley is a medical man, a Scotchman, who has devoted himself to the instruction of the Portuguese, at the same time that he practises among them; and now, when these instructions were beginning to tell powerfully on the popular mind—the people becoming more intelligent, active, and honest—he is incarcerated. Surely Britain will not submit to see one of her subjects thus imprisoned for violating no law, breaking no treaty.—*Perth Advertiser*.

From letters received from Dr. Kalley, of date 6th September, it appears that he was still, after six weeks' imprisonment, in gaol. He says, however,

"We have many friends, and God has not left us to feel very keenly any thing that has happened. We believe it has already tended to the furtherance of the Gospel, and hope that it will yet much more. This week we have got 4,000 copies printed of a tract, 'The Brazen Serpent,' and next week we hope to get another thrown off. All our Testaments and Psalm books are gone. Of the former I have sold upwards of 230, and as many Psalm books, since coming to gaol, besides scattering many thousand tracts. May He who gave the seed grant that it spring up, and yield some thirty, some sixty, and some an hundred fold."

In regard to the evidence taken in his case, he says "it is most ridiculous." He gives the following as a specimen:

"I am accused of blasphemy against the Trinity—of which the only proof is, that I said, there is only one God. I have blasphemed against the Virgin—proof, I said she was a woman as others. I have blasphemed against the images and saints—proof, I have read the second commandment. Romanists in general deny that they adore images, but in the evidence taken in the ecclesiastical court against me, is the statement of a man, who declared that he heard me say things contrary to the religion he learned from his fathers, inasmuch as I stated that 'the images and crosses are not to be adored.' And a woman giving evidence before the Judge declared, that she was so much offended on one occasion, by what she heard me say, that she never returned. And what had scandalized her so much? The same declaration, 'that images are not to be adored.' I have ordered a certified copy of the whole to be made out, in order to transmit some extracts home."

Imprisoned as he is, opportunities of usefulness, even in a medical capacity, are enjoyed and embraced by him:—

"I had an operation to-day for cancer. The patient, a woman, came into gaol to be operated upon, and remains for treatment."

As to the issue he has no anxiety:—

"What the issue of my case may be, I do not know. Perhaps they may keep me in gaol, and try to get me entangled in some of the meshes of Portuguese law. But the Lord reigneth. He will not leave me; and if it be for His glory, and the eternal welfare of this people that I remain a prisoner, His will be done."—*From the Scottish Guardian, in Madras Christian Herald*.

NEW YEAR.

ANOTHER year has winged its airy flight,
Still wrapt the future in mysterious night,
An eager haste, we feel:
We long, we hope, and e'en swift time seems slow,
Inquiring ask while yet we would not know,
What may this year reveal?

What may it *not*?—ah! one short year may send
To his long home, a loved, a valued friend,
Bring others to our view.
Lay hundreds low in death—alas! replace
Full many a well-known, and lamented face,
By forms entirely new.

A year may bring the wounded mind repose,
O'erwhelm the happy with unnumbered woes;
May ease the captive's doom.
A fleeting year, e'er it be past and gone,
May add fresh beauty to the form of one—
Decay another's bloom.

Could we look forward through but one short year,
How would the smile alternate chase the tear,
The tear its place supply.
How one sad hour would view the mind perplex'd,
Perchance reliev'd and free from care the next,
Ere yet that tear be dry.

But though weak man alone can truly see,
What *hath been*, not what yet there is to be,
We'll fondly paint the best.
We'll bid the radiant dawn of *hope* appear,
Thro' its fair glass, we'll view the opening year,
And *while we hope, we're blest!*

ECCLESIASTICAL MOVEMENTS.

THE Rev. E. Lewis, of the London Missionary Society, has removed from Coimbatore to Madras.

Obituary.

WE have deep regret in recording the death, at Manargoody, by Cholera, on the 13th ultimo, of Mrs. CRYER, wife of the Rev. THOS. CRYER, Wesleyan Missionary. It is little more than a year since this valued member of the missionary circle entered this field; and now we have to mourn her sudden removal. But "it is the Lord, let Him do what seemeth Him good."

MISSIONARY PRAYER MEETING.

THE weather prevented the usual meeting and address the last month.

The meeting the present month is to be held at the Wesleyan Mission Chapel on Thursday evening the 4th instant, instead of Monday the 1st. An address is expected from Rev. J. ROBERTS, on "Caste; its origin, character, and existence among Native Christians."

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CASTE.

An Address delivered in the Wesleyan Mission Chapel, Madras, at the
Monthly Missionary Prayer Meeting, January 4, 1844.

BY THE REV. J. ROBERTS,

Corresponding Member of the Royal Asiatic Society of Great Britain and Ireland,

Author of "Oriental Illustrations of the Sacred Scriptures," &c. &c.

IN consequence of very strong opinions recently put forth in a Madras publication, respecting Caste in the church, and the sentiments still entertained by some Christians as to its character and toleration; also the determined adherence of numerous Native members, to this system, in the various duties of life; and the solemn fact, that next to the love of sin, Caste is the great barrier in India betwixt the pagans and Christ: I have thought it advisable to call your attention to this difficult and trying subject, and I do this the more readily, because I possess the opinions of thirty-three missionaries, collected by myself several years ago; for it appears to me that such decided protests, against a measure fraught with so much discussion, dissension, and dereliction of duty, may be profitable to those who are in doubts, and serve to confirm us in our principles, which we believe to be in harmony with the word of God.

And to bring my plan more distinctly to your view, I purpose first, to consider the probable origin of Caste; secondly, its true spirit,—it is *religious* and civil; thirdly, its existence and character amongst the Native Christians; fourthly, the reasons

which induced me, in 1828, to refer to my reverend brethren ; and lastly, the extracts from their several protests.

I. As to the origin of Caste, we are sometimes taken to the fabulous stories, and numerous conceits of priests and others ; declaring that the Brahmins came from the mouth of the deity, to read, to teach, to pray ; that the Cshetriyas were from his arms, to fight, and govern ; that the Vaisyas were from the belly, to be employed in agriculture, and trade, and to furnish the necessities of life ; that the Sudras were from the feet, to labour, to serve, and travel ; so that the divine sanction is here clearly asserted, for the various divisions of men, leading the poor Hindús to conclude, that as they were *thus* created, so they must ever remain. We think, however, that this wonderful institution of India may be traced to a more probable source, merging in the wisdom and craft of man, as is seen in the account of its rise, in the Kings Solen, Searen, and Pandian, who were ably assisted by Katche-veerappen, the counsellor of the latter, to carry out its various ramifications amongst the people. At all events there is something more rational in this relation than the former.

We are not, however, convinced that *all* the tyrannical notions ascribed to the human inventors of this classification of men, can be received as correct ; for we think it probable that in the first instance, there was strong reference to the full, the due, and constant provision for all kinds of artizans and labourers ; so that in every emergency, there might be a supply of the required workmen, to meet the various wants of the realm. And we think it likely there would be another, though perhaps sequent thought, namely, that by fixing each person in his manual profession, there would be greater perfection secured in the several works of art ; for the children, not being allowed to adopt any other calling, would naturally, from the first dawning of thought, associate themselves with their fathers' pursuits, and try to emulate each other in gaining the greatest reward. Just so the parents themselves would on the due development in their offspring of muscle and mind, take advantage of their aid, and in early life accustom them to use those implements, or tools, which were never to be laid aside, but by sickness or

the grave. Nor was it forgotten to assign to those who followed a given occupation, a fixed *locality*, so that by sending to their quarters, some might always be found to supply the public need, and also secure greater peace amongst themselves; for if they had allowed to reside there, rivals in rank, however slight the difference might be, still there would have been interminable broils, which never could have been removed or allayed, except by the sovereign power. It is also probable the originators of this arrangement would look forward to the *perpetuity* of each trade, so that they might feel assured that those most needful members of the state would never become extinct; for in such a rude age it is not to be supposed that men understood the relative importance of their different callings, and therefore they might be tempted to leave their own for others, which were more respectable, lucrative, or easy. Then again at that period, and in that reign, there could scarcely have been those known motives for competition, as when men are perfectly free; and when all have an equal opportunity for making the best of their skill and power, and have the certainty of being allowed to retain what they justly acquire; leading us also to another supposition, that it was not then perceived, that any overplus in the workmen, or the produce, would compel men, by an unseen, unwritten law, to adopt other modes of living; and therefore the legislators determined to place each person in that caste and calling, in which he should ever remain.

And looking at the *present* numerical state of the several castes, in their ratio to each other, we cannot help seeing an argument for the supposed *original* number needed for every trade; because in the *first* aggregates, reference would be made to the various duties of life, and to the *required* supplies; for it is absurd to suppose there would be the same proportion of men assigned to those callings, where few hands were needed, as to such where the demand was the greatest—for instance the rulers would not in the beginning appoint as many to be barbers, as cultivators; or potters, as carpenters, and masons. Hence we see at this distant period, the quota bears an exact relation to what we believe to have been the case in ancient times, as those occupations least in request would have the fewest workmen; so they show at this date how nature has maintained the original order.

But though we may give credit to the early sovereigns, and others, for having had a reference to the mechanical and agricultural wants of the kingdom, in their arrangement of castes and professions, yet we cannot persuade ourselves that men of such sagacity would not also perceive, that in the rival combinations and claims, materials would be formed for a more easy governing of the whole, as they would keep each other in abeyance, and thus be the willing instruments of the monarch's will. We may rely upon it the subjugation of one caste to another was looked upon as congenial to the public peace; for the question was not in that day, whether the pacific principle should be founded upon equal civil and religious privileges, but on the fictitious, the unjust claims of family and birth; apart from all those reasons, which alone can entitle men in civilized and Christian lands to the pre-eminence and distinctions which confer station, wealth and fame. The oriental rulers resolved, if possible, to keep their subjects like statues from the chisel of the sculptor, fixed in their own positions; they made fetters for the body, mind and spirit, showing they preferred the submission of the slave, to the obedience of the free, and in this way have they crippled the genius of the people, carving and shaping it to the directions and dimensions of known laws; so that the beautiful and useful productions which spring from the minds of free men, never adorn and bless these lands.

The sciences, the learning, the professions, the callings, the implements, and instruments of antiquity, are deemed all that men require, producing that fixedness of intellect so common amongst the Hindús, making it like something from a mould, or as wax from the seal, retaining its first and faithful impression.

II. Would however that we could stop here, but we must proceed to examine this enormous evil, not only in its hold on the body and its condition, the mind and its attainments, but with reference to its presumptuous claims on the *soul*, over which God alone can exercise the prerogative to prescribe laws. It is true that some argue, or rather *assert*, that caste is merely, or principally civil in its requirements; and the excellent Bishop Heber wished to know whether the people insisted on it as a religious or as merely a civil distinction; for it appears there were

those who wished to possess his mind with the latter idea, whereas nothing can be more evident than that this baneful domination is, if possible, far more religious than civil in its genuine character and results, holding in a giant's grasp the devotions of its victims, as to objects to be worshipped, as to times, localities, and modes; showing most clearly it demands rule over that immortal part, which God only has the right to govern. And that we may not be accused of putting forth asseverations only, we proceed to the proof, by challenging successful contradiction, as to the alleged *moral* impurity of all contact with the Parriah, involving, should it unhappily take place, religious ceremonies to make the tainted clean.

We ask with confidence in a negative to our question, what Brahmin would perform sacred rites for the Parriah, for those of the reprobate race; no one would presume to do this in the face of penalties, which refer to both worlds. No, no, the *religious* ban is fixed upon these doomed ones never to be removed, except by some power foreign to its own creation.

We know that the higher castes, including also *some* of the Soodras, may at certain times enter the temples, and there perform what they consider to be their most potent devotions, and present their surest offerings; for they feel by their proximity to the gods, in most familiar intercourse with them; but will the Parriah, or millions of others in the low castes, dare to go into such a place? O no, that step would be at the peril of their lives, and to such a degree is the force of this moral proscription, that their gifts cannot be received, nor touched, by consecrated hands, excepting silver or gold; for should that be there, then the holy Brahmin may take it without dismay.

May these despised ones may *not* erect sacred edifices to the gods of the high castes, but in their own degraded quarters they may build small places to *devils*—such as Ayennar, to Poodary, Marry Amman and Durga; and they may have *one of their own number who is not a priest* to officiate for them; but they must not even enter there, no not in that which they themselves have made, and devoted to demons, and their offerings must be prepared in the rear of the building, showing to us how perfect, how binding is this system for the soul.

And the Gentoo laws decide that should a man of the Sudras

or other low castes "read the Shasters to a Brahmin or a Vaisyan, the magistrate shall heat some bitter oil, and pour it into the offender's mouth; and should he even *listen* to the Vedas, then the oil shall be heated as before, and poured into his ears, and arzees and wax shall be melted together and the orifice of his ear shall be stopped up,"* so that this *spiritual* criminal, who has cheated the divine Brahmin, who has intruded into the holy and *only* succession from the gods, is to have his throat and ears scalded with boiling oil; and if he hear the Shasters, then the orifice must be filled up with cement, to produce deafness, so that he may never again defile such sacred themes, exhibiting to us what is the true character of religious intolerance, whether in Christian or in pagan lands.

But such is the sanctity of the Brahmin, who *assuredly* descended from the gods, and such is the desecrating character of the Sudras, that should the latter by accident or design sit down on the carpet of the former, and thus contaminate the materials, then "the magistrate having thrust a hot iron into his person and branded him, shall banish him the kingdom; (*or to be more lenient*) shall cut off the offending part,"† a law sufficiently savage to indicate its origin; for whenever the sanctions of religion are pressed into the service of crime, there is a fearful increase of ferocity, from an idea of doing God's service by extinguishing evil, and asserting his claims, whether the offence may have arisen from polluting those places dedicated to His service, or defiling the consecrated persons who are His *sole* agents to men. And it matters not whether the principle be found in the creed of the Brahmin, or the Pontiff, it is an insult to God, and an oppression to man.

But see again this lordly, this predominant claim in the following law: "If a Brahmin hath purchased a Sudra, or even if he hath *not* purchased him, he may cause him to perform service."‡ Nor can it ever be allowed, for a low caste to go near the house of a priest, for the approximation or touch would infect the pure habitation, so that none but the holy hands of the occupiers could by numerous ceremonies remove the evil. Yes and should any of the discarded race *hear* the voice of the

* Halhed, 296. † Halhed, 234. ‡ 162.

divine personage, who came from the gods, when at his prayers, the spotless mind would be infected, a truth which none but infidels, or low castes can deny. Nay more, should the place be *seen*, where the food is prepared, it would instantly become impure, and another locality must be found. And when the last offices have to be performed for the corpse of a priest, though the Parriahs are the universal sextons, with reference to the grave, or the funeral pile, yet here such is the holiness of the dead body, they must not be employed, lest the spirit should be injured ("for it is still in its house") and men of the same order *only* can attend to the sacred obsequies.

I might go on multiplying instances to show, that the low castes are believed to be *religiously* impure, and that they by contact, or even through the eyes, and the ears, offend the immaculate Brahmin, or temple, or ceremony, but I hope sufficient has been advanced to prove that caste is not merely a political or social distinction, as many have strangely declared, but that it is, in the view of the Hindú, most *sacred* in its claims; but in ours, most unjust in its laws, and cruel in its punishments.

And now I proceed to look at some of its *civil* enactments, which go to oppress those who are under the ban, for the low castes cannot demand the same laws, the *same* equality of justice as others, proving that such ordinances could not emanate from God, for he deals with men, not in reference to their rank, but their sins: never allowing mortals to claim any immunity; but with impartial justice treats alike the sovereign or the slave. And in consequence of the irrespective character of the demands of Deity, without any reference to position in life, we see good reason to believe them to be divine, for when *men* have had to legislate for their fellows, *apart* from the scriptural code, we always meet with something to assert privilege, some exclusive charter, exempting those who have the franchise from the same degree or kind of punishment, reminding us of the declaration of Solon of Greece, who said, "Laws are like cobwebs, that entangle the weak, but are broken through by the strong;" showing that though there had not been statutes in favour of the great, yet they would not be subject to the same rule. And caste evinces this crying injustice, by treating men, not with reference to their equality in moral responsibility to

the law, but with regard to their distinctions in society, making class, instead of crime, the regulator of chastisement. That these observations are true, and according to the legal decrees of the Hindús, a few extracts will fully prove.

"If a man of superior caste to another should seize and bind him, and should set his foot on him, the magistrate shall fine him 300 puns of couries—but if a man of superior caste to another should seize and bind him, and should set his foot on him, the magistrate shall fine him 50 puns of couries;"* thus asserting that the crime of the inferior bears a ratio of six times the magnitude to the former, though the offence in both had precisely the same character.

"If a man of inferior caste to another should throw upon his body dust, sand, or clay, or cow-dung, or any thing of the same kind, or strike him with his hand or foot—then the magistrate shall fine him 30 puns of couries. But if a man of *superior* caste should throw upon his body dust, or sand, or clay, or cow-dung, or any thing of the same kind, or strike him with his hand, or foot, the magistrate shall fine him five puns of couries."† Teaching that the crime of the former is in criminality six degrees greater than the latter, though in nature they were just the same.

"If a man of inferior caste to another should cast upon his body tears or phlegm, or the paring of the nails, or the gum of his eyes, or the wax of his ears, or spittle, or the refuse of his victuals, the magistrate shall fine him 100 puns of couries. But if a man of superior caste to another should cast upon his body tears or phlegm, or the paring of the nails, or the gum of his eyes, or the wax of his ears, or spittle, or the refuse of his victuals, the magistrate shall fine him 20 puns of couries,"‡ indicating five times the turpitude in the man of low degree.

"If a man of inferior caste to another is prepared to assault him with a stone, or with a piece of iron, or wood, the magistrate shall fine him 750 puns of couries. But if a man of superior caste to another is prepared to assault him with a stone, or with a piece of iron, or wood, the magistrate shall fine him 125 puns of couries,"§ directing that a man of the lower orders shall be merced for the same transgression six times more than the former.

"If a man of inferior caste to another, who is well skilled in any profession, should say to him by way of setting forth his own excellence, you have in fact no skill whatever; in that case the magistrate shall fine him 400 puns of couries. But if a man of superior caste to another, well skilled in any profession, should say to him by way of

* Halhed, 227. † 218. ‡ 220. § 224. 233. 234.

setting forth his own excellence, you have no skill whatever ; in that case the magistrate shall fine him 100 puns of couries." Thus the criminality of him who is of lower grade in society, is considered to be four degrees greater than that of the person of the privileged order.

"Nay should one of the subordinate caste have the presumption to walk by the side of a superior, or sit, or sleep on the same carpet, 'the magistrate shall take a fine from him, according to the extent of his ability,' so that the greater his property, the greater will be the mulct for his boldness, giving a license to the arbitrator, which will not be refused.

"Nor can any of these proscribed creatures, by *right* enter a palan-keen, they cannot dress except in a particular way, wearing the cloth *above* the knee, and the females having their bosoms uncovered. They must all walk with lowly step, when near superiors, and put their hands together as in adoration, when they speak, and keep at a respectful distance. Though dying of thirst, they must not draw water from the wells, or tanks of the other orders, they cannot have schools—"they were born in ignorance and impurity" and so they must die."

But I might go on for pages, with extracts and details, to illustrate this most flagrant system. I might offend the ear of the Christian with the grossest quotations from their laws, all dreadfully indicative of the low state of public morals, and of the same kind of preferences ; but I will not desecrate this place, I will not insult the virtuous mind, but pass on, leaving you to give your own verdict and say, whether you know anything like this

Chain, of hellish strength,
Binding the mortal,
Mental, deathless, man.

I know where our laws have force, there is *some* amelioration, but it must be confessed that the British Government has (perhaps without intention) fostered this baneful domination, in the dispensing of its numerous offices ; for in the thousands of situations filled by Natives, we seldom or ever find the Pariah, or the *low caste man*. No, no, whatever may be his talents or virtues, he must not pollute such a place, the Tamil managers will see to that, and though the robber, and the murderer, under our sway, whatever be his caste, will meet with the same law ;

yet let civil offences be the subject of decision, with reference to the infringement of caste, let the inferior claim his equality in looks, expressions, actions, let him touch him of purer blood, let him by accident or design defile some locality, and will that not be an element of thought in the sentence of the magistrate? No doubt it will : he cannot avoid it.

Caste is as impolitic as it is unjust ; it keeps up more than any other thing the want of cordiality betwixt the rulers and the ruled ; it feeds the evil, the vain prejudices of the people ; it cherishes nationalities so exclusive, so abhorrent, in the feelings of the high caste man, that he deems all of Christian birth as most impure, most loathsome in his sight, and were it not for gain or fame, never, never would he associate with the white Parriah of a foreign realm.

III. And now I turn to caste, as it has been allowed, and is still held by numerous Christians ; and ask can any thing noble, generous, or good come from such a source ? as well might we expect to “gather grapes of thorns, or figs of thistles,” or to vary the words of a Poet, inquire—

Honey from silk worms, who can gather ?
Or silk from the yellow bee,
And flowers may live in wintry weather ;
Sooner than Christ in thee.

Yet how many professing to be members of the church of Christ, insist on the retention of this as a privilege and a right, telling us and others, it is a mere *civil* distinction analogous to rank and birth in other lands ; but we shall soon see how well they have attempted to carry out the malevolent principles we have been looking at ; and shall thus enable candid and Christian men to judge for themselves, as to whether an institution so deadly can be adopted by the followers of Christ.

The hideous features of the system under paganism are scarcely softened by Christianity ; for it is here also *sacred* as well as *civil*. “At Cannangoody, near Tanjore, there is a church for Parriahs, and at less than half a mile distance, another for the high castes, each having separate catechists, who cannot interchange services ; and a missionary once having officiated at the *respectable* sanctuary, was afterwards requested

to proceed to the other by the despised worshippers. Whence is this derived? clearly from what we have been investigating, and kept up by similar motives, to prevent the great moral contagion.

See again in all the churches, till the decided Bishop Wilson interfered, they had distinct places for the Parriahs and others—they were never allowed to pollute the holy locality of the privileged orders, though they might be superior to them in learning, wealth, and virtue,—and there they crouched in the prescribed quarter, bowing before that God and Saviour, who “hath made of one blood all the nations of men,” with whom “there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond and free; but Christ is all, and in all.”

Nay worse than this, in one place there were two sacramental cups, one for the high, the other for the low—and when a good and learned clergyman endeavoured to remove one of them, these “Caste Christians” declared, if accomplished they would not again partake of the ordinance. See here how they evinced their hostility against the Spirit of Jesus; see they would divide Christ even in his most affecting ordinance, that which more than any thing else shows forth His love for wretched man. And surely nothing but the idea taken from the old institution could have created such rampant intolerance as this.

And though the above instance is the only one to my *knowledge*—where there has been *such* a manifestation of the principle—yet in nearly all cases, there has been a distinction in approaching the table of the Lord, for those semi-heathens, who retained their *privilege*!—invariably went first, and if any, *not* of their degree, happened to mix amongst them, kneeling around the place; such was the character of their piety, they would instantly arise and leave, because one of the fouler sort had mingled with them, showing forth the rank, the feculent source of their disdain.

The fact is we presume beyond all contradiction—that the catechists of caste will not, if possible, reside near their brethren of the discarded race, for fear of being made impure. And this was exemplified not very long ago, in a Tanjore Native missionary, who started insuperable difficulties to the living

with his spiritual charge, lest he should be polluted, and actually preferred remaining amongst the *heathen*.*

And this virulent spirit was displayed on another occasion by a catechist, who was requested by my friend the Rev. Mr. Haubroe, to receive a moonshee into his house, until he could procure another for him ; but because the man had taken food under the roof of the European pastor, he was considered to have lost caste, in fact to have become a Parriah, though he had formerly been a Guroo of great distinction among the heathen ; thus the person who had left all for Christ, and who had enjoyed so much consideration amongst his own people, was now rejected by a Native teacher, who actually wrote a petition to a senior minister, to be protected against *such* an indignity.

The high caste catechists do not, will not, go into the houses of the Parriah Christians, and when they visit them, they stand outside, and talk at a distance. It will not avail for any to assert, that there have been some exceptions, that such men *have* gone inside, on *special* occasions ; we maintain that the general rule is not to do it, and I know a Native minister, who though *so liberal* as to allow his Parriah catechist to enter his house, to report what he has done, he will *never* permit him to be seated in his presence.

Neither will the caste Christians, who are out of office, go into the houses of inferiors, in the church, and thus do they acknowledge the validity of that which comes from pagan authority. And as they will not associate with others in *their* houses, neither will they allow them to come into theirs ; and should a poor thirsty Parriah follower of the Lord Jesus apply to one of the *same creed*, but of a different caste, he will have to remain in the street, and the water will be poured into his hands, from which he must drink ; but on no account will he be permitted to touch the vessel, as that would assuredly make it impure. How well therefore has Bishop Wilson said of this atrocity, it cuts "asunder the bonds of human friendship on the one hand, and prevents those of Christian love on the other."

Yes and Bishop Heber himself, at an early period of his ministry, declared that caste is "a system which tends more

* Madras Missionary Register.

than any thing else the devil has yet invented to destroy the feelings of general benevolence, and to make ninth-tenths of mankind the hopeless slaves of the remainder.”*

To such an extent do the Native Christians carry their ridiculous and sinful prejudices, they will not allow the brother of low degree to *see* the place, or the utensils of cooking, nor will they be seen by such unclean creatures when they take their food, proving most strongly, they retain the great antagonist principles of the old dispensation.

As for marriages betwixt the parties thus belonging to one church, and professedly to one Saviour, such a thing has scarcely ever been heard of; for it matters not what may be the pretensions, the acquirements, or piety, or even predilections and suitability of the sexes, if one should belong to the inferior grade, it must never take place, for caste gives its veto in *this* as in other cases, and *must* prevail.

But it would occupy too much time to trace this subtle foe in all its windings, and we hope sufficient has been said to expose its true character, both amongst the heathen and pseudo Christians. That the early missionaries understood its nature, we can scarcely doubt; but they hoped to increase the respectability of the church, by allowing it and probably had the expectation of one day being able to expurge it from the members. They had however given admission to an *evil spirit*—not so soon to be ejected—hence we see, that though it has in many places been driven from religious ordinances, it clings tenaciously to all it can grasp, and still call its own; and never, never will it quit its hold till a more powerful principle shall be allowed to occupy its place—a principle, which owns heaven as its origin and its end, can alone triumph over this masterpiece of Satan and of man.

Had the first messengers of the cross not tampered with this system, had they avoided the invitation to come into the Christian fold, and retain caste, we believe the church would have been much purer, happier, and more effective in the world; for to promise, that the heathen distinction should not be injured, gave the people to see that Christianity in *that respect* was

little better than their own institutions : and therefore it would lead them rather to despise, than approve that, which they knew must be contrary to (if they had read or heard it,) the word of God.

Amongst the pagans themselves, we believe, there is no obstacle (next to the love of sin) so formidable to the reception of Christianity as *caste*. They may give up their idols, cease to be seen in or near the temples, they may forsake all heathen ceremonies, and the marks of idolatry, may refuse all support to any of its votaries, they may read the Scriptures, (as many do) they may regularly engage in private devotion in the name of Jesus Christ, they may come to the house of God, may enter the church, and receive its sacraments, and do many other things ; yet *this system, this institution*, they will not surrender. Caste is the great curse of India, both in things sacred and profane, and never, until its blighting influence shall be destroyed, will the people be free to enjoy civil and religious privileges ; and therefore those who set themselves in array against it, in all or any of its relations, are conferring a boon which looks to both worlds ; they are contributing towards an emancipation, not inferior to that of the Negro, who so long in vain lifted up his chains to Britain, and inquired, "am I not a man and a brother ?

IV. But I proceed to notice the reasons which induced me in 1828 to refer to my reverend brethren, and here it appears proper to say, that in north Ceylon we had suffered much from the retention of this monstrous evil in the church, and were compelled to bow down to this vassalage, or assert the purity, the dignity, the benevolence of the Gospel of Christ ; for some would not take the sacrament at the same time, place and mode, for fear of impurity ; they would not sit together on the same bench, they retained many heathen *customs* (as do those of India) both with reference to *funerals*, marriages, and all the affairs of life—and therefore I thought it right to appeal to the different missionaries, to know their views ; and though in the first instance I acted on my own responsibility, I was subsequently requested by several devoted men in the sacred office, belonging to different churches, to pursue the subject, as appears

from the following minutes written at the time by a beloved clergyman who is now no more.

“B—August 14, 1823. Resolved, that Brother Roberts be requested respectfully to solicit the opinions of his brethren in the south of the Island (Ceylon) on the subject of Caste and Heathenish customs, with reference to Native Christians.”

SECOND EXTRACT.

“Resolved; that Brother Roberts be requested to forward to Dr. Carey, to be submitted to the Archdeacon of Calcutta (Corrie), the views which he has obtained on the subject of Caste from missionaries of other districts.”

In accordance with the above recommendation, I did so write to the Venerable Carey, and received a decided and valuable reply, which will shortly be read to you; and he says, “I waited on Archdeacon Corrie with your letters, nearly a month ago, when he told me he would write his sentiments, and send them to me; this he has not yet done.” The silence however of the Archdeacon did not excite surprise, for Bishop Heber was still undecided, and we think it not improbable, that his faithful colleague might also have some doubts. But the papers were kept amongst the ecclesiastical records of Calcutta, as the excellent Bishop Turner, on his visit to Jaffna, told me he had read them, and fully approved of what we had done, adding his deep concern at the fact of there being two sacramental cups, at T, and declaring at the same time his face should never be seen at that place, until one of them was removed.

And now before I call your attention to the testimonies of the missionaries, I must crave your thoughts to the rules, or prohibitions, sent to each brother (for it was needful to have some statement,) on which the opinions were requested.

I. All attention to caste, so as to exclude any person from religious ordinances—at the *same time, place, and mode*—such as by sitting *together* in the house of God, or approaching the Lord's Table.*

* At the time of writing this, I erroneously thought it would, if attended to, annul the evil in *civil* as well as religious duties.

II. The observance of any heathenish ceremony—whether as it respects marriage, the birth of a child, death, merchandise, or any other circumstance whatever.

III. The regarding lucky, or unlucky days in reference to a journey, the transaction of business, or any other purpose.

IV. To avoid paying respect or reverence, in thought, word, or deed, to any of the gods of the heathen.

V. Any attention to augury, or omens, whether arising from dreams, animals, birds, or any other creature, or circumstance.

VI. The using or wearing of charms.

VII. The consulting of soothsayers.

VIII. Attending heathen or Roman Catholic ceremonies, or contributing to their support.

IX. Polygamy ; or divorce, except for adultery.

X. Unlawful contracts, or bribery.

And now, lastly, I come to the extracts ; the first of which I shall read, is by two church missionaries, one of whom, my beloved friend, the Rev. JOSEPH KNIGHT, has gone to his rest.

“Having carefully examined the above prohibitions, we are fully of opinion, that in order to the establishment of Christianity, and the progress of true piety among the Natives of India, they are in substance absolutely necessary ; and that every Christian missionary or teacher should enjoin and enforce their practice on his Native flock. From the strong tendency which we painfully witness even in those professing the Protestant faith to adhere to the baneful principle of *caste*, and to join in the practices of their heathen neighbours and relatives, we conceive that till such decisive measures are adopted and acted upon, the Divine blessing cannot be expected to rest upon the efforts made, nor Christianity extensively to prevail.”

The next is by six esteemed missionaries in Jaffna, from the United States, the Rev. Messrs. MEIGS, POOR, WINSLOW, SPAULDING, SCUDDER, and WOODWARD ; of whom, the latter, an amiable and devoted missionary, has ceased from his labours.

“We agree with our brethren of the Church Mission in the opinion above expressed, that to promote in the best manner the interests of Christianity among the Natives of Ceylon and India, prohibitions against idolatry and heathenish practices, in substance such as those specified, should be anxiously and strenuously insisted upon by every Christian missionary.

"A residence in Ceylon of from eight to twelve years, with opportunity of observation by one or more of us in visits to Madras, Bombay, Calcutta, and other parts of India, where heathenism prevails, has confirmed us in the opinion that an enlightened but uncompromising opposition to *caste*, and to every principle and practice even remotely connected with idolatry, is imperatively demanded, of all who labour to establish Christianity in the strongholds of our great enemy."

And now I have the pleasure to quote the opinion of that most zealous and successful missionary, the Rev. Mr. RHENIUS, who has joined the church above; his long and interesting letter is dated Palamcottah, and I select that which is relevant to our purpose.

"I have found *caste*, both in theory and practice, to be diametrically opposed to the Gospel, which inculcates love, humility, and union; whereas *caste* teaches the contrary. It is a fact in those entire congregations where *caste* is allowed, the spirit of the Gospel does not enter, whereas in those from which it is excluded, we see the fruits of the Gospel spirit. The old congregations of T— V— and T— afford proof to the former; their condition in point of Christian character is most lamentable, owing I really believe to the circumstance of retaining *caste*; and the congregations of P. and N. give proofs to the contrary. The settled rule in every congregation should be *No Caste*."

The next is from the Rev. B. CLOUGH, Colombo, of the Wesleyan Mission, who had been 14 years in the country.

"Considering all that has been urged on *caste*, as being only a civil or political distinction, I am bound also as a Christian to look at its *religious* influence, on all the relations of life; and here I must confess, that in addition to what I have seen of its baneful effects among the heathen, I have witnessed quite enough in the Native Christians to induce me to record my sentiments, that it is the duty of Christians to discourage its recognition in the church."

The Rev. C. MAULT, of the London Mission, Nagercoil, writes:

"*Caste* must be entirely renounced, for it is a noxious plant, by the side of which the graces cannot grow, for facts demonstrate that where it has been allowed, Christianity has never flourished. After a residence of nearly nine years in India, and the principal part of the time in the south of Travancore, where Native congregations have

existed for many years, I am decidedly of opinion that the state of the people renders it necessary that regulations such as those now sent for Native Christians, should be enjoined."

The Rev. B. SCHMID, of the Church Mission, Satankullam, replies :

"I fully approve of the prohibitions for Native Christians, and of the remarks made by Brother Rhenius; for during a residence of nearly 11 years, partly in Madras, and partly in Tinnevely, I am convinced of the truth of the observations on *caste*. This is a mere invention of the ancestors of the Hindús, and directly opposed to the spirit of the Gospel; and until Natives shall have consented to this, I think it is the duty of all missionaries, to establish the closest union amongst themselves, in order to put it down in all its bearings, by fervent prayers, unwearied watchfulness and unshaken fidelity."

The Rev. JOHN MCKENNY, Wesleyan Missionary, Galle, says,

"I have been upwards of 12 years in India, and have directed much of my attention to the subject of *caste*, and am fully of opinion that it is altogether contrary to the nature and principles of the Gospel of Christ, and therefore ought not to be admitted into the Christian church."

The Rev. D. SCHREIGVOGEL, of Trichinopoly, who has finished his work, testifies as follows :

"I have for many years been convinced of the necessity of conducting a congregation on similar principles to those you have sent, and have endeavoured to act upon them, at Tranquebar; but I am sorry to say in vain, and have therefore been induced to leave that mission where I have laboured 23 years."

From the Rev. J. C. F. WINCKLER, I had the following answer :

"I delight most heartily in the thought that now by one and another, missionaries are beginning openly to agree, as to the principles on which Christianity ought to be introduced, and kept aloof from all the baneful idolatrous practices—*particularly caste*; which proves the stronghold and bulwark of the enemy. I therefore join heart and hand with my brethren to act according to the rules laid down, and to exert myself to the utmost, to induce others to do so."

From my beloved friend, the deceased Rev. L. HAUBROE, who came out with me in 1819, I had the following answer :

"I consider the prohibitions you have sent as perfectly consistent with the spirit of the Gospel, and absolutely necessary for the discipline of Christian congregations established in the midst of the heathen.

"With reference to the special practice of our Native congregations, to erect pandals at their marriages, or to invite friends to a dinner, I believe no one ought to object ; but with the erection of pandals, are connected heathenish rites, which are owned to be so by Native Christians, as well as by the heathen—these ought not to be connived at."

The Rev. R. S. HARDEY, Wesleyan Missionary, Colombo, (author of *Notices of the Holy Land*) writes,

"The principle of *caste* I consider so much at variance with the spirit of the Gospel, as to render it impossible where its authority is acknowledged, the exercise of many of the most beautiful virtues of our holy religion."

From the Rev. D. J. GGERLY, of the same Society, it is declared,

"I regard the distinction of *caste*, both in its principles and operations, as directly opposed to vital godliness, and consequently inadmissible into the church of Christ."

The next testimony is signed by four American Missionaries in Bombay.

"One of us has been in B. and its vicinity for ten years, another about seven ; and two of us have recently arrived in the country. It is our united opinion that the prohibitions are highly important and even indispensable."

From the Rev. ANDREW ARMOUR, Chaplain, Colombo, who had been 30 years in India, but who is now with God, we have this reply :

"I agree cordially with you on the great subject, that it is high time that *caste* and all heathenish customs should be taken from the house of God ; deeply sensible also, that what you add is no less necessary, that much wisdom, much strength of mind, and above all divine grace, must be had in order to succeed."

The Rev. W. BRIDGNELL, Wesleyan Missionary, Korngalle, states,

"I perfectly agree with a writer of respectable authority in considering the institution of *caste*, as the most formidable engine that was ever invented for *perpetuating* the subjugation of men, so that as a friend to humanity only, I should feel myself bound to protest against and oppose it; but in particular as a Christian, I deem it my obvious and imperative duty wholly to discountenance it, conceiving it to be utterly repugnant to all the principles and the whole spirit of Christianity. He who is prepared to support the system of caste is in my judgment neither a true friend of man, nor a consistent follower of Christ."

The Rev. S. ALLEN, Colombo, of the same Society, replies, that,

"During a residence of more than nine years in Ceylon, I have had many opportunities of witnessing the influence of *caste* on the minds of the Natives; and I firmly believe it is altogether opposed to the spirit of Christianity, and it appears to me that its utter and speedy extinction cannot but be desired by every minister of Christ."

The Rev. W. MITCHELL, Church Missionary, Bombay, writes,

"It appears to me, that for every newly formed Indian church, there should be prohibitions similar to those proposed by Mr. Roberts; and I conceive that the order, peace, and ultimate existence of churches may be deemed likely to depend upon a strict adherence to such rules."

From the Rev. R. STOUR, Wesleyan Missionary, Colombo, who has entered into his rest, we have this statement:

"From my own personal observation, during a four years' residence in Ceylon, I am decidedly of opinion that caste is directly opposed to the spirit of Christianity, and consequently ought to be discouraged in every possible way."

The Rev. Messrs. WILLIAM and ALEXANDER FYVIE, Surat, of the London Missionary Society, state,

"One of us having lived among the heathen in the province of Guzrath for about thirteen years, and the other for nearly six years, it is our opinion that the foregoing prohibitions are highly expedient, and that they ought in substance to be adopted and acted upon with-

out the least compromise by all ministers and missionaries who are labouring to promote the cause of Christ."

The Rev. P. PERCIVAL, Wesleyan Missionary, Jaffna, says,

"That prohibitions of the nature proposed are necessary is my full conviction, so far as I can judge from my short acquaintance with the peculiarities of this heathen people."

And the Rev. J. GEORGE, of the same Society, Trincomalee,

"I am aware of the liability and even proneness of the members of the church to adhere to heathenish practices and superstitions, and thinking the prohibitions proposed to be quite in point, I cordially approve of them."

Our next witness is the great and good Dr. CAREY, and I may here say, a copy of this letter was requested to be published in his life ; but I was then on a missionary tour, and afterwards neglected to send it.

"SERAMPORE, *May 25, 1828.*

"I consider all the things you have mentioned as the abominations of heathenism, and that none of them ought to be tolerated in a Christian church. At the same time I observe that we, from the beginning of the mission, considered opposition to heathenism in all those forms to be absolutely necessary, to the establishment of Christian churches, and have uniformly acted upon that principle. We therefore have met with very little trouble from this quarter. The evils exist in Bengal in all their power, but it is distinctly understood by all Native members of our churches that none of them would be allowed in the church of Christ. There is, therefore, no effort made to introduce or support such practices, and no distinction of rank, on account of caste, exists among us. Those who were formerly Brahmins, and those who were of inferior caste, are on a perfect level, and intermarry with each other without thinking of any distinction. We have much to try us arising from the Native corruption of the heart, wrought by the temptations which every way surround us ; but we have had comparatively no difficulty from the quarters which occasion you so much, owing I believe to the decided principles upon which we have acted from the first. Be assured my dear brother, that I and all my brethren here feel a lively interest in every thing done by our brethren, of every denomination, in any place for the purpose of promoting that sacred cause for which the Redeemer shed his blood."

To this valuable testimony, Professor MACH adds in a post-script,

"I completely concur in all that Dr. Carey has here stated."

And now, my dear brethren, having looked at caste in its *origin*—in its true spirit that being *sacred* and *civil*—at its *existence* and *character* amongst the Native Christians, at the reasons which induced me in 1828 to appeal to those reverend brethren, and having given their several protests, I ask, can we innocently wink at such a despotism as this; can we be silent or inactive at the daring attempt to unite Christ and Belial; can we become parties to the toleration of a system which enlists religion, and law, and custom, to oppress mankind? Can we consent to such a domination, which goes to trample on every right, sacred or civil; which crushes every kindly feeling; which cramps genius, sets at defiance all the precepts and example of Christ? We cannot, we will not, but will place ourselves in array against this atrocious confederacy, which impugns the benignity of God, limits the sympathies of the Redeemer, and makes man the moral, the mental oppressor of his race. We cannot, I submit, give licence to the smallest amount of this evil, either in domestic or religious life; for just as well might we plead for some minute sin, with the hope of one day ejecting it. Allow it the least privilege, and it will soon have the greatest, until it shall deform and demolish that spiritual temple, in which Jesus delights to dwell. Nor must we supinely sit, looking at its hitherto successful attempts to resist the approach of Christ amongst the Native heathen. No, we must be more aggressive on this stronghold of Satan, we must in every place witness against it; and show that even Government itself is nurturing a tremendous evil, that through its heathen managers it is beguiled into a course which obstructs the progress of civilization, which keeps in repulsion our kindlier feelings, which creates and nurses distinctions, the most alien to all the cordialities of life; and which more than any other thing makes the distance so immense betwixt the governed and the governors. Brethren, let us write and speak, not as those who feel timid lest something should start up to nullify our arguments, some undiscovered beauty to captivate our minds; it is evil, *only* evil, and that continually,

and therefore we must let the influence of our tongues and pens be heard or read everywhere. Let us attack this strong man armed, who keeps his goods in peace, and though he may rage, and imagine a vain thing, we shall succeed.

And think not, my friends, that the efforts have been fruitless, for the testimonies I have read to you have produced good results; through these the devoted Bishop Turner was greatly moved in his spirit to claim for Christ and His church their due and unalienable rights; through these we *believe* Bishop Wilson was partly led to take such decisive measures *immediately* on his arrival in this country; for we know the documents *were* amongst the archives of the church in Calcutta; the protests of the missionaries have had their weight in England, they have been repeatedly read and quoted to some of the most learned, most pious men of the land, and I must at least specify one instance. Circumstances, which though interesting to myself, might not be so to you, introduced me to the notice and presence of the pious Archbishop of Canterbury in his palace at Lambeth; and never shall I forget the demeanour of that meek, that exalted Prelate. In the course of conversation, I endeavoured to lead his Grace to the state of things in the Eastern Mission, especially to the existence of caste in the church, and mentioned the documents I had, all testifying against the evil. He was much interested, and I offered to let him have copies, which he accepted with pleasure, and said they should be sent to Calcutta. I furnished a transcript of the correspondence, and have the fullest reason to believe he gave the whole his solemn consideration, and dispatched it as referred to. Thus, though the missionary testimonies would *not* be received by Bishop Wilson (from Lambeth) until after he had written his most Christian letter of July 5th, 1833; still we cannot doubt, that coming through such a channel, they would strengthen him in his noble career. I therefore repeat, that the uncompromising opposition of the thirty-three witnesses, did good service to our cause in England, as well as in India.

I conclude, my dear brethren, and hope our hearts, and eyes, and ears, will ever be open to our duty: for "heaven and earth shall pass away," but His words "shall not pass away." "The mountain of the Lord's house shall be established in the top of

the mountains, and shall be exalted above the hills; and all nations shall flow into it," then shall the terrible evil we have been complaining of be removed, for "they shall not hurt nor destroy, in all my holy mountain." "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." "The cow and the bear," shall feed together, "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den," the leopard and the kid shall sleep in the same lair, the turtle-dove and the eagle shall perch on the same spray, and "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Isaiah xi.

AN ARTICLE OF THE CHRISTIAN CASTEMAN'S IMPLIED CREED.

As our heathenish forefathers in the dark ages of ignorance and oppression established a rule, that more than a quarter of the nation, consisting of the poorer class, to whom they gave the appellation of Parriahs, should be held in degradation and contempt from generation to generation; and precluded from the common and natural right of man—of raising and improving their condition—though by industry, learning and good behaviour, entitled to respect and promotion—I believe, therefore, that it is right to say, that this distinction of caste is consistent with Christianity; and that it is necessary and correct for a Christian to maintain these notions, and to act in conformity with them.

By the same rule, if a Parriah enters the house of a Soodra, he defiles the furniture, vessels, clothes, or whatever he may touch, and they would require to be purified by washing. I believe therefore that it is right that a Parriah should not be allowed to enter, though he be a catechist, or priest, as it would bring disgrace on the family; and every act of charity or humanity must be denied a Parriah, if it interfere with the rules of caste.

I believe that a congregation of Soodras cannot receive a Parriah teacher, however qualified, pious, respectable or well behaved he may be, and however approved by the missionary; and a Soodra is preferable, even without the above mentioned qualities: and it is a Soodra's duty to live and die out of the pale of the Christian church, and without the benefit of Christian instruction and ordinances, rather than receive the instruction of a Parriah.

This line of conduct I believe to be right, and accordingly I will keep aloof from the Parriahs, and treat them as persons with whom I can have no intercourse, not even in the house of God; and will rather not go to the Lord's Supper, if I may not receive it exclusively with the Soodras. I will also rather be deprived of all the means of grace, than receive them from a Parriah (though a regularly appointed priest) and forego the approbation of the heathen.

I will and direct, that after my spirit has quitted this body, my ashes shall not be mingled with the ashes of the low caste, nor defiled by such a mixture: and that if my body cannot lie amongst those of my own caste, in a Christian burial-ground, it shall be deposited amongst the heathen.

INTERESTING NOTICES.

From Rev. J. Perkins' "Residence in Persia among the Nestorians."

MOHAMMEDAN FATALISM.

ABOUT midnight, we were surprised by another fire. It was at Top-hâna, some distance from us, but the wind was strong, and in a direction to bring it directly to our dwelling. Mr. Goodell, Mrs. Perkins and myself went to the scene. Three or four houses only had taken fire when we reached the spot; but in these it raged most terribly. Nothing could exceed the distressing nature of the scenes presented. Families driven houseless into the streets in a stormy winter night, and mothers, in one or two instances, crying out in agony that their *children* were devoured in the flames. The fire rapidly advanced, the flames leaping from house to house, and sparks and light pieces of boards on fire at length fell in heavy showers around our dwelling. The old Galata ditch and wall which lay between us and the course of the conflagration, were our only succour, and these for some time proved a very doubtful security. Thousands on thousands collected and gazed upon the appalling spectacle. The sober Turks, in good consistency with their fatalist doctrines, merely stroked down their long beards and repeated their pious ejaculations—*God is great—there is no God but God, and Mohammed is his prophet—What is to be, must be—Wonderful!—Let the will of God be done*, etc.—No one, who has not witnessed similar scenes in Constantinople, can conceive the inefficiency of the firemen on such occasions. Engineers often stand and keep their men from work, stipulating with the owners of particular houses, for a given sum, before they will lift a hand to render assistance. The only alternative for the suffering owners is to stand still and see their dwellings burn down, or pay enormous sums to the mercenary harpies for their tardy, and perhaps ineffectual efforts to save them.

This fire continued, with terrible destruction, until it reached the vacant space made by a former great fire, and had, in fact, no more to burn. Nothing could surpass the awful sublimity of these scenes of devastation, especially in that dark and stormy night. With some of the missionaries, I lingered about it till near 5 o'clock, when it began to subside. I then retired, heartily weary of a residence in Constantinople.

In the afternoon of the following day I went again, with Mr.

Goodell, to the scene of the fire. Multitudes were among the smoking ruins, picking out from the ashes small incombustible articles. On inquiry, we found that several *women*, as well as children, had been consumed. We inquired of some Turks who sat near us digging out earthen *pipe-bowls*, of the value of five paras—a half cent each—whether the bones of those who perished, had been found: and with an impatient shrug of the shoulders, and shake of the head, they replied, “How do we know?”—as much as to say, “don’t hinder us with such unimportant questions”—and went on with their work, digging out pipe-bowls! So little is human life valued in the Turkish capital.

ILLUSTRATION OF THE PARABLE OF THE PRODIGAL SON.

We rode six hours, our way being mostly level, and pitched our tent near a small Armenian village. Just before evening, an interesting incident occurred among the villagers. A filthy, strolling fellow came from the east, and “when he was yet a great way off,” a company ran from the village, and “fell on his neck and kissed him;” and an aged female uttered so shrill and plaintive a cry, that I inquired, with concern, what could be the cause of her distress; and, to my surprise, was told that it was only a cry of *joy*; for this her “son had been dead, and was alive again; he had been lost, and was found.” The young man had wandered away with the Russians, when they invaded this part of Turkey, and had now, for the first time, come back. The return of the prodigal to his father’s house, in the parable of our Lord, was vividly illustrated by this simple untrained gush of parental affection in the oriental mother.

INFLUENCE OF CHRISTIANITY AND COMMERCE UPON THE ASIATICS.

The Tract, entitled the Dairyman’s Daughter, was dropped, some years ago, by the Rev. Wm. Goodell, in the town of Nicomedia, as he was travelling through the place, where he knew nobody, and was known to no one. The little Tract was read; and, under the Divine blessing on the humble instrumentality, it was made the means of effecting a change so wonderful, in that benighted place, that when Nicomedia was visited, several years afterward, by another member of the mission at the Turkish capital, a considerable number of enlightened, spiritual Christians were found there, who had never before met with a missionary. And now Nicomedia itself has become a radiant point, from which the light of truth is rapidly emanating in different directions, to aid in illumining that Mohammedan empire.

The mission stations at Broosa, Trebizond and Erzroom, are also re-kindling the lamps of Christianity which had gone out, and the truth is beginning to radiate from them also, as centres, to disperse the deep darkness of surrounding regions. Many of the Armenian Christians are *merchants*—eminently a *locomotive* people, found in all parts of the world; those of different and distant regions always having, at the same time, much intercourse with each other. This characteristic is highly favourable to the rapid and extensive diffusion of religious influence in connexion with the labours of the missionaries.

These are encouraging aspects in the Providence of God, affecting, at the present time, the general cause of truth in the East, which give to the revival of religion, now in progress among the oriental churches, a peculiar interest and importance,—aspects, which indicate another branch of the divine working, but running parallel with the missionary enterprise, and tending to the same grand consummation, the conversion of the world.

To the extension of the power of steam, since our mission was commenced, by which the distance is almost annihilated, between Europe—and indeed between America—and the remote parts of the Black Sea, I have already alluded. The influence of this extension of steam-power is amazing, in preparing the way for the spread of the Gospel, by bringing different and distant nations into near and familiar proximity, and thus breaking down their national and sectional prejudices, and in the intercommunication and rapid diffusion of light and general intelligence.

Beyond the shores of that distant sea, the *steamer* even cannot push its way. It cannot scale those lofty mountains, whose snow-capped summits pierce and peer above the clouds. But ever sleepless, restless, advancing commerce can, and does, cross those mountains. And though it cannot *level* them, it can smooth the way over them. When I went to Persia, about nine years ago, 13,000 caravan horses and mules were accustomed to pass annually on the route which we travelled between Trebizond and Erzroom; i. e. that number of loads was then the annual aggregate of caravan travel. But on our return the number had doubled,—26,000 instead of 13,000, as the English consul at Trebizond informed me, now annually travelling that same route. And the adamantine ledges of the rocky passes had evidently been worn down and smoothed, and the road essentially improved, in the interval, by the incessant attrition of the hoofs of beasts of burden, in so vast an amount of travel,—so much so, that rude wheel-carriages are beginning to take the place of the backs of animals, as the vehicles of merchandise, over a part of the way, and the prospect is, that they will at length be able to run the whole of that formidable route.

But how much more important an effect of this rapid increase of commerce, in that direction, is the tide of light and civilization, which it is rolling into the dark empires beyond those mountains! By these mighty strides the *earth*, in the language of Scripture, is verily *helping the woman*;—in other words, the hand of the Lord, in controlling and directing the current of secular adventure and enterprise, is opening the way, for the introduction and triumph of the Gospel, in all the world, but particularly in western and central Asia, in a manner too wonderful to be comprehended, or hardly believed, except by the astonishing beholders who personally observe the surprising phenomena!

Not that this flood of commerce, which is thus rolling eastward, is entirely unalloyed. The *vicious influence* of civilized nations, like the frogs of Egypt, is every where. In the heart of Turkey, the missionary sees the children of peasants, playing briskly with European cards, where not one child in perhaps ten thousand knows a letter of any language. And *New England Rum* is still almost the only commercial representative with which our Christian, Protestant country, has ever yet honored the markets of distant, benighted, Mohammedan Persia! But the overruling hand of the Lord can, and does, cause the good greatly to preponderate over the evil. The swelling tide of trade and adventure, on which this liquid poison and demoralizing practices *steal* their passage, pours into the east far more light than darkness; far more blessings than curses; and with all its attendant evils, commerce is rapidly hastening the day, when holiness to the Lord shall be written on all the bells of its caravan horses. And is it by a mere figure, that the extending rail-roads of Europe and America—a mode of communication which is destined to pervade the world—points us to the predicted period, when “every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made strait, and the rough ways shall be made smooth; and all flesh shall see the salvation of God?”—a moral consummation, which, as matter of fact, who can doubt that these rail-roads are rapidly hastening!

ST. PETER'S CHURCH AT ROME.

BY AN AMERICAN TRAVELLER.

I AM writing within sight of St. Peter's dome—in the very heart of the eternal city. I saw it first from the hills around it, sleeping in all the quietness of a lovely spring morning. A blue haze rested over it, out of which dimly rose the dome of St. Peter's. As I approached it, the magnificent ruins on either side uttered in impressive language, that I was in the presence of the "Niobe of nations." But as I entered the city, I experienced a feeling of uneasiness. Our carriage was passing slowly along crowded streets, and in the midst of houses. True, there were fountains of various designs, and here and there a tall obelisk; but these I had seen elsewhere. I wanted to look out and see Rome. I felt confined, restrained.—I wanted a *looking-off place*, where I could take in all at once. If I could only have had St. Peter's, the Coliseum, the Forum, the Capitoline hills, and a few other objects, before me together for ten minutes only, I should have been comparatively satisfied. But to stand on ground that made my feet grow hot under me, and yet see nothing but dwelling-houses, and streets, and fashionable strollers, was too much for my patience. But I was forced to bear it, and consent to see Rome by piecemeal—hunting out from shops and merchandise, the crumbling fragments of the past.

My first walk was to St. Peter's—my second to the Coliseum. I crossed the Tiber on a bridge whose top was lined with marble statues, and found myself in front of a huge, singular-shaped structure, which I was told was the Mausoleum of Adrian. I scarcely gave it a look, but hurried on to St. Peter's. As I stood in the open space before it, I was disappointed—but not as many others have been. It was *more* than I expected. The nice proportion of the whole, detracts from the grandeur in the view of most who see it for the first time. But it was not the church, simply, that struck me with astonishment. It was the area in which it stands—the colonnades running up to it—the "*tout ensemble*," that surprised me. Before me rose an Egyptian obelisk, a hundred and thirty feet high; on either side, two beautiful fountains were throwing their foam into the air. Still farther back, in the form of a semi-circle, rose the magnificent colonnades of two hundred and eighty-six Doric columns, going up majestically to the church in the centre—the whole 61 Paris

feet high—and on the entablature, a balustrade of a hundred and ninety-two statues.

It is impossible to describe this church—or more properly, Basilica. The steps that lead up to it are noble, and the persons ascending and descending them, appear like dwarfs when viewed from the centre of the area. The cloisters at the end of the colonnades are magnificent, being each 360 feet long. The vestibule, into which they lead is magnificent, being 460 feet long, and from 37 to 60 feet high. The Corinthian columns in front of it are magnificent, being nearly 90 feet high, and more than 8 feet in diameter.—Indeed, you want but one word in entering this church—“*magnificent*.” After you *have* entered it, you do not want even *that*—you wish to keep silent. It is vain to speak of the columns, paintings, statues and marble that enclose you. As I stood midway between the entrance-door and the Tribuna, (which are more than 600 feet apart,) I wondered not at the awe which this church inspired. It seemed as if the artists of the world had been assembled together at the time of its construction, and bid to dream their most gorgeous dreams, and when they waked they found them embodied in this temple.

I did not attempt to scan things in detail. I strolled up and down the rich marble floor, or stood gazing up to its lofty dome; and then passing down amid its columns, would turn to gaze again. It seems as if art, in one of her most profligate moods, had suddenly squandered her entire fortune here. Although the whole seems gigantic, the particular portions do not appear so large, from the admirable proportion that is every where maintained. Indeed, you are surprised when you are told, that from the pavement on which you stand to the head of the Deity painted in the lantern, it is 393 feet; and that the circumference of each of the four pillars that support the cupola, is nearly 200 feet.

It stands over the bones of St. Peter*—a mausoleum greater than Adrian's, and rivals even the pyramids of Egypt. And however heartless and corrupt the religion of Rome may have become, and however empty and frivolous the pompous ceremonies of St. Peter's may be, still—standing as it does in the very circus of Nero, that scourge of the church—what a bitter sarcasm and glorious triumph does it utter over that bye-word of his race. Peter and Nero both have stood in that circus—Peter a condemned criminal, and Nero the mocking emperor. They have both passed away; but every bell from that lofty edifice, rings out its victorious note for the martyred apos-

* This may be questioned, as the legend of Peter's visit to Rome and martyrdom there, rests only on the traditions of the Romish Church.—*Eds. of the M. C. J.*

tle, over the hated and bloody wretch that made the Christians' groans his pastime.

This church, first built by Constantine, fell into decay, and was not erected into its present perfection and greatness until the pontificate of Paul V., or rather Pius VI., who built the new sacristy. In the year 1694, it was supposed to have cost 4,700,000 Roman crowns, and much more has been expended on it since.

As I came out of this stupendous edifice, I walked down one of the semi-circular colonnades, between the centre rows of which was sufficient space for carriages to pass, and emerged once more into the area, and stood before the obelisk. That, too, although transported from Heliopolis by Caligula, and erected there by Nero to adorn his circus, now bears on its top the triumphant cross. On every thing the persecutors reared to commemorate their greatness, now stands in silent triumph the mysterious symbol they swore to wipe from the earth, or retain only as one of their trophies. This obelisk, by the way, is quite a curiosity. It is one entire block, and the only one that *is* so now in Rome. It was cut out of the quarries of Syene, and stood in Heliopolis. An enormous vessel conveyed it to Rome, and it was dedicated by Caligula to Aquitus and Liberius. The height of the whole obelisk, from the ground to the top of the cross, is a little over 130 feet; the single piece of granite is 80 feet in length. It was erected as it now stands by Sixtus V. Forty-one machines were contrived to raise it out of the earth in which it lay buried, and although their united power was made to act at once upon it, it took eight days to lift it from the sand and dirt in which it was imbedded. Eight hundred men, and one hundred and sixty donkeys, moved the machine. The distance from where it lay to the place on which it now stands was only about sixty rods, yet it required four months to transport it that distance. One would think that the difficulty encountered in moving it at all would have deterred them from making the attempt to raise it 20 or 30 feet above the ground, and set it upright on its pedestal. But Fontana, who had charge of the whole matter, was not to be disheartened. He constructed a machine of 52 powers, which by appointed signals was made to act simultaneously. It is said, however, that one single circumstance very nearly upset the whole scheme, as fine theories are often overthrown by some little practical difficulty. He had calculated every thing to a nicety, except the *stretching of the ropes*. Nevertheless, the ropes *would* stretch, and so much more than he expected, that it was impossible to lift the immense block sufficiently high to be placed on the pedestal. In this dilemma, the theorist was at a stand, but a practical man relieved the practical difficulty. A sailor in the crowd immediately discovered what was wanting, and, although it was

strictly forbidden to speak a word, cried out, "*wet the ropes.*" It was immediately done, and the huge block went up. When it swung to its proper height, it was placed, amid the shoutings of the multitude and the firing of cannon, in its appropriate place. It rests on the backs of four lions, without any cement, preserved from falling by its own weight.

As I turned to my lodgings, I again passed the Mausoleum of Adrian ; but I had seen enough for one day, and as I turned back a moment on the banks of the Tiber, and in the light of the setting sun, saw both it and the dome of St. Peter. I thought of the little white tomb-stones in our own humble grave-yards, and how little difference the last trumpet would make in both. The Mausoleum of Adrian will rend as soon as the green turf of the peasant boy in a New England burying ground.

AN EXAMPLE OF MORAL COURAGE.

AMONG the most interesting characters in the early history of the church, was Basil, called the Great, to distinguish him from another of the same name. It was his lot to live under the reign of Valens, who had espoused the interests of Arianism, and secured to that sect most of the bishops and ministers of the churches—some by promises, and some by threats. But Basil was not so pliant. We translate from Osiander, an interesting passage in his history, which we have not read in English.

The Emperor Valens sent a certain messenger by the name of Demosthenes, a bold and furious man, to Basil with threats, to secure his submission to Arianism. Basil laughed at the raving man, and among other things, said—"Your thoughts are upon mere birds' food ; you do not digest the divine doctrines." After Demosthenes, another prefect was sent by the name of Modestus, who commenced with Basil in bland discourse, advising him to yield to the times, nor bring so many churches into danger by his subtle doctrines, nor to spurn the offered favours and friendship of the Emperor. Basil replied, that such discourse was fit for children, who were fond of playthings of that kind—that the friendship of the Emperor, connected with impiety was destructive, and neither to be sought nor desired. Then the messenger changed his tone, and with a loud voice threatened exile, tortures, and death. Basil replied—"The earth is the

Lord's and the fulness thereof. But what can your tortures do upon me, since my body is now next to nothing, and I carry about bones without flesh? Nor do I fear to die, that I may return to my Creator. And what more desirable can happen to me, than to be liberated from this prison of my body?" To threats of taking away his property, he replied that he had no property, except his threadbare garments and a few books.

When the prefect reported these things to the Emperor, he remitted a little his threats and violence. But not long after, he became angry, and rushed into the church with an attendant, to drag Basil out, but when he saw Basil nothing terrified, performing his duties with zeal, he offered no violence, but pretended to join in the worship. When he approached the altar, he was seized with a sudden vertigo and trembling through his whole frame, and would have fallen but for the help of a deacon, who caught him and held him up. He was then carried into the vestry, and in a friendly manner conferred with Basil upon religion. Great hopes of his conversion were then indulged; but by wicked counsellors he was soon brought back to impiety, and formed the purpose of sending Basil into exile. But striking providences again arrested his purpose.

Soon after, the Emperor's son became suddenly and dangerously sick. The Emperor sought the prayers of Basil. Basil came, and told him that if he would renounce his errors, and have his son baptized by an orthodox minister, there was good hope that the child would recover; but otherwise he would not. This advice Valens would not follow, but had his child baptized by an Arian, and the child died.

Afterwards Eusebius, the prefect of Pontus, arraigned Basil on an allegation of crime, and threatened to inflict lashes on his naked body, and tear out his liver. Basil replied—"I would be glad if you would do it soon; for if you take out my liver, which, you may see from the state of my health, has made all my members weak and sickly, you will liberate my whole body at once from its pain." But from fear of the people, the prefect declined the operation.

BRAHMINICAL HUMBUG.

I HAVE lately been reading a very amusing work, from the pen, I believe, of a Bombay Civilian, entitled the "*Memoirs of a Brahmin*," exposing some of the trickeries of those highly accomplished deceivers, in furtherance of their designs on the purses of their disciples,

but there is nothing to be found therein at all to be compared with the practices of one of these holy men, now at this Presidency, who is levying contributions on an unusually grand scale! This person, who calls himself a "*great Swamee*," travels in princely state, with a suwaree of 10 elephants, 50 camels, 100 horses, 500 bullocks, and of course a proportionate number of attendants! He is said to be *Guru* to the Rajah of Mysore, who allows him 80 rupees per diem for his expenses! And at Nellore alone he managed to sack about 30,000 rupees! On approaching Madras, the *Swamee* sent forward one of his disciples to procure permission for his suwaree to enter the Presidency, but this was at first refused, by reason of its extent and numbers, though subsequently granted to himself and a portion of his people. On his arrival he intimated to certain of his disciples that he expected that three of the most wealthy in public employ, Nursing Rao, Anunta Charee, and Beemchena Charee, as also the widow of the late Rajah Rung Rao, would fork out to the tune of ten thousand rupees each, whilst a contribution of FOUR MONTHS' PAY would be sufficient for subordinates to offer! The above parties, however, very wisely declined, and the others would only promise to the extent of one month's pay, at which *impudent* proposal, the *SWAMEE* took offence and mounting his elephant, took likewise his departure! For what, however, were these contributions to be made, you will very naturally ask, and what benefits were the donors to receive in return for them? Why the especial benefit of the *Guru's* blessing and prayers to be sure, and a certain passport to heaven, in the shape of a branding on the breast, with the *Guru's* own sacred seal, made burning hot, and its impression stamped indelibly on the cuticle, for which favour a separate fee of one rupee is exacted! The importance of this ceremony was not, however, to be lost for such a trifle, and a deputation followed the *Guru* to a certain *covil*, where by dint of presents and prayers his holiness was induced to return; the whole of the parties consenting to contribute four months' allowances! Here is a pretty specimen of the impositions practised by the crafty Brahmins on their ignorant disciples, and the implicit faith that the latter place in the holiness of their teachers!—*Communicated.*—*United Service Gazette, January 5.*

RE-ESTABLISHMENT OF THE INDEPENDENCE OF TAHITI AND SANDWICH ISLANDS BY BRITAIN.

WE have much pleasure in informing our readers that the independence of the king of the Sandwich Islands has been re-established by Admiral Thomas, of H. M. S. *Dublin*. We quote the following from his proclamation, which breathes the language of the Christian and the philosopher:—

“The Commander in Chief confidently hopes that this act of restoration to the free exercise of his sovereign authority, will be received by the King of the Sandwich Islands as a most powerful and convincing proof, not only of the responsibility he is under to render immediate reparation for real wrongs committed upon British subjects or their property, but also of the importance which attaches to the maintenance of those friendly and reciprocally advantageous relations which have for so many years subsisted between the two nations; and he further hopes that neither His Majesty nor his successors will ever forget that to the illustrious circumnavigator Captain Cook as the first discoverer, the inhabitants of the Sandwich Islands owe their admission into the great family of Civilized Man, and from the lips of Vancouver, (another Englishman) Kamehameha I. heard mention for the first time of the true God, which ultimately led to the abrogation of a false worship, idolatry and human sacrifices; and by the well-directed energies, the ceaseless perseverance of the American Missionaries to the establishment of a religion, pure and undefiled, accompanied by the advantages of instruction and civilization, the which combined and duly cultivated, bring in their train security of life and property, social order, mental and moral improvement, internal prosperity, and the respect as well as good-will of other nations more advanced in the knowledge of the pure faith, and the science of good government.

Blessings and advantages of this nature the Government of Great Britain is desirous of increasing and promoting among the inhabitants of the Sandwich Islands by every honorable and praise-worthy means in its power; and thus to enlist the sympathies of the Sovereign and his ministers on the side of justice, which is the basis of all society and the surest bond of all commerce.

Given on board Her Britannic Majesty's Ship *Dublin*, at Honolulu, Island of Oahu, this thirty-first day of July, in the year of our Lord one thousand eight hundred and forty-three.

(Signed) RICHARD THOMAS.”

The not less pleasing task devolves upon us to announce also that the British crown has restored the independence of *Tahiti*, and deter-

mined to defend inviolate the rights of the Queen and liberties of her subjects. "England," we may yet and truly say, "with all thy faults we love thee still; the refuge of the oppressed, the friend and shelterer of the persecuted."

The accompanying is Captain Nicholas' proclamation, and it is every way worthy a British naval officer and the country he serves :

"To the principal British Residents, and all other British Subjects in the Islands of Tahiti and Morea.

H. B. M. S. Vindictive, in Papaeti Harbour, Tahiti, 20th June, 1843.

GENTLEMEN,—It has become my duty to acquaint the subjects of H. B. M. now residing in the dominions of the Queen of Tahiti, that I have received instructions to cause them to seek for whatever justice they may require, from the officers of their own sovereign in this island, or through the established courts of law of the Queen Pomare, and that they are not to attend any summons, as jurors, nor to hold themselves subject to any regulations, or jurisdiction of any sort from the French authorities, temporarily established here under the style of a Provisional Government, nor from any officer of France, be his rank or station whatever it may, until the decision of the Queen of England regarding Tahiti is known.

Although determined in the rigid fulfilment of the orders that I have received to enforce this regulation, should it unhappily become necessary, yet I shall continue to do my best to preserve a good understanding with the officers of the French Navy stationed here, and sincerely trust that nothing will arise to disturb the harmony which has heretofore subsisted between the subjects of our respective nations.

I deem it proper that I should here observe to you that I feel quite assured that England seeks not—desires not—to maintain in any shape a paramount influence in these Islands, but while she repudiates such an intention and declares, as she has so repeatedly done, in reply to the several solicitations of the successive Sovereigns of Tahiti, to become its permanent Protector ; that although she will not assume any preponderating power over its Government ; yet, Great Britain is, I am equally assured, determined that no other nation shall possess a greater influence or authority in these states than that, which from her long and intimate connexion with them, she claims as her natural right to exercise.

More than all do I believe myself to be authorised to state, that it is the determination of the Queen of England to preserve the sovereignty of Tahiti independent and free.

I have the honour to be, Gentlemen,

Yours, with every consideration,

(Signed) J. TOUR NICHOLAS, *Commodore.*"

—*Sandwich Islands Advocate, July 31.*]

Religious Intelligence.

INFIDELITY IN SCOTLAND.

FROM the *Edinburgh Witness* of November 11th, we extract the following striking remarks on the progress of infidelity in Scotland, occasioned by the trial of *Thomas Patterson*, a vender of infidel and obscene works. It appears that on the day following the trial of Patterson, *Henry Robinson* was also tried, convicted and sentenced to *twelve* months' imprisonment, for a similar offence. Surely it is time for the people of God to be instant in prayer for the preservation of *his* truth upon the earth.

"On Wednesday last, the Atheist Patterson, known among his brother Atheists as the *man* Patterson, from, we believe, some of his writings, in which he designates himself, with fearful truth, as "the *Man* Patterson *versus* God," was tried at the High Court of Justiciary for vending blasphemous publications, and sentenced on the following day to fifteen months' imprisonment.

"Prosecutions of this kind have been comparatively rare in Scotland; but it is not improbable that, during that downward course of the country,—now so palpably begun,—they may be of much more frequent occurrence than hitherto. Persons best acquainted with the state of opinion among the working classes in our manufacturing towns, are decided in the belief that at no previous period was our humbler population so deeply infected by theoretic infidelity as at the present time. The numerous and ever growing class, broke loose from religion,—the tens and hundreds of thousands in our cities connected with no communion of Christians, and who attend no church,—have not returned to that state of blank ignorance regarding the first principles of religious belief in which the earlier missionaries found the Hottentots. Their irreligion has taken, on the contrary, not a negative, but a positive form. They are infidels, knowing what infidelity is; and writings such as those for the retailing of which Patterson has been sentenced to imprisonment, form, in consequence, no inconsiderable portion of their literature. There is an existing demand for such writings, and we may expect, therefore, to find trials like that of Wednesday last increasing in frequency in Scotland, until either a period arrive in judgment when the power to try and pass sentence shall be transferred from our Law Courts to the atheistical party, or until our rulers, instead of labouring futilely, like unskilful quacks, to remove a mere *symptom*, shall set themselves in right earnest to deal with the deep-seated disease in which the symptom originates.

"The dependence of the character of infidelity in Britain on that of the various classes to which, in various periods, it has addressed itself, is a not

uncurious subject of observation. We find it coloured with the hues of almost every party, and bearing the style and tone of every grade of society. At well nigh its first appearance, we see it curiously associated, as in Lord Herbert of Cherbury, with the high-toned feelings and romantic enthusiasm of the chivalric age. We recognise in the English nobleman a conscientious Don Quixote, who rejects Christianity that he may be all the more a knight. He lived in the times of *Euphuisme* and Sir Philip Sidney. Little more than an age passes,—the chivalric element has evaporated, notwithstanding the efforts of Deism to give it new tone and body; and we find infidelity in Hobbes wearing an entirely opposite aspect. The unsolid generosity of infidel romance has given place to the matter-of-fact solidity of infidel selfishness. A philosopher, for such he was,—too much an unbeliever to credit the existence of divine rights of any kind,—stands up on infidel ground, to show that kings have a divine right to misgovern their subjects, and subjects no right whatever to resist them; and that persecution is a duty in the Civil Magistrate, seeing that it is the part of the Civil Magistrate to say what men should believe regarding God, and after what forms they should worship Him. As the age of Lord Herbert had been that of Lyly and Sir Philip, the age of Hobbes was that of the Charleses,—the cavaliers and the persecutors. And hence the tone of *his* infidelity. The age which immediately succeeded the Revolution had its infidels,—Whig and Tory,—its Tindals and its Bolingbrokes; but they at least agreed in this, that, addressing themselves to the polite and educated few who then composed the reading public, their style of thinking was ingenious, and their mode of address gentlemanly. The great infidel age of Britain followed after,—the age of its Humes and its Kameses, of its Adam Smiths and its Gibbons,—an age in which, perhaps, the preponderating portion of its educated intellect was tainted,—the last age certainly, in which infidelity was philosophic and polite. Up till this time there had existed a firmament, to borrow Jeffrey's image, which had separated the waters above from the waters below,—a dividing firmament, composed in England of the ignorance of the people, and in Scotland of their religion. In England the masses were not infected, for there existed no medium of infection. The reading public was a thing apart from them,—a sort of head of metal, or a non-conducting body of clay. In Scotland the masses were not infected, for they had carried with them a preservative against infection,—an amulet of wondrous virtue, under whose protecting influences they had walked through the poisoned atmosphere unharmed. They had had their own special teachers and writers of a far different school from that of Kames or Hume,—their evangelical clergy; and so long as these were the leading and legislating, not the overborne and protesting church party of the country, the people had been preserved. The evangelistic element had proved a thorough corrective of the atheistic miasma. But in the age of Hume, the leading clergy of Scotland caught the infection. The salt lost its savour, and wherewithal were the masses to be salted?

“A strange and sudden change took place in the infidel literature of the

country. From the days of Hobbes down to the days of Hume, infidelity had been becoming more and more polished and polite. It partook of the general improvement in manners, and the growing taste and delicacy of literary composition. Hume himself, as he is one of the ablest, is also one of the least offensive and most gentlemanly of infidels. But how sudden the change! The infidel platform was at once let down, as if in judgment, to the level of the masses. Thomas Paine stood forth as the coarse, vulgar, vigorous infidel of the people;—they drank largely of the unrectified, intoxicating atheism with which he supplied them; and the polite pupils of Gibbon and Hume, startled into sobriety by the fierce and threatening gambols of these their new associates in unbelief, were content, in utter hypocrisy, to profess themselves believers, and to recognise, as a specific against the general madness, the very evangelism which they had hitherto hated and despised.

“The first French Revolution taught our upper classes its dreadful lesson, and for a time at least they did not forget it. Coarse as the infidelity of Paine was, it was delicacy itself compared with that of the lower French people. The part acted by Paine in France was illustrative of the fact. It was a comparatively creditable part;—he was an advocate of humanity in its Convention,—nay, he nearly lost his life from the opposition which he gave to the grosser outrages of the party dominant at the time. He was no admirer of the terrible excesses of the *sans culottes*. The cry, “An aristocrat! *A la lanterne!*” was no favourite with him. He had no sympathy with the cannibals who stuck human entrails on poles, and paraded them through the streets, or cut the heart of a titled victim into pieces, and wore the bits at their button-holes. And the British pupils and cotemporaries of Paine in this respect at least resembled himself. The original groundwork of their character as Britons was not to be altogether obliterated in one generation. But infidelity among the people has no such tendency to improve in polish and politeness as that which it manifested in the upper walks of society. The masses in Britain,—especially in Scotland,—have been sinking fearfully during the present century; and in proportion as their general condition has been waxing worse, their tastes have been deteriorating. There are a greater number of individuals in Glasgow in the present day, who attend no place of worship, than composed thirty years ago the entire population of the city. Among this numerous class, the rite of marriage, through the influence of practical Socialism, is fast passing into extinction, and almost universal concubinage prevails. Their only religion is a mean unintellectual infidelity, that arrives at its findings, not by any operation of mind, but simply through the blind force of the propensities. And it is to this class, sunk to the low level of the fiercer Atheists of the first French Revolution, that the man Patterson addresses himself in his writings, and for whom he retails his pernicious wares. Now, as in the days of Hobbes and Lord Herbert, do we find infidelity accommodating its character to the classes which it addresses. The staple of Patterson’s shop was found to consist of obscenities the most broadly disgusting, and blasphemies the most audacious-

ly profane,—obscenities covered by no such veil of refinement as mere good taste, however divorced from the moral sense, might of itself demand,—and blasphemies that, without a shadow of intellectual ingenuity, audaciously defy the heavens and curse God.

“It did certainly seem a noticeable event that, at a great religious meeting, assembled in the capital of Scotland to sympathize with a victim of Papal persecution in a foreign land, the course of business should have been interrupted and eventually broken off by an outburst of open atheism. It was something new in this country,—an event without precedent; and we confess we were much struck with it in its character as such. When before, in Scotland, on any occasion, did a society of atheists come forward at a great public meeting, assembled for a religious object, and pertinaciously demand a hearing in defence of their atheism? The incident, we say, stands alone. Not long previous to the disruption,—at a time when Puseyism was playing some of its wilder pranks, and enunciating some of its more monstrous dogmas,—we chanced to meet in one of our walks with a venerable minister of the Scottish Church, for these many years past a devoted student of prophecy, and whose writings on the subject are known far beyond the limits of the British empire. In the course of conversation we referred to the strange absurdities, and no less strange assumptions, of Puseyism, as altogether extraordinary for the time. Perhaps not extraordinary *for the time*, was the reply. If this indeed be the time in which the unclean spirits like frogs are to come abroad, we should not be greatly surprised at their croaking. *“It is but the croaking of the frogs we hear?”* We were aware that the good and venerable author of the remark, in common with almost every judicious expounder of prophecy, deemed the present time that indicated in the Apocalypse by the sixth vial, when the waters of the Turkish Euphrates gradually dry up, and unclean spirits, like frogs, proceed “from the mouth of the dragon, and of the beast, and of the false prophet,” to gather the world and its kings to the great and final battle. And for weeks after, his reply continued to ring in our ears,—*It is but the croaking of the frogs.* We could not help reverting to it when the atheism of Edinburgh broke in upon the great religious meeting, gathered to sympathize with the persecuted Dr. Kalley, and interrupted its deliberations. Surely this, too, we said, is but the ominous croaking of the frogs. Miserable in themselves,—mere unclean frogs, toothless and stingless, and horrid but from the enveloping slime,—they are yet adequately performing their appointed work of judgment, in gathering their own formidable section to the coming battle. There are terrible instruments of vengeance in the country. If God avert not the omen, we may yet see human entrails paraded on poles through our streets, and slices of aristocratic hearts dangling at button-holes.

“There is both wisdom and humanity in the law through which the infamous Patterson has been consigned to prison;—humanity in behalf of the masses,—wisdom in the mode of protecting them; for there is in atheism none of that elasticity of positive belief, that, as it were, gathers strength from compression, and becomes more vigorous and formidable, the more authority

attempts to restrain it. Why then speak of this unquestionably legal style of dealing with gross and impudent infidelity, as but a kind of quackery after all,—as a prescription directed against a mere *symptom*, when the deeply seated disease in which the symptom originates is left untouched? Just because in present circumstances such is its character. The mass of infidelity which will demand such writers and such booksellers as Patterson, is not now to create among us; it exists already; it is every day increasing; and there is nothing done to lessen or put it down. On the contrary, those who struggled hardest to put it down by the only efficient means, are in the course of being put down themselves. There exists a large demand for the wares of Patterson; and that demand must and will be supplied. An end may be, by possibility, put to the *open trade*; but till the demand ceases there will be no end put to the *smuggling*."

THE PUSEYITE CONTROVERSY IN AMERICA.

THE following account is taken in part from the *Edinburgh Witness*.

"The Puseyite controversy has been extended to America, and amongst the Episcopalian Protestants of the United States; it is at this moment exciting an interest which is all but incredible, especially when the essential Popery of the system is taken into consideration. The circumstances which have given rise to this excitement are detailed at great length in a communication published in the *London Times* of the 15th instant, and signed 'A GENEVESE TRAVELLER.' The following is the substance of the narrative referred to.

"It appears that a Mr. Arthur Carey presented himself to the Bishop of New York (Onderdonk) on the 30th of June last for Ordination, and objections having been made to his admission to clerical orders, the following admissions on his part were not only proved, but acknowledged by the party accused.

1. "That he might possibly, in the event of rejection, attach himself to the Church of Rome, though not without pain and difficulty, while he could receive all the decrees of the Council of Trent, the damnatory clauses excepted.

2. "That no points of faith were involved in the controversy between the Protestant and Romish churches.

3. "That he was not sure whether the Romish doctrine of transubstantiation, as latterly taught, was not identical with the real presence maintained by the Episcopal church, and accordingly he was not prepared to oppose it on the ground of physical impossibility.

4. "That he did not object to the doctrine of purgatory, as defined by the Council of Trent; his belief being that souls after death grow in grace, and may be benefited by the prayers of the faithful.

5. "That it was doubtful whether the Anglican or Romish church were the more pure,—that in some respects the one had the advantage, and in different respects the other.

6. "That half communion was a mere affair of discipline, by no means essential to the validity of the sacramental ordinance.

7. "That although good may have resulted from it, the Reformation from Popery was an unjustifiable act.

8. "That he was not prepared to deny the inspiration of the Apocryphal books.

9. "That the Thirty-nine Articles were subscribed by no one except with mental reservations.

"If these propositions be not virtually Popery, we know not what is; and yet the result of the investigation has been, that the Bishop of New York, supported by six out of eight of his clergy, resolved to ordain Mr. Carey! Two of the Presbyters in attendance, viz. Messrs. Smith and Anthon, protested against the contemplated ordination, and immediately after rose from their seats and left the church. The doctrines put forward by Mr. Carey are strictly those of the celebrated Tract No. 90; but are these doctrines to be tolerated in any church professing the principles of the Reformation? A schism in the American church is consequently anticipated, as its really Protestant members seem determined to refuse submission to the introduction of Popery, under an assumed designation, and they would be traitors to the cause of truth did they not take measures for the liberation of their ecclesiastical character from a stigma so monstrous."

"The *New York Episcopal Convention* was held shortly after, when the case of Mr. Carey, and various other topics involving the interests of Protestantism, came before them. The following is an abstract of the proceedings of this body:

"The first business of the Convention was the annual charge of the Bishop, touching upon the joint authority of Scripture and tradition in matters of doctrine and practice; to the latter of which he assigned no limits as to time. He then adverted to the Reformation, which he regarded as a great event and for which we have abundant reason to be thankful, though by no means free from evils, which some might think so great as to counterbalance all its benefits. It went too far,—it did too much,—and in pronouncing Rome Antichrist, assumed a position towards that church which was not justifiable by Scripture. The residue of the charge was devoted mainly to the consideration of the Papal church. In the view of Bishop Onderdonk, this church, however corrupt, is not to be indiscriminately denounced, or treated as if it had not much sound doctrine yet remaining, mingled with the mass of its superstitions. We are to esteem it so far as it retains Catholic truth, and not reject a doctrine merely because it is held by the Papal communion. The great object of a churchman should be, to bring back the church to its sound, healthy, primitive state, as it existed before the corruptions of Rome had vitiated its purity.

"The next day, after some preliminary matters were disposed of, Bishop

Onderdonk read his annual address, which embraced a record of his ecclesiastical performances throughout the year. The encouraging aspect of things at West Point, under the culture of that servant of the church, who spends not a little of the time purchased by the people of the United States, in preaching transubstantiation and the kindred dogmas of Puseyism, was rejoicingly alluded to; as also the Theological Seminary in the city of New York,—so full of Puseyism as to have excited the complaints of churchmen in all quarters. The chief labour of the address was, however, to explain the ordination of young Carey. On entering upon this exciting topic, the Bishop had every ear. He treated the matter very gingerly, vindicating himself in the most cautious way.

“He justified his proceeding to ordain Mr. Carey, after these gentlemen had entered their protest, on several grounds. First, granting that they had a right to protest at all, they did not do it in strict accordance with the Rubric, which rules that ‘the people’ shall have the right to offer objections to any proposed candidate, at the time of ordination, and the people only. The Bishop thought that the Presbyters, especially when clad in full canonicals, as they were, did not belong to ‘the people.’ They were therefore, precluded from all protest at that time, as they were supposed to be acquainted with the candidate, and to have made their objections, if they had any, before. The learned Bishop did not answer the question, which every looker-on naturally asks, what should the Presbyters do, if all their previous protests and opposition were disregarded, and treated with contempt as those of Dr. Smith and Anthon were? If they cannot protest at the time of ordination,—and it does them no good to protest before,—their rights, so far from being enlarged by their political exaltation, are abridged; and a layman is much better off, as respects his rights as a churchman, than a clergyman.

“The Bishop asserted, that not only did those Presbyters err in the manner of protesting, but they had no right to protest at all, either before or at the time! By the very constitution of the church, prerogatives given to the different orders of the clergy are complete, inalienable, and independent. They involve no responsibility to each other in their peculiar spheres. The Bishop’s business is to ordain; and in the discharge of it he is to act according to his own judgment, and on his own responsibility. If he errs he is impeachable; but while in possession of his full powers, he has a right to ordain a man against the united protest of all his Presbyters! This is a stretch of ecclesiastical despotism, for the exercise of which the Bishop will find himself several centuries too late.

“The publication of ‘The Statement,’ by Drs. Smith and Anthon, (a circular published by these gentlemen in vindication of their conduct) then came in for a severe rebuke. The unholy, unchurchlike, inconvenient turbulent act of appealing to the public, in a matter which ought to have been shut up in the church, the awkward position in which it places the peaceful, united one church,—the controversy which it awakened in religious and secular circles, and, above all, he might have added, the deep and annoying rebuke which that public, so appealed to has administered to his attempt to

unprotestantise the Episcopal church,—these are among the mischievous results of that publication. The public is not a tribunal to which the church is amenable! a position more easily taken than maintained. The remainder of the address being a calendar of Diocesan exploits, was of no interest, except a complaint of his inadequate salary, which was too small to allow him to reside in town.

“The first trial of strength between the two parties, was in the election of committees of the several societies and agencies belonging to the church, which was done by ballot. The result was a pretty decided majority in favour of the Puseyites: not one of the other party have been elected, even for courtesy’s sake. Drs. Smith and Anthon headed one ticket, the advisers of Mr. Carey the other. Of the 117 clergymen present, ninety-two voted the Puseyite ticket, and thus expressed themselves favourable to the conduct of the Bishop in ordaining Mr. Carey, and in condemnation of Drs. Smith and Anthon. The vote of the laity was almost universally the other way.’

We have not room to detail at any length the proceedings in Convention which proved very stormy. One of the leading lay members after much effort, in which he was warmly opposed by Bishop Onderdonk, who presided, succeeded in introducing the following resolutions.

“First, That inasmuch as the Bishop had given a construction to the Rubric different from that which was put upon it by many of the Presbyters and the laity, he moved that the delegates to the General Convention be instructed to bring the question before that body, with a request that they would pass a canon explanatory of the Rubric referred to. And secondly, that in consequence of the serious and lamentable disagreement between the parties at the private examination of Mr. Carey, the same delegates be instructed to ask the General Convention to pass a canon, requiring all such examinations in future to be taken in writing—the parties calling for it having a right to be present and take part in the examination.”

These resolutions were proposed by Judge Oakley, and supported with great power, clearness and effect, by *John Dun, Esq.*, they were opposed by *David B. Ogden, Esq.*, and others. *John Anthon, Esq.*, a brother of Dr. A., was among those who supported the resolutions. He severely rebuked the Puseyites, stating that the Clergymen who had opposed the ordination of Mr. Carey had acted under advice, and that in his opinion the ordination was a farce.

This brought up a Puseyite clergyman, *Dr. Wainwright*, who spoke under extreme excitement, if not utter loss of temper. Mr. Anthon replied, and hurled back the abuse which he had lavishly distributed, in a very spirited manner; exclaiming with a look a warrantable surprise,

Tantũne irũ in cœlestibus animis?

Of which *his* interpretation would be, can such anger dwell in *reverend* minds?

The question on adopting the resolutions was then put by orders. Of the clergy *ninety-seven* voted in the negative, and eighteen in the affirmative. Of the laity *forty* laymen, *seven* in the negative, and *thirty-seven* in the affir-

mative. So the Puseyites carried the day by a large majority, and shut out all appeal to the *General Convention*, where they would no doubt have shared a very different fate.

The following reference to the above mentioned events is from a New York Newspaper.

"We have abstained from noticing the recent difficulty in our church in the hope that it would be unnecessary, and the belief that the advocates of Romanism were so few in number, that the people would compel them to recant their errors or leave the church. But when we see it announced that Bishop Doane, of New Jersey, has issued a manifesto, declaring his "unwavering confidence in Doctor Pusey's faithfulness to the standards of his church, and his integrity as a Catholic churchman;" when we perceive the churchmen of this city boldly sustaining and defending the creed put forth by Mr. Carey; when we find Messrs. Berriem, McVikar, Seabury, Price, Higbee and Haight, willing to admit to Holy Orders in our church one who declares his full faith in the creed of Pius IV.; and when our own Bishop assumes the responsibility of ordaining one, who in his presence and under his own signature, deliberately avows the belief, that the reformation from Rome was an unjustifiable act, we cannot but feel that a separation of these distinguished men and their followers from the great body of the church, has become inevitable.

"So far as Bishop Doane's manifesto is concerned, it will be without effect where he is known. He is a very good, but a very weak man; and his late visit to England and the attentions he received there, have turned his head. His view of Oxford with its thousand priests and high church government, and his vision of Romish supremacy, have translated and distracted his mind to such an extent, that those who knew him before his departure for England can scarce discover in him now any of the peculiar traits by which he was heretofore known. His sincerity is unquestioned by all; but his error consists in imagining that he lives in the fifteenth instead of the nineteenth century.

"Not so, however, with our own Bishop. He is a strong minded, clear headed man; and the people of his Diocese will hold him to a strict accountability for his acts. Mr. Carey virtually declared himself a Roman Catholic in sentiment and belief—one, who if refused orders in our church, would probably go into the Church of Rome; who believed the great reformation an unjustifiable act, a believer in Purgatory, and in prayers and masses for the dead; one who saw no difference in points of faith between the Romish and the Protestant Episcopal Church; a believer in transubstantiation; an advocate for prayers to the saints; a supporter of the decrees of the Council of Trent; and one who declares his faith in the creed of Pius IV. yet, notwithstanding all this, he admitted him by virtue of his prerogative of Bishop, to the holy rite of ordination! That he had a right so to do, there can be no doubt, but that his doing it, was a great abuse of his prerogative, and very clearly proves that he holds to the same Romish doctrines as Mr. Carey, is equally apparent.

"Now, far be it from us to question the faith of Mr. Carey or the Bishop. They have a perfect right to adopt the faith and the practices of Rome, and it is their duty to do so if their consciences tell them that she is right. And the same remark is applicable to the distinguished priests who sustain the Bishop and Mr. Carey in this matter. But the question for the Protestant Episcopalians of this Diocese to determine is, whether we will be governed by one calling himself an Episcopal Bishop, but who by his decisions and acts, subscribes to all the tenets of the Romish Church, and admits to holy orders among us, one who solemnly declares the reformation from Rome an unjustifiable act? The same question is to be decided by the congregations of the Reverend gentlemen who sustain the Bishop; and we cannot doubt but they will decide wisely, that no one but a Protestant priest is qualified to preach and administer the sacraments to a Protestant people. How this question is to be brought to an issue, and when and where we are not prepared to say; but we do say in the fullest conviction of its truth and importance, that if this question be not brought to a solemn issue soon, and if it be not decided by the people of our church in favour of the Protestant religion and against Rome, Bishop Onderdonk, Mr. Carey and his supporters, the Protestant Episcopal Church in the United States must, and should materially suffer in the estimation of Protestant Christians throughout the land. As yet, thank God, Puseyism or Romanism, so far as is known is confined exclusively to *three* Bishops and a few of the clergy. The laity as yet, are to a man, Protestants; and now, while this is still the case—now, when the poison has not as yet found its way among the people—now we say, is the time for every Protestant Episcopalian in the Diocese, to separate themselves from those who have repudiated the religion which they are solemnly pledged to sustain. There are those among us who honestly and conscientiously preach forbearance, and endeavour to hush up this matter. The good of the church, as they think, demands such a course. But this we deny. The poison as yet is confined to Bishops and Priests. They, and they only, are to be benefited by a return to the bosom of the church of Rome; and now while the people are uncontaminated, and neither the Bishop nor Priest has made a convert among them—now is the time to lop off this dangerous excrescence and restore the Protestant and Episcopal Church to its purity."

A religious Newspaper in Philadelphia, the Episcopal Recorder, contains the following judicious remarks on the controversy.

"We cannot refrain from saying, that neither the cause of 'truth,' nor 'peace,' is likely to be promoted by the introduction, into our American church, of the novelties of doctrine and of church decorations imported from Oxford. Alas! we often look back to the days of our early ministry, and sigh to witness the change that has, in many respects, come over our Zion. There were questions then that divided in sentiment, the members of our communion—as we suppose there will continue to be, as long as we remain in this sinful state—as long as so much frailty, error, and imperfection,

cling to the best and holiest of men. But then our body presented a far more united and compact phalanx than at present. We were then far more disposed to agree to disagree on certain points, and 'as far as we had attained, to walk by the same rule, to mind the same thing.' But, alas! since this Tractarian avalanche has fallen upon us, our ranks seem sadly broken and mutilated, and we know not whereunto this matter will grow. One thing we clearly see, that it is the path of duty to stand boldly forth in defence of Christian verity, and to oppose, with all our might, anti-Christian error, in whatever places, or by whatever person it is exhibited—and in thus defending the truth, we feel that we shall in no respect act inconsistently with true Christian humility and Christian love."

FREE CHURCH GENERAL ASSEMBLY'S SCHOOL, MADRAS.

THE Public Examination of this efficient Educational Establishment took place on the evening of the 9th instant, A. F. BRUCE, Esq., presiding. The audience was large, and it was pleasing to notice many respectable young Natives among those assembled, of whom not a few were formerly members of the school. The accounts of the proceedings on the occasion, already given in the local newspapers, have been so full, that we need do little more than express our gratification at the attainments exhibited by such of the pupils as had opportunity of showing what they had learned. There were three classes in the Native languages—*Tamil*, *Telugu* and *Hindustani*,—which were briefly examined in some portion of Scripture History, and appeared well for their standing. These form a department of the Establishment lately added, to prepare the lads by a proper training in the Scriptures in their own languages, to enter more profitably upon the study of English. This is an important step; not only as regards the Scripture knowledge thus conveyed, but in its bearings on the Institution.

The danger in teaching English only, is, that the pupils, though they may have some knowledge of their Native tongue, and a general idea of the meaning of what they learn in English, will not so thoroughly master either language as to be able to think clearly on religious subjects—much less to translate freely from one language to the other, and to communicate forcibly to their countrymen even what they have really learned.

The number of pupils present from the parent and branch schools, including the vernacular department, was stated to be above 590—and the whole number under instruction, including the branch schools at Conjeveram and Chingleput, to be not less than 800. The lower English classes were examined in divisions, principally in Genesis and Luke. The system of mutual interrogation, so efficiently adopted in the school, which has always been a model in that respect, had evidently been well followed, even in these classes. The answers of some very little boys were highly

pleasing. The first division of the Triplicane school did great credit to the teacher, Mr. Whitely. The questioning between two small boys, one a Brahmin, and the other an Arabian, was delightful.

When the monitorial class was called up, the *Rev. Mr. Anderson* made some appropriate and feeling remarks on the shocks which the school had sustained, especially in the withdrawal of the majority of the pupils after the first baptisms, and now recently by the rending in twain of the church which had supported it. He was thankful for the aid rendered by local friends at this crisis, and more thankful for their sympathy and affection. He mentioned that of *five* who had been baptized in the school, *two* had gone back to idolatry, but they were not happy. The other *three* were holding on their way. They were attending, while daily teaching the Scriptures, to the study of Greek and Hebrew, to some extent, and had pursued a course of reading in some of the best writers on practical Christianity. Their desire was to be qualified to preach the Gospel.

The monitorial class was examined in a very satisfactory manner by one of the converts, in a chapter of Romans, and a long conversation was held between another convert and a Mohammedan, in which the latter was hard pressed, not only from having the worst side of the argument, but from being less conversant in English. He endeavoured to make out that the doctrine of *substitution* in punishment, or punishing one for the sins of another, must be unjust, and that each one ought to be punished for his sins and rewarded for his good deeds.

The Mathematical class was not very fully examined, nor were any of the classes questioned on General History, Geography, Arithmetic or Grammar; it being probably thought that the limited time would be more profitably spent, in showing the progress made in Scripture knowledge, which it is the great business of the school to teach. It was stated in regard to Geometry by the *Rev. Mr. Johnston*, that some few of the youths had studied, we believe, the whole of Euclid. The lower class was prepared in the first four books, and the little Arabian boy, in this class, went through with rather a difficult problem very well. Two of the Christian converts demonstrated the proportions of two pyramidal figures, according to a tedious problem involving many others.

There were portions of well written essays, in the form of letters, read by the three Christian Converts—prizes distributed, in which the two leading assistant teachers, Mr. Whitely and Mr. Hufton, very deservedly shared, and a congratulatory address from the worthy Chairman; which with a benediction from the *Rev. Mr. Braidwood, M. A.*, closed the interesting proceedings of the evening. May the Institution continue to prosper, as it well deserves to do.

In looking at the workings of mind and thought in these and other Native youths, in different Institutions, and the really striking progress of many in almost all the branches of learning, where not only memory—in which they excel—is exercised, but fixed thought, as in the Mathematics, we cannot but ask what becomes of all the youths that are educated in English

and the elements at least of European science? Where are the *hundreds*, and in all India the *thousands*, who within the last twenty-five years have received what may be called a liberal education;—and as to many a thorough Christian education? With very few exceptions we hear nothing of them after they leave school. There is apparently no further progress. No master minds are produced among them to bless their countrymen, and what is the cause? Is their education conducted on wrong principles? This certainly cannot be said of all; they are taught to think, and to think and *reason* on the most important subjects. Why do they not? Why do they as a body sink down again into the mass of the unthinking—unreforming—stationary—apathetic inhabitants of this land? Is it want of motive to exertion? Surely there are motives if they will feel them. Is it climate? but Europeans use their minds to good effect in this climate. Is it then this heathen atmosphere—early bad habits—later pernicious indulgences—and in a word the continued influence (from without at least) even upon those who have embraced Christianity, of this all degrading Hindú idolatry? We should rejoice to see the subject examined by some Christian philosopher, and remedies suggested.

ANNIVERSARIES.

WESLEYAN MISSIONARY SOCIETY.—The *Twenty-fourth* Anniversary Meeting of this Society was held at their Chapel in Town, on the evening of Tuesday the 16th January, when a full assembly had the pleasure of listening to an encouraging Report of the last year's proceedings, and to several appropriate and animating speeches.

The chair was well filled by the Rev. J. ROBERTS, the superintending minister of the district; who, among other things, stated that he had when in England become acquainted with a pious old *Tamulian*, in easy circumstances, who was a Native of Madras, and had gone to England in the capacity of a servant. He had sent a large Bible in 1818 to Madras, in testimony of his remembrance of his native place.

The Report was read by the Rev. R. D. Griffith, and the adoption of it moved by the Rev. W. Porter, and seconded by the Rev. P. Batchelor; who both made very stirring speeches, urging the hearers to more sympathy with the perishing heathen.

The second resolution was moved by the Rev. A. Leitch, seconded by the Rev. R. K. Hamilton, and supported by the Rev. T. Cryer, who severally delivered appropriate and able addresses, bearing on the object of the resolution—the necessity of divine influence for any success in the missionary work. Mr. Cryer spoke of the missionary work as in the language of the resolution, an *enterprise*; and by a variety of facts from the history of earlier and later missions, showed that it was often a perilous and always should be a self-denying enterprise. But it was not hopeless. A gentleman had said to a missionary in conversation, “it is utterly useless to attempt to convert the Hindús;

the thing is impossible." The missionary replied, "with man it is impossible, but with God all things are possible." "Oh," said the gentleman, "if you bring God into the question that is another thing." Mr. C. added, yes, and we *do* bring God into the question, Father, Son and Holy Ghost.

The *third* resolution was moved by the *Rev. M. Winslow*, and seconded by the *Rev. E. J. Hardey*. It related to the origin and progress of the Wesleyan Missionary Society, of which Mr. W. gave a short account, including the operations of the connexion in North America and in the West Indies, with the present condition of the former in the United States, where there are by the last statement, 906,363 members of Society, and 10,971 preachers. He also mentioned that the Wesleyan Missionary Society reckons, in different parts of the world, 277 principal mission stations and 95,193 church members.

As one instance of their success, Mr. W. alluded to the *Veddahs* of Ceylon, visited by the chairman in 1823, who was then told by some of them, "we sleep on the tops of the trees—our wives and children sleep on the tops of the trees—we eat roots and fruits, &c.," but many of these wild men, for such is the meaning of *Veddah*, are now brought under Christian instruction—two villages of 65 families have been settled by them, two schools formed among them, and more than 90 baptized.

The remaining resolution was moved by the *Rev. S. Hardey*, and seconded by the *Rev. R. D. Griffith*, without remark. The meeting was conducted throughout in a good spirit, and the impression upon the audience evidently was that they were called to contemplate the Lord's work, and not the doings of man.

LONDON MISSIONARY SOCIETY—MADRAS AUXILIARY.

THE Anniversary of this Society was held in Davidson Street Chapel on the evening of the 22d ultimo—A. F. BRUCE, Esq. in the chair.

After singing, and prayer by the *Rev. F. D. W. Ward*, of the American Mission, the chairman opened the business of the meeting by alluding very feelingly to the loss which the Society, and the cause of Missions, has sustained in the removal by death of the *Rev. John Smith*; and with much pathos also to the state of things in Scotland, where the church of his fathers was rent in twain. The respected chairman expressed his opinion that it is a time when every true Christian should choose his side, and contend, but only with all spiritual weapons, for the great principles at stake in the controversy.

After the reading of interesting though brief and detached portions of the report—which will be printed entire—by the *Rev. W. Porter*, its adoption was moved by the *Rev. M. Winslow*, of the American Mission, who expressed his hope that it would be *read* as well as printed, which he feared was not common; and his wish, that, in this *reporting age*, more would attend the public meetings to *hear* them read. Mr. W. adverted with satisfaction to the notice in the Report of efforts made by the Native Christians in Madras connected with the society to *help themselves*, as was evident in a collection raised among them to assist in supporting their

Native Assistant Pastor, a small sum towards the education of their children, and the purchasing at low prices of the Tamil Scriptures and other books. He was also much gratified to know that they were in the habit of observing *the monthly union for prayer*, so extensively observed throughout the Christian world; and which he could wish were better observed by *all* Christians in Madras.

Mr. W. said, the resolution referred to the duty of submission under the mysterious chastisement of God in the removal of the beloved Missionary who had presided at the last Anniversary. The Lord was indeed calling upon his people to "enter into their chambers and shut their doors," but he was also calling upon them to put on their armour; for the battle with error, corruptions, and even infidelity, must again be fought. Nor should they despond if some, if many soldiers fell in the breach. One after another had, with his bones at least, taken possession of the land for Christ; and the beloved brother now lamented had with others taken possession of the *sea*, whose "abundance" is also to be given to the Lord. We cannot mourn for him, but for the perishing Natives for whom he laboured, and for whom he had just prepared a Tract addressed to the *poor*. Mr. W. expressed his conviction that the frequent deaths and removals of missionaries, in which the Society with which he was connected, had recently largely shared—no less than four, *two* missionaries, and two wives of missionaries, having been cut down within a few days, and three families removed by sickness from the field within a few months—were only for the trial of our faith, as was the case in the death of some, and removal for a time of all the missionaries of this society in its early enterprises in the South Seas, which were afterwards so abundantly blessed; and that *the missionary ark is safe*, upheld by Almighty power.

The *Rev. T. Cryer*, of the Wesleyan connexion, in seconding the resolution, alluded most touchingly to the trials of missionaries, from which his own heart with others was bleeding, and also to their consolations and hopes. He spoke of Paul's sufferings, and the crown of glory he has worn for more than 1800 years; and was convinced that the beloved brother whose loss we were called upon to lament, had entered into the same joy and was wearing a similar crown. Such a prospect before a missionary was enough to make him "glory in tribulation also."

Mr. C. was rejoiced to find evidence that, in the assembly then present, as also in a similar one the last week, there was evidence of deep solemnity and of the presence of the Holy Spirit. His remarks were fervent and earnest, but we cannot give a proper outline even of the principal.

The next resolution alluded to the contest to be maintained with error, and especially with what is called *Tractarianism*, was moved by the *Rev. R. Johnston*, of the Free Church Mission, and seconded by the *Rev. S. Hardey*.

The latter made no remarks, as the evening was passing. Mr. Johnston spoke at length, and with great earnestness, of the importance of contending against all corruptions—of being established in our principles,

founded on the pure word of God,—and of the connexion between the purity of the church at home and purity and success of Missions abroad. He particularly adverted to the controversy in Scotland, and to the progress and nature of Tractarianism, and its lamentable fruits in this land.

The third resolution was moved by the *Rev. E. Lewis*, and seconded by the *Rev. J. Lechler*. Mr. Lewis said that as his brother Lechler could make some statements as to the work at his station bearing on the resolution, and as it was late, he should give place to him, and make no remarks.

Mr. Lechler gave a very interesting and encouraging account of his station at Salem, in which district are a *million* of souls nearly all enemies to the Gospel. He showed by *facts* that what is often asserted, of the Native Christians being little better than the heathen, was not true of those at that station. They had shown themselves ready to good works. They observed the monthly prayer meeting; had contributed to the Bible and Tract Societies largely for their means, and had established an association for this purpose. They had given something also to the fund for the *Rev. J. Smith's* family—and formed a Philanthropic Society—raising with some little help 200 rupees—to redeem some of their countrymen held in bondage, and give them the means of maintaining themselves. They were also attentive to the reading of the word, and the other means of grace. One man who could not read, had become earnest in inviting sinners to repentance. Another who had been a *guru*, and had received much honour, and emolument also, from his countrymen, had become a teacher of Christianity. Even the children in the boarding school had contributed Rupees 50 to benevolent purposes, and principally by denying themselves one meal a week, and by labouring with their hands. The mission has 800 children in the day schools and 225 others—including 40 communicants and 55 children in the boarding school—under Christian instruction. Mr. L.'s address was replete with facts of an important kind, and tending to show that missionaries do not labour in vain.

The remaining resolution, appointing officers, was moved by the *Rev. J. Braidwood*, of the Free Church Mission, and seconded by the *Rev. W. Porter*. The former only made a single, but impressive remark, on the importance of the meeting—especially the members of the congregation—sustaining the Committee by their sympathy and prayers. The meeting which was rather long, but generally interesting, was concluded by singing, and the benediction.

BAPTISMS AT MANGALORE.

WE are happy to learn that our German brethren, as the early fruits of their English school at Mangalore, have lately baptized *three* respectable young Natives—one of them a *Brahmin* of high connexions and superior attainments. His baptism was violently opposed by his relations, who after he had taken refuge at the missionary's house, surrounded it and endeavoured to remove him by force; but were prevented by the prompt interference of the authorities. Some of them tried to excite the Moormen to join them in creating a disturbance, by throwing a pig into one of their mosques or tanks, and charging it to the Christians. The young man, however, remained firm in the midst of the excitement, which, after he was baptized, gradually subsided. We understand there are several other youths whose case is hopeful, though the school has been established but a short time.

BAPTISM OF A HINDUSTANI MUNSHI.

FROM the *Oriental Christian Spectator*, we learn that a *Mohammedan Munshi*, about 30 years of age, was baptized on the 8th October, at *Porbandar*, in Katiawar. He is said to be a man of learning, talent, and excellent address; and has suffered persecution for Christ's sake. A missionary in speaking of his appearance at his examination before baptism, says, "on the matter of Christian doctrine, the reasons why he abandoned Mohammedanism, and received the Gospel, his answers were so decided, distinct and unhesitating, that all who heard were deeply impressed with the belief that the work was the work of God, and deceit impossible. I can scarcely imagine even apostolic days—if we exclude the idea of miraculous powers—capable of affording a more truly affecting yet really simple scene."

A BOY SENT BACK TO HEATHENISM.—It appears from the public Journals that a sharp intelligent boy of 12 years of age, who had been in the General Assembly's School at Bombay about two years, and wished to remain under the care of the Missionaries with an older brother a teacher in the school—who embraced Christianity in September last—has been obliged to return to his heathen friends against his will, by a decision of the Supreme Court. After he was first detained at home, he went to the school with his brother, and there remained of his own accord; but was brought before the Court, by a *Habeas Corpus*; and the Court decided that he must at that age be subject to his father. His friends so called—who are in this case his worst enemies—will probably take good care that he is not again brought under Christian influence.

The following extract refers to this decision.—"We mentioned in a former number of the *Dnyanodaya*, that the younger brother of Narayan Sheshadree had gone with him to the house of the missionary to reside, and that he was desirous of embracing Christianity. His father recently presented a petition to the Supreme Court respecting him, and it was decided that the boy should be given up to his father. The Brahmins are very much rejoiced at this, and say that the Court has this time administered justice impartially. But one great doubt has risen in their minds, whether they shall purify the boy and receive him back into caste, now that he has become defiled by intercourse with foreigners. If they do not receive him back, they fear that the

Hindu religion will suffer double injury. The opinion of the *Dnyansindhoo* is, that it is best to give him purification by penance and receive him. We would ask one question, If the boy is unwilling, will the Brahmins force him to perform penance?—*Dnyanodaya, for November.*

THE SERAMPORE COLLEGE.

We understand that the Baptist Missionary Society, anxious to carry out the design of the college at Serampore, as far as the training up of young men for usefulness in the church of Christ is concerned, have resolved to send out, as soon as possible, a professor for that Institution. The effort is to be an experiment for a limited period.—*Calcutta Christian Advocate.*

The following is from a Native Newspaper published at Calcutta.

CONVERSION OF A STUDENT OF THE SANSKRIT COLLEGE.

The Natives of this country supposed that when their children came under the influence of an English education, they became Christians, and that an English education was the fundamental cause of Hindu youths forsaking their religion. A student of the Sanscrit College has now embraced Christianity, and has shown that the supposition of the Hindus was false; and that the mere coming in contact with those who know English inclines their minds to Christianity. In proof of this, a Brahmin youth, named Biprochurn, who was a student of the Sanscrit College, and never saw a letter of English, through conversation with those who had studied it, was led to embrace Christianity in the Mirzapore Church. We hear that his relatives have made many attempts to get him away, but he has once seen the light, and will not enter into darkness again. However that may be, the influence of Christianity has penetrated into the Sanscrit College. Let the Pundits of the institution beware.—*"Bhaskur."*

ATTEMPT OF THE BRAHMINS IN BOMBAY TO RETARD THE SPREAD OF TRUTH.

SINCE the recent baptism of Narayan, a pupil connected with the General Assembly's Institution, discussions connected with it have been keenly carried on in the Native papers. The *Dnyana-Sindhu*, which is the organ of the high Brahminical party, has been especially violent. But in addition to this, the whole matter of conversion and the spread of Christianity has been reviewed in a grand assembly of the Brahminical inhabitants of Bombay convened at one of the chief temples. The following extract from the *Prabhakar* of 24th September, contains their own statement of the result of their deliberations and determinations.

"On the 14th day of September, 1843, all the Brahmin inhabitants of Bombay met together and passed the following resolutions:—

"Whereas, Christian Missionaries, otherwise called *Padris*, having come into this country to make known their religion, distribute Christian books, and preach in various ways, to induce the people to embrace their religion, and for this purpose have also established numerous schools; and whereas the children of Hindus attend these schools for instruction, and being ignorant of their own religion, and hearing the missionaries constantly abusing the Hindu religion and praising Christianity, some of them have lost their reason, and forsaking their own good religion, founded on the Vedas, have become Christians; and whereas, should the same course continue to be pursued, others will be con-

verted hereafter, and thus the Hindu religion suffers injury; therefore for the preservation of our own religion, it becomes necessary to make the following rules:—

1. "No Brahmin shall ever attend the school of the Christian missionaries to learn their religion, or to hear their instruction, nor shall they allow their children, or any under them, to attend their schools; and if any Hindus revile their own religion or preach the Christian religion, means must be taken to prevent their doing so.

2. "All Brahmins must follow the above rule: and whoever does not follow it, must be regarded as out of caste.

"To carry these resolutions into effect, and to assemble another meeting of the whole company of Brahmins, should any cause arise, officers have been appointed."

The editor of the *Prabhakar* thus expresses himself in connexion with these doings. (We take his opinions on the point as the opinions of a pretty large section of the Native community.)

"We have one word to say to the Brahmins. They are free to send their own children where they please, or not to send them where they do not wish them to go. They are also free to warn those, who are walking contrary to the Hindu religion, and in this way induce them to forsake their opposition. But if they endeavour to do more than this, and try to frighten those who are serving the missionaries for pay, by threatening to put them out of caste, the consequence will be that they will meet with two fold opposition and difficulty; they will not be able to accomplish their desired object, and will be laughed at for their folly."—*Oriental Christian Spectator*.

ABOLISHMENT OF PRIVATE LOTTERIES.

WE are glad to learn that an Act has passed the Legislative Council prohibiting all Lotteries not authorized by Government. We rejoice in this, because we hope it is the *beginning* of an *end* of all lotteries.

We recollect the captain of a ship, who on commencing a voyage, gave the strictest orders, under a penalty, that there should be no swearing on board, but by *himself*; and though he did not begin with a spirit of self-reformation, he was soon ashamed to be found disobeying his own orders. We hope it may be so with the Government of India.

The preamble of the Act states, "that great mischief has been found to result from lotteries," and it is enacted that, "all lotteries not authorized by Government shall from and after the 31st day of March, 1844, be deemed, and are hereby declared common and public nuisances, and against the law." It is something for the Government to avow thus much, and it will be more for them to be consistent. Has "mischief been found to result from lotteries," and will it all be remov-

ed by allowing only those authorized by Government—only their own? Are they “public nuisances,” and is it merely and only because they are so declared? We admit the greater evil of private lotteries—but if adventuring in a lottery is *gambling*—if every lottery is essentially a gambling concern—if lotteries have been prohibited in the mother country, as *immoral*, and opposed to Christianity—if all experience has proved them in the best state of society the fruitful source of crime, and as impolitic as they are unchristian, why will a Christian Government, in a heathen land, itself tempt (though it may not allow others to do so) its half enlightened, as well as better informed subjects, to break the commandment of God, which says, “Thou shalt not covet.”

There can be no question that all appeals to *chance*, or the heathen goddess *Fortune*, are inconsistent in one who believes in an over-ruling Providence. “The lot is cast into the lap, but the whole disposing thereof is of the Lord.” When an appeal can be made to Him, in a right state of mind, and with a sincere prayer to know and do his will, a lot may be cast; but in other cases, even with the best intentions, it savours of impiety. What then, when it is done *professedly* with the hope of profiting by the loss of others? If the parties conducting the lottery may and *must gain*, those who gamble in it may, and as a body *must lose*. They must lose money, or there would be no profit to the projectors of the lottery. But they lose more—they lose time, they waste precious thought, and sacrifice temper and a good conscience. No one can pretend that any *game of chance*—for these are to be distinguished from trials of skill—is even harmless, when viewed in its moral influences. A lottery is a great game of *chance*, in which God cannot be properly acknowledged. Churches may be built, as they have been, by lotteries—it may be proposed, as we regret to say it has been in Madras, and seconded too, to construct a pier in the Madras surf, by aid of a lottery. Government, which ought to be supported, may seek for aid to its revenues by lotteries; but the end will not sanctify the *means*. Indeed as to Government revenues, the end will be defeated by thus drying up the sources of revenue.

The great argument is, however, in the immutable distinctions of right and wrong, which no human authority can alter. Government may authorize lotteries, may license gambling houses, and tipling houses, and other houses not to be named, and all “for a consideration”—and they may commission *privateers* in a time of war, to attack and destroy the defenceless upon the ocean—and send, under their broad seal, their captains and armies into unoffending as well as into hostile countries, but all these and “many such like things which they do,” however allowed by the law of nations, and approved of in the courts of earth (as is the murderous duel in a court of honour) will meet a very different adjudication in the High Court of Heaven. The broad seal of no Government can cover the broader brand of the King of kings, upon all that is against his universal law, “whatsoever ye would that men should do unto you, do ye even so to them.”

M.

NEW MISSIONARY SHIP.—The Directors of the London Missionary Society have just published an urgent appeal for a new missionary ship for the South Pacific. After an absence of five years, the *Camden* has returned to England; and it cannot excite surprise, that in consequence of long and perilous voyages during the whole of that period, she should require very considerable and expensive repairs. At the time the vessel was purchased, she was deemed adequate to the wants of the mission; but the number of European Missionaries having since been increased from twenty-two to forty-three, and the spheres of their labour greatly extended, she is now found too small to accomplish all the important and indispensable objects involved.

FREE PROTESTING CHURCH.—THE following is an extract from a letter received by the last Mail regarding the proceedings of the Free Church in Scotland:

“The second General Assembly of the Free Protestant Church was held at Glasgow last week; the remark made by a person who was present at both the first and second meeting was, that the character of the first was great enthusiasm and excitement, but of the second that of calm resolute men, bent on going forward in their work. The adherence of the Missionaries in Calcutta was received a few days before the sitting of the Assembly, that by the Madras Missionaries a few days after, so that all the Missionaries in the three Presidencies as well as the Jewish Missionaries have joined us without a single exception. Dr. Wilson of Bombay is now in Scotland, and was present at the Assembly. Dr. Malan from Geneva was also there, he was prevented from attending the first Assembly, but was present at the last. He made an excellent speech, it was more an exhortation to the Ministers to be faithful, humble, and to take courage; he then turned to the people, and told them not to flatter their pastors, but more to pray for them. He sat down amidst great applause. The Moderator, (I use the language of an eye and ear witness,) Dr. Brown, of Glasgow, then addressed him; the address was delivered in a very earnest and solemn tone, and excited deep interest, particularly towards the close; and at its conclusion Dr. Malan, who was at the further end of the platform, made his way to the Moderator with feelings which was impossible for him to conceal, and grasped his hand—the audience was much affected. It was indeed a most touching scene, to see two servants of Christ who had grown grey in His service, extending to each other the hand of Christian fellowship.—*Calcutta Christian Advocate*.

ECCLESIASTICAL MOVEMENTS.

THE Rev. F. Balett has left Madras to seek a station among the Telugus at the North.

The *Rev. W. Coles* and wife, and the *Rev. Mr. Schwartz*, arrived December 25th, on the *Mary Ann*; the former of the London Missionary Society, has proceeded to Mysore; and the latter to *Tranquebar*, being met here by the *Rev. Mr. Oaks* of that station.

The Wesleyan Missionaries have just held their Annual District Meeting at Madras, when the *Rev. Mr. Batchelor*, from Negapatam, the *Rev. Mr. Cryer*, No. 9.

from Manargoody, and the *Rev. J. S. Hardey*, from Bangalore, were present, besides the ministers residing in Madras.

Arrived on the 21st instant, by the *Duke of Argyll*, the Rev. Messrs. *Gortick*, *Pinkney*, and *Little*, of the Wesleyan connexion. Mr. Gortick proceeds we understand to Goobee in the Mysore country, Mr. Pinkney to Negapatam, and Mr. Little to Manargoody.

The District Committee of the London Missionary Society are holding a meeting at Madras. Besides the Missionaries stationed here, there are present or expected, the *Rev. W. B. Addis* from Coimbatore, *Rev. J. Sewell* from Bangalore, *Rev. J. Lechler* from Salem, and *Rev. E. Porter* from Vizagapatam.

The *Rev. L. Spaulding* and wife have left Jaffna for Colombo on their return to America, for a season, on account of Mrs. Spaulding's ill health. They came to India in 1819, and from that time—with no interval of retirement—have been laboriously and successfully employed in the native work at Jaffna. Their absence will be sensibly felt by the mission with which they are connected.

Obituary.

DEATH OF THE REV. SAMUEL DYER.

It is with feelings of deep regret that we have this week to record the death of the Rev. Samuel Dyer, missionary to the Chinese at Singapore. This melancholy event took place at Macao on the 24th of last month. Mr. Dyer had gone with other missionaries of the London Missionary Society to hold a conference at Hongkong in regard to the openings in China. Towards the close of his residence there, the seeds of fever had been introduced into his system; but the disease did not discover itself until after his arrival at Canton. By the assiduous attentions of Drs. Parker and Majoribanks, the fever was reduced; but it left him very weak, and it was only slowly and partially that he regained strength. The only step which appeared as likely to benefit him was to commence his voyage to Singapore. The ship *Charlotte*, in which he was passenger, touched on its way at Hongkong and Macao, and during that time he regained some degree of vigour; but while detained in Macao roads he had an alarming relapse. He was immediately carried on shore, but though medical assistance was promptly procured and assiduously rendered him, his remaining strength rapidly declined; and on Tuesday morning, the 24th ultimo, his sainted spirit gently took its flight to the bosom of the Saviour he loved. While anticipating speedy dissolution, Mr. Dyer expressed himself delighted with the prospect of being speedily, through sovereign grace, admitted into the presence of his Redeemer, and enjoying, as a saved sinner, the ineffable blessedness of heaven. His funeral took place on the evening of the same day, and now his remains rest in immediate proximity to those of Dr. Morrison and his recently departed son, awaiting together with them the arrival of the joyful morning of the resurrection.

Mr. Dyer was well known as a most amiable, humble, and devoted Christian, and most laborious and zealous missionary. He left England and

came to the Straits in the year 1827, and during the 16 years which have elapsed since, (with the exception of the time occupied by a short visit to England)—first at Pinang, then at Malacca, and last of all at Singapore, he exerted himself for the furtherance of the Gospel among the Chinese inhabitants of the three settlements. Not contented with the usual course of missionary effort, he applied himself to the compilation of vocabularies of the Chinese language, to the illustration, in various ways, of difficult points in that language,—but principally to the construction of punches and matrices for the casting of two fonts of Chinese Type, a large and a smaller. It was to this last important object that he devoted himself with peculiar energy and success. A great proportion of those Chinese characters which are most usually met with in the classics, and other generally read works, have been cast from punches and matrices prepared by Mr. Dyer; and fonts of this larger size of Type have been sent to various mission stations, and have been universally admitted to be the most correct, and to be the most adapted to Chinese taste of any that have ever been prepared. During the last 18 months constant additions have been made to these, and a new font of a smaller size commenced and vigorously proceeded with, and the appearance of these is equally beautiful with the large. He had accumulated a great mass of experience in regard to this department, in the acquirement of which he showed no small ingenuity, and devoted much manual labour. In carrying on these efforts he was greatly assisted by pecuniary contributions from those who took an interest in the work: but he also contributed largely himself out of his own private funds. When in addition to this it is mentioned that he had constantly the superintendence of a pretty extensive printing and binding establishment, and also of a foundry, in which fonts of Siamese, Malay, and English, as well as of Chinese Types were cast; it will be readily admitted that his life was far from being either an idle or a useless one. These operations were conducted with the greatest regularity and order: and multifarious as they were, they did not hinder him from engaging in direct missionary labours: and his very accurate knowledge of the colloquial dialect which prevails most in the Straits, (the Hok-kien, or Fuh-kien,) enabled him to communicate to the heathen mind those truths of the Gospel on which he placed his own hopes of salvation. His loss will be severely felt, not only by the mission here, and by the society with which he was connected, but by the Christian public at large; especially when we take into account the wide field now opening to the efforts of the Protestant Church in the mighty Empire of China.—*Communicated.*—*Free Press, November 9.*

REV. R. O. DWIGHT.

It is with deep concern that we record the death at Madura, by Cholera, on the 8th January, of the Rev. R. O. DWIGHT, of the American Mission. Mr. Dwight came to India in the beginning of 1836, and has been stationed at Dindigul and Madura from that time. He was one of the most efficient members of the Mission, and it will be difficult to supply his place. He has left a widow and three children. The Lord appears to be teaching his people at least one lesson that he needs the service of none. We shall be glad to receive an Obituary Notice of our deceased brother from some hand able to supply it.

REV. A. GRAVES.

WE have also the pain to notice the death of this useful American Missionary, at Mahableschwur Hills on the 30th December, 51 years of age. Mr. G. first left his native land for India in 1817, and, except a short visit at home for his health, has since that time been engaged in the Native work in connexion with the Bombay Mission. For several years past his health has been too poor to allow of his labouring at Bombay, and he has had a station at Mahableschwur, where he has also been constantly engaged, as far as his strength admitted, in translating and revising the Mahratta Scriptures. He was a good man, and wholly devoted to the mission work. He returned to India, 1834, in feeble health and with no prospect but of soon resting here from his labours; but he preferred dying in the field to remaining at home. His life has been unexpectedly prolonged. "His end was peace." His bereaved widow says, in a letter to us, "He had not a struggle, and as he said, 'not a fear of death,' as he had formerly had—that is of the pains of death. As to what would take place after death he never doubted. He had no doubts as to his final salvation by Christ. He said, I covenanted with God through Christ long, *long* ago to be His for time and His for Eternity, and now I commit my all into His hands. Christ is all, *all*. The fears of death are all gone, *gone*. He saw many Natives who wished to see him for the last time, and those he warned most solemnly to believe on Christ, or they would *certainly* perish. His ruling passion was strong in death, which was to warn impenitent *Natives* of their danger, and I hope that though dead he yet speaketh." Help, Lord, for the godly man faileth.

DEATH OF THE REV. J. FOSTER IN ENGLAND.

WE regret to announce the death of the Rev. J. FOSTER, author of the celebrated Essays on "Decision of Character," &c. &c. Mr. Foster was a man remarkable for comprehensiveness of mind, vastness and variety of thought, combined with deep and intelligent piety. His talents and life were entirely consecrated to his Redeemer.

DEATH OF THE WIVES OF MISSIONARIES.

WE have also the mournful task of mentioning the decease of *Mrs. Kohlhoff*, the wife of the venerable C. F. *Kohlhoff*, of Tanjore, on the 29th December; and on the 24th January, of Cholera, the wife of the Rev. H. Bower, S. P. G. F. P.

At Madura, of Cholera, *Mrs. North*, lately arrived from Singapore with her husband to join the American Mission at that place, and *Mrs. Cherry*, wife of the Rev. H. Cherry, of the American Mission, stationed at Shevagunga; cut down in the morning of life, and in the midst of much usefulness.

MISSIONARY PRAYER MEETING.

A VALUABLE address on *Caste* was delivered, as expected, at the meeting last month, by the Rev. J. ROBERTS; which we have the pleasure of giving entire in the present number.

The meeting on the 5th instant is to be at the *Scotch Church*, and an address is expected from the Rev. A. LEITCH.

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THE SACRAMENTS IN THE HANDS OF A MISSIONARY.

"For Christ sent me not to baptize, but to preach the Gospel." 1 Cor. i. 17.

Substance of an Address delivered in the Scotch Church, at the Monthly
Missionary Prayer Meeting, February 5, 1844.

BY THE REV. A. LEITCH.

It is not the sacraments generally in all their aspects that we are now to consider; our attention is limited by the announcement to one view of the subject—the use to be made of them by a missionary to the heathen.

There are many doctrinal and ritual questions connected with the sacraments, which at different times have agitated the Christian church. Amongst men generally accounted Orthodox, many hot disputes have raged about minor matters, some of which disputes are not yet extinguished. Most of the reformed churches denominate the sacraments seals, but there is by no means an unanimity of opinion as to the exact import of the word as thus applied. The questions as to Christ's presence, as to the change produced in the elements—if indeed there be any—and as to the time and mode of administration, have in different places and at different times given rise to theological controversies, many of which have by no means ministered to godly edifying. With all these and similar points we have nothing to do on the present occasion.

Again the historical view of the sacraments is very impor-

tant and instructive. To inquire into the circumstances of the birth, and trace the growth of the various opinions which have prevailed among Christians, is an inviting field of research. Beginning with apostolic days, to watch the departure from apostolical simplicity ere the years of one generation were told, and to follow through all their intricacies, perversities and blasphemies those views of the sacraments which, not only in the Romish church, in the depth of her darkness ruined many souls, but which also in less aggravated forms have spread into many countries, withered the beauty of many churches, and impaired the simplicity and majesty of the Gospel; and in doing this to go from church to church, and from century to century, guided by the torch of Revelation, is a most interesting and profitable study; but one on which we do not at present enter.

After having thus limited our theme, we still feel that we cannot grasp it in all its magnitude, in one essay. The remarks which follow are intended to illustrate two propositions.

I. The Scriptural administration of the Sacraments is highly beneficial to Christians, and conducive to the spread of the Gospel.

II. There is an unscriptural administration, which is ruinous to the souls of the communicants, and extinguishes Gospel light.

I. The scriptural administration of the sacraments is highly beneficial to Christians, and conducive to the spread of the Gospel. What this is may be gathered from the four following passages of God's holy word.

1. "Go ye therefore, and teach (or disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19.

2. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 16.

3. "Take, eat: this is my body, which is broken for you: this do in remembrance of me." "This do ye, as oft as ye drink it, in remembrance of me." 1 Cor. xi. 24, 25.

4. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. xi. 26.

From the first of these passages it is obvious that disciple-

ship—in those capable of it—must precede baptism ; and that, consequently, they are not identical. The essential element of discipleship is faith in Christ founded upon knowledge, and followed by good works. The man who possesses this faith, will, agreeably to the second text of Scripture, obey God's command; submit to baptism and be saved. The man who has never thus believed will, on that ground alone, be damned. By the two latter passages we are taught that the Lord's Supper is a commemorative ordinance. The one great object of the communicants is to remember Christ, and show forth his death. This can be done only by those who believe in his sufferings, and love Him. By believing in Christ's death, our sins are pardoned. In loving Him, we rejoice with joy unspeakable and full of glory. The pardon and joy thus obtained are never to be confounded with the commemoration of the Redeemer's death, although they often co-exist, they are frequently found existing separately and independently. In a word discipleship must precede adult baptism, and faith and love precede the celebration of the Lord's Supper.

The observance of either of the sacraments is an act of obedience. In the whole circle of duties, this one may stand forth as the most easy and delightful, but it can claim no other precedence. The observance of either of the sacraments includes an act of worship. Amid the heights of adoration this may soar the highest and wake to sympathy the finest chords, but all worship is equally solemn. The observance of either of the sacraments is a season of communion with God. And truly of all seasons of fellowship that which unites heaven and earth, the Redeemer and redeemed, at the commemoration of the great redemption, is the most intimate, and thrilling, and touching ; but we dare not venture to assert that it is more real, or more spiritual.

The religion of a rational being must be founded on a true knowledge of himself and of God. Every corruption of the truth, and every false system prevalent among men, err in both these points. Every system of idolatry and every apostasy from Christianity, however various and contradictory to each other they may appear, have this in common, that their followers know neither God nor themselves. And it is this common property,

which forms the specific difference between piety and superstition, between the worship that is well-pleasing, and the worship that is abominable, in the sight of God.

The two great fundamental truths therefore on which all acceptable worship must rest, are, first, that which respects God. "God is a spirit, and they that worship Him, must worship Him in spirit and in truth." The second that which regards man; "all have sinned, and come short of the glory of God." No religious service, in which these two truths are not distinctly and prominently recognized, can either be acceptable to the Most High, or profitable to the observer.

When in administering the ordinance of baptism we inculcate the necessity of a living and intelligent faith in the death of Christ for the remission of sin, previous to the reception of the external rite, we can take no more effectual mode to impress the mind with a deep view of its own utter ruin, and the pure spiritual service it must render to its Maker. In like manner at the celebration of the Lord's Supper, if the communicants have their minds enlightened and their affections stimulated, to adore and love their risen Saviour, and be constantly reminded that without these emotions in lively exercise they cannot remember Christ; that unless they love Him more than friends, and home, and life, they cannot show forth his death—they will ever grow in the knowledge and hatred of sin, and spiritual mindedness.

The administration of the sacraments in this scriptural manner will be to the recipients a perpetual source of heavenly refreshment; and thus prove highly beneficial. Besides the indirect influence of this upon the heathens—through the improved state of the Christian character—the sacraments thus set forth in the midst of idolaters has a most direct and wholesome tendency; this is twofold.

1. *It conveys a correct knowledge of the Gospel, in a way which they can clearly comprehend.* The heathens are curious about these external rites of Christianity. These are almost the only points of resemblance between our religion and theirs. Washing is with them equivalent to sanctification. Eating certain things is pollution. Fasting, or a prescribed diet, is ex-

piation. The heathen and Christian, in general, so far agree. But the important difference between them can be made palpable to all, by stating it as a question of time. Superstition makes the external rite the *cause*, or at least the *medium*, of spiritual blessing, and thus, in the order of time, makes grace follow the rite. On the other hand the New Testament—as we have seen—makes the reception of pardon and grace independent of all bodily exercises, and insists upon their previous possession as absolutely necessary to the right celebration of ordinances; and thus makes these latter second to the former.

The practice of the apostles forces this conviction upon the mind. In Acts ii. 38, Repentance, and in chap. viii. 37, Faith has the precedence of baptism. In chap. x. 47, the reception of the baptism of the Holy Ghost is assigned as the reason for not delaying the baptism by water.

When we as Christians perform actions similar to those of the heathen, or indeed any outward rite, they at once transfer their own ideas to our actions, and judge us by themselves. If, therefore, our administration of the ordinances tends to change their false view, and lead them practically to see and understand, that men are purified not by being baptized, but baptized because they are purified; and that we celebrate the Lord's Supper not to receive favour from God, but having received favour do by that act express our gratitude, and show forth his love; we cannot devise a more simple and potent manner of reaching their understandings and consciences, and of plying them with the truth respecting God's spiritual character and man's awful apostacy.

2. *This visible exhibition of the truth repels and condemns the insincere and worldly-minded, while it encourages the true penitent and sincere inquirer.*

The natives of this country having judged us by our actions, especially as they see us conduct ourselves in our more solemn religious duties, shape their deportment towards us according to the opinion they have formed. If they are slow in their appreciation of truth, and most unwilling, even when they have appreciated it to render it due homage, they are quick in appreciating character, and making the most of it for selfish purposes.

They are such adepts in deceit, that nothing but the fullest simplicity and most unbending consistency, in all his actions, will save a missionary, who lives among them, from becoming at once the occasion and the victim of deception. This remark is peculiarly true in such important and often repeated actions as the administration of the Gospel ordinances. If a missionary is free of access to all, and kind and familiar in his deportment to the poorest of the people, as he ought to be, he will soon collect many around him. If he teach these ignorant people that they ought to become Christians, and receive the sacrament at his hands, and that in their reception grace is conveyed, many will crowd to the baptismal font, partly ignorant, and partly insincere. On the other hand, let all know that they must be born again before they can be fit to receive baptism; and let the missionary act vigilantly, to the best of his power, on this principle, such conduct, while it will attract the really repentant and devout, will repel many who may think to make gain of godliness.

II. Opposed to this scriptural proceeding, there is an administration of the sacraments which is ruinous to the souls of the communicants, and which extinguishes the light of the Gospel.

It will best suit our present purpose to learn what this method is from an individual who came as a missionary to this heathen land, and who expressed his views upon this subject, more than a hundred years ago, in writing, and in the vernacular language of the people. He entitled his treatise, Bible-light, (வேதவீனக் கிளி.) This work, along with two smaller ones from the same pen, written with a similar object, the Refutation of Protestantism, and Vindication of Popery, was published last year at Pondicherry, in a volume of about 500 pages. It has gone forth to this unhappy people, under the special authority of the See of Rome.

Beschi, the author in question, along with all other Papists, has adopted a Tamil word to express the sacraments, which may be literally rendered "a sign of the Divine bounty"—தேவத்திரவிய அனுமானம். The 12th chapter of the treatise mentioned above, in which he treats of the sacraments, opens with the following passage. "With respect to the sacraments which our Lord

Jesus himself has instituted, as the means of communicating to us, the blessings which we need, and which the Lord has procured by his sufferings, all the heretics having made many mis-statements and left the royal road pointed out by the Roman holy church, have unblushingly asserted that the Roman holy church has erred, in order to conceal that they themselves have stumbled and been ruined. Thus a bilious man asserts that ambrosia is bitter, and a drunken man, that the house is shaking. Therefore we, having in this matter shown the opinion of the heretics, will, by the Bible, make evident to all possessed of eyes, the truth which we speak, and the folly which they babble; just as gold and brass show their difference in the fire. But first we shall show what is a sacrament. That substance which is cognizable by the five senses, and which has the virtue according to the command of Jehovah (the Supreme) to represent and confer grace is a sacrament."

In Sect. 84, he says, "Men do indeed administer the sacraments, but they are all the work of God. They are not the work of man, neither does man give the blessing. If the giver of them be a sinner, he brings destruction on himself; but the recipient does thereby sustain no loss. If any one, except those appointed by the Lord Jesus, give the sacraments, although he perform all the ceremonies and pronounce all the words, he will only bring sin upon himself. This is not a sacrament."

In Sect. 87, he says, "Among the instructed, to the man destitute of faith, there is no good in the sacraments. But the faithful can receive grace only through them, for they are the only appointed means."

Speaking of the Lord's Supper, in Sect. 99, he says, "The heretics in this country," referring to Protestant missionaries, "have changed the heavenly food, given by the Lord Jesus, to quicken souls, into poison mingled with milk to destroy souls." He sums up the doctrines respecting this sacrament under the five following heads. "1. The body and blood of the Lord Jesus are truly in the Eucharist. 2. Except the colour and other properties of bread and wine, bread and wine do not exist therein. 3. Before and after the time in which the Lord Jesus is present in the Eucharist—these properties remain until they perish. 4. The Lord Jesus is wholly present in the midst of

each kind of these properties, so that he who without receiving the cup receives only the properties of the bread, receives the whole Eucharist. 5. The Eucharist besides being instituted as a sacrament, has been made by the Lord Jesus a true sacrifice, (Euchar.) These five are the Bible truths we should believe."

Since the defenders of these views appeal to Scripture in vindication of their tenets, we shall advert to one of the texts on which they rest. It is Gal. iii. 27. "For as many of you as have been baptized into Christ have put on Christ." That this does not support such views will fully appear if you consider the following exposition of the text by John Calvin. "It seems a weak argument, you have put on Christ because you are baptized, since baptism is very far from being efficacious to all who receive it. There is also this inconsistency that the grace of the Holy Spirit should be tied to the external sign. And thus the whole scope of Scripture as well as experience seem to refute this verse. I reply, Paul is accustomed to speak in a two-fold manner of the sacraments. When his argument is with hypocrites, who boast in naked signs, then he reasons that the external sign is empty, and of no avail, and boldly reproves their preposterous confidence. Why? because he has regard not to the institution of God, but to the corrupted thing of wicked men. When on the other hand he addresses the faithful, who make a proper use of the signs, he then unites with the signs the truth which they represent. The object of the apostle is to prove that Christians are, children of God, one in Christ Jesus, because they have put on Christ. *Their having put on Christ is implied in their having been baptized*, because all knew that the apostles baptized only those adults who gave evidence that they had repented, believed and received the Holy Ghost.

We agree with Beschi as to the importance of the truths at issue. He maintains that our principles kill, that his save. We meet him on his own ground and reverse his assertion. The principles here unfolded are ruinous to men's souls.

One of the missionaries holding the principles now under consideration, and who laboured among the Iroquois and Irinois of North America, thus describes a young chieftainess.

"She prayed her guardian angel to assist her; she mixed ashes with her abstemious repasts, to take every pleasant taste away. The

rigours which the saints exercised on themselves, caused her to redouble all her mortifications, while her frame wasted beneath them: she walked barefoot through the ice and snow in the woods. Her love of the eucharist and for the passion of our Lord was inexpressible: these two mysteries were rarely absent from her thoughts. In the dead of winter, she passed two hours every day kneeling at the foot of the altar, till her limbs were nearly frozen." Well she might, if indeed her Redeemer were there. He goes on: "I sent her into the cottage to warm herself: a few moments after, I saw her rushing again through the aisle, her tears flowing fast, and kissing fondly the little cross, she always bore at her bosom in remembrance of her redemption. 'Keep me not, O my father,' she said, 'Keep me not from the altar of the Lord, from its ravishing delights, I do not feel the cold.'"—*Carne's Lives*, vol. 3d, p. 392.

A periodical entitled "Annals of the Propagation of the Faith" is published every second month in London. The following passage occurs. "There is in the breasts of the apostles of our faith a strong feeling of humility, which reserves for the eye of God alone those events which it studies to conceal from the knowledge of men, and a charity, which would scruple to devote to the recital of its labours one of those hours which it finds insufficient for its active employment. And then, how count over with accuracy the flock, in the midst of the storm by which it is dispersed, or of the wonders by which it is multiplied. In putting together the fragments of these documents, written on paper or on the bark of trees, and composed perhaps in a cave or canoe, we are not surprised to see the missionary often obliged to interrupt his narrative, in order to absolve some dying penitent, administer the sacrament of regeneration, or prepare himself to die."—*Missionary Register*, 1842, p. 7.

In accordance with these views, Chateaubriand in his "*Genie du Christianisme*" thus writes.

"The Huron village, where Father Daniel officiated as missionary, was surprised by the Iroquois in the morning: the young warriors were absent. He was just at that moment saying mass with his converts: he had only time to run to the place whence the shrieks proceeded; where women, children and old men, lay promiscuously expiring. All who yet survived fell at his feet soliciting baptism. The father dipped a napkin in water, and with it sprinkled the kneeling crowd, thus procuring everlasting life for those whom he was

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unable to rescue from temporal death. He then recollected having left in the huts some sick persons who had not yet received the seal of Christianity. He flew thither, enrolled them in the number of the redeemed, and then went forth to meet the enemy, who pierced him at a distance with their arrows.

"Even as far back as the period of the crusades, this tenet was generally held by warrior and prince as well as churchman. In the duel between Tancred and Clorinda, it is beautifully set forth.

"Friend thou hast won; I pardon thee, and oh!
 Forgive thou me, I fear not for this clay,
 But my dark soul—pray for it, and bestow
 The sacred rite that laves all stains away.

Not distant, gushing from the rocks, a rill
 Clashed on his ear; to this with eager pace
 He speeds—his hollow casque the waters fill
 And back he hurries to the deed of grace.

His hands as aspens tremble, whilst they raise
 The locked aventayle of the unknown knight!
 * * * * * 'tis her angel face,
 The hallowing words he spoke with ravishment.

Her face transfigured shone, and half apart
 Her sweet lips shed a lively smile that sent
 Its silent speech in sunshine to his heart,
 'Heaven gleams! in blessed peace behold thy friend depart.'

Carne's Lives, vol. 3d, p. 451.

WIFFEN.

These are the statements not of enemies but of friends. They are principally drawn from missionary sources, and they amply confirm the truth we are endeavouring to illustrate. The truth makes us free; such principles and practice bring men's souls into bondage unto beggarly elements. If salvation be in the administration of an external rite, man cannot be so guilty and depraved as Scripture represents him. The words of Beschi, that "a material substance confers grace," gives the lie to the words of inspiration that "God is a Spirit, and they that worship him, must worship him in spirit and in truth." If such be the genius of Christianity, it is identical with the genius of heathenism. The teachers of such a faith, while they profess to guide mankind into the right way, only lead them further astray; and do all that they can to extinguish the light that shines in God's Holy word. If such be Christianity, there are no good news to proclaim to the miserable millions of India.

Contrasted with such wretched trifling and delusion as this, the work of a missionary is, with the word of God in his hand, to teach idolaters and apostate Christians the character of the only living and true God and their own sinfulness, and urge them to seek personally, each for himself, immediately from God, Salvation through the death of Christ. In preaching the doctrine of the cross, he finds in that very doctrine the fittest and strongest arguments to convince men of the holiness of that God with whom they have to do, and of their own utter and awful ruin; and thus the scheme which alone brings salvation, contains within itself at once the fullest and clearest statements respecting God and men, and the weightiest motives to accept and obey it.

To make the illustration of our subject complete, another proposition demands attention. Every missionary in so far as he departs from the first of these methods of administering the sacraments and approaches the second, does to that extent impair the power of the glad tidings of salvation and deceive the souls of men. When once such a course is even heedlessly entered upon, there is a gradual approach to the great climax reached by not a few, at which the medicine, the balm of Gilead, is in the mode of exhibition changed into poison. On this we cannot now enter.

A missionary is a messenger between immortal spirits and their Maker God. Ought material is only the appendage of his office. His work is not to initiate them in bodily exercises, but to ply their minds and consciences with these momentous truths; having this for his only object that they may work the work of God. That work is repentance towards God, and faith towards the Lord Jesus Christ, and a Holy walk through the operation of the Divine Spirit. There is no virtue nor power in a material cross, but there is virtue and power in the solemn, lofty and astonishing truth that the Son of God was crucified for us. There is neither light nor life in the words nor works of a sinful worm, but in the dying accents of the Lamb of God: "It is finished." "The atonement is completed"—there is life—eternal life for all that are dead in trespasses and sins; and nothing but a lively faith in the truth, that His benignant eye

was closed upon the cross for them will "give light to those that sit in darkness and in the shadow of death."

By teaching these truths, and these alone, the blind soul is illuminated to know God and itself, and stirred up to seek for pardon through the blood of Christ and sanctification through the spirit. By believing these truths, and thus alone, is a lost soul reconciled to God, re-created in his image, and restored to his fellowship. The work of a missionary is to travail in birth for immortal souls, until Christ be formed in them, until they be born again. "My children of whom I travail in birth." Gal. iv. 19. These are the fruits he longs to see. That these fruits may come to perfection, he must water them with tears and foster them with prayers. "This kind cometh not forth but by prayer and fasting."

SKETCH OF THE REV. JOHN WILLIAMS,

"MARTYR OF ERROMANGA." BY A FRIEND.

THE Rev. John Williams was born in London in the year 1796. There was nothing remarkable in his early life. His education was of the plainest kind, and it was not till after he became an apprentice that he exhibited that mechanical turn which so much distinguished him in after life, and to which no small share of his success as a missionary is, under Providence, to be ascribed. Strong testimony is borne to the piety of his mother, so that as far as her instructions and example could influence him, his first impressions were decidedly on the side of religion. But this good influence was confined to the mother. His father, though not actively opposing, did not aid in this matter; a circumstance greatly to be deplored wherever it is found to exist—for it is only when both parents concur and fully harmonize in this matter, that family religion can be properly cultivated and fairly exhibited. This example however may encourage mothers, who are similarly situated, not to despond, but rather to persevere in sowing the good seed of the

word in the hearts of their offspring, trusting that God who has promised to be a husband to the widow, will smile upon their solitary efforts and vouchsafe a more abundant measure of His Spirit. In his sixteenth year John Williams was bound an apprentice to a furnishing ironmonger, residing in the City-road, London. His deed of indenture bound him for seven years, and contemplated his being taught the commercial part of the business, but that he should be exempt from the laborious and merely mechanical part of it; but the inclinations of the youth reversed this arrangement. He soon showed a strong predilection for the forge and the bellows, and by and by became such an adept in the manufacture of works in iron and brass, that his master found it to be his interest to request his assistance in the execution of orders when great delicacy and exactness were required. Our reason for noticing this so particularly will afterwards appear.

It was during his apprenticeship and when he seemed to be fast forgetting the lessons which maternal piety had impressed upon him, that he was led one evening reluctantly to a place of worship, where his attention was arrested and his heart impressed by a discourse on the weighty question, "What is a man profited though he should gain the whole world if he lose his soul? or what shall a man give in exchange for his soul?" This discourse was, under the influence of the Divine Spirit, as a nail fastened in a sure place, so that "from that hour," to quote Mr. Williams' own words, "my blind eyes were opened and I beheld wondrous things out of the divine law. I diligently attended the means of grace. I saw that beauty and reality in religion which I never saw before, and I grew in grace and in the knowledge of my Lord and Saviour Jesus Christ."

Passing over several important incidents connected with this early period of his life, and which had great influence upon the formation of his missionary character—such as his occupation as a sabbath school teacher—his connection with the congregation of the Rev. Mr. Wilks, who was at great pains to impress upon his people the obligation of sending missionaries to the heathen, —and his being one of a class of young men to whom Mr. Wilks imparted gratuitous instruction—we hasten to notice that in July,

1814, he was led to offer his services as a missionary to the Directors of the London Missionary Society. As the Society was at this time greatly pressed for missionaries to occupy the field which Providence had so remarkably opened up in the South Sea Islands, Mr. Williams' services, notwithstanding his immature age and imperfect education, were, on the strong recommendation of the Rev. Mr. Wilks, at once accepted. On the 30th September he and eight other individuals, five for South Africa, and four for Tahiti, were solemnly set apart to the office of missionaries to the heathen; and in a few weeks after he embarked on board the "Harriet," for New South Wales—a passage direct to the place of his destination not being at that time procurable—and after a tedious but agreeable passage and considerable detention both at Rio Janeiro and at Sydney, they reached the South Sea Islands, and landed at the Island called Fimeo, on the 17th November, 1817, just one year from the date of their embarkation in England.

Before noticing his settlement and operations—it may be well to glance at the state of the mission upon which he and his fellow-labourers now entered. This mission had been commenced in 1797. The recent discovery of the Otaheitan Islands by Captain Cook, and the favourable report which he and other navigators had made of the inhabitants, their climate and the productions of their soil, had excited great interest not only in Britain but throughout Europe. The eyes of the newly formed London Missionary Society were early directed to this, as a promising field of missionary enterprise; and at the above date sent out by the ship "Duff" 30 men, four of whom were ministers and six were married. The first eleven years of this mission was any thing but successful. The missionaries were on several occasions compelled to think of abandoning, and in 1808 did actually abandon it and remove in a body to New South Wales. With the vices common among all ignorant and half civilized nations, they found among this people some of peculiar enormity, and which showed them not to be far removed from savage life. First and foremost we have the practice of human sacrifices which prevailed to a great extent. These were offered to the evil spirit to avert war or to purchase peace, to remove disease from any of the chiefs, or to procure a favour-

able commencement to the reign of a new prince. At Pomare's inauguration, the ceremony commenced with the sacrifice of no fewer than twelve men, each of whose right eye was scooped out by the priest and offered to the king, who put it to his mouth as if to eat it, and then passed it to some one in waiting. This it is said was intended to imply that the king was both the head and the eye of the nation, but is more probably, as the historian remarks, a relic of cannibalism, that horrid feature in savage life yet common in some of the Polynesian Islands. Another crime which prevailed to a great extent was infanticide; nothing can be more harassing to the feelings than to read the remorseful confessions of some of the female converts, in reference to this crime, in their state of heathenism. We find them confessing, not to one or two but to many murders of this sort; indeed to such an extent was this and the crime of human sacrifices carried that there seemed some danger of some of the islands being entirely depopulated. It is not surprising that the first heralds of the Gospel, to a people like this, should have experienced difficulty. The surprising thing is that they should have continued so long to labour with faith and patience amongst them. But this faith and patience was at length abundantly rewarded. They forsook, as we said, the islands in 1808, but were induced to return three years afterwards, and to resume their labours in circumstances as encouraging as the former had been discouraging. The conversion of the king of Tahiti followed almost immediately after. A native church was formed—schools both for children and adults were opened and numerous attended; churches built, and filled sabbath after sabbath with listening auditors; idols were given up, and by whole tribes the practice of idolatry was altogether abandoned. Such was the prosperous state of things when the missionary Williams and his coadjutors arrived in 1817. He took up his residence in the Island of Raiatea, which was then under the government of a prince exceedingly favourable to the missionaries, and who was in other respects a man of superior mind and intelligence. This island continued to be his stated residence for eleven years, and his labours in it, jointly with his colleagues, were of the most important kind.

One of his first efforts was to improve the habits of the

natives in reference to their mode of living in families. Instead of living promiscuously, three or four families under the same roof and in the same undivided apartment, and in circumstances of filth and discomfort, he taught them to build superior houses, and each family to have its own house. He introduced a code of laws by which life and property were respected, and the cruel rites of infanticide and human sacrifices altogether abolished; and if it is asked how he was enabled to do this, we must answer that it was altogether by the power of the Gospel. There was no other power at his disposal, and no other power which as a minister of the Gospel his principles would have allowed him to wield. And this power was brought to bear upon the inhabitants of the country in the usual way. He and his colleagues preached to them regularly in their own tongue. Schools were established both for children and adults, and the art of reading became nearly universal. The sacraments of baptism and the Lord's Supper were administered, and prayer was offered up continually with them and for them and by them, and by the churches at home on their behalf; and these means were remarkably owned and blessed of God—and the effect has been such a revolution in the moral state and condition of the people, as has no parallel in modern times; showing most unequivocally that the true and shortest way to civilize a people is to Christianize them, and that the Gospel of Christ is the power of God unto salvation, not only to the Jew and to the Greek, but also to the Barbarian and the Scythian—not only to the morally correct Briton, but also to the idle, sensual, and cruel Otaheitan. Time does not permit me to pursue the history of this missionary, in his efforts, successful efforts to do for other islands in these seas, Rurutui, Runtonga, Atui and several others, what had been done for Raiatea. In 1834 he returned to England, and was received in the most cordial manner by the Christian public. All classes united in honouring him both as a Christian and a philanthropist. His great ambition for many years had been to obtain a ship, in which he might visit, for missionary purposes, the different groups of islands in the Pacific. The sum of £ 5000 was soon put at his disposal by British liberality for this purpose. The Cambden was purchased, a suitable commander secured, and in

1838 Mr. Williams with 16 others set sail a second time for the South Sea Islands. In due time he reached his destination in safety, and having stationed the brethren that sailed with him, lost no time in addressing himself to the work on which his heart had been so long set, of visiting the different islands with the view of finding openings for the favourable introduction of the Gospel. You are all aware of what befell him in the prosecution of this pious and benevolent work.

"In the savage island of Erromanga a sudden arrest was put upon his bright and heavenly career. Mr. Williams, the commander of the Cambden, and a friend, whose name at this moment has escaped me, landed from the long-boat. The Natives appeared very different from those of the islands they had recently visited, spoke a totally different language, of which neither Mr. Williams nor any of his party understood a word, and were evidently inhospitable; for as they saw the boat nearing the shore they made signs to them to go away. They were attracted however and seemed to be won by the little presents, of cloth and beads that were presented to them. The party landed, but had not walked more than 200 yards along the beach, when they were attacked, for what reason does not appear. The captain of the ship got safely into the boat, and saw Mr. Williams at some distance running towards the sea closely pursued by a Native. He appeared to stumble and fall, when the Native rushed upon him and struck at his head with his club. He was instantly surrounded by numbers of the savages, striking him with their clubs, and piercing him with their arrows; and the water was seen to become discoloured by his blood. An attempt was made to recover the dead body, but in vain. It was carried off in triumph by the savages. Thus died the Missionary Williams in the midst of his days and of his work. His Master came and found him not idle, but going about doing good, very much in the way that he himself did while on earth; and blessed is that servant, whom his Master when he cometh shall find so doing."

This subject is well fitted to humble us, by showing us what our race is in its natural and savage state; and is fitted also to make us grateful, by the contemplation, to which it invites us, of what we owe to recovering grace.

This sketch should encourage those in humble life to make efforts in the cause of the Gospel. Here is an individual emerging from the humblest walk in life, overcoming every

obstruction from rank and education, and attaining great and merited distinction in the church and in the world.

It should encourage pious mothers in their efforts to train up their children in the nurture and admonition of the Lord.

Religious Intelligence.

MADRAS TRACT AND BOOK SOCIETY.

FURNISHED BY THE SECRETARY.

THE Twenty-fifth Anniversary of the Madras Tract and Book Society was held in the Davidson Street Chapel, on the evening of the 7th ultimo. The preliminary religious exercises were conducted by the Rev. J. ANDERSON.

The Rev. M. WINSLOW, A. M., being invited to take the chair, made the following appropriate remarks.

MY FRIENDS,—The nature and general operations of the Society are too well known to need any explanation or commendation from me. It is engaged in preparing and publishing not only religious tracts and larger volumes in the vernacular languages of the country, but also school books, and in distributing widely the publications of the Parent Society in English. It is in these respects an important agent in scattering light amidst the darkness around us. It is a handmaid to the Bible Society, and a most important auxiliary in all missionary operations. It is entirely Catholic in its principles and its operations, disseminating only the truth of God drawn from His word—as it is understood by all the evangelical churches. It accomplishes at small expense great good. There is no occasion to compare it with other Societies, for each has its appropriate sphere, but no one, probably, accomplishes more good with the same amount of means.

The Rev. Mr. Kincaid, of Burmah, favourably known to many in Madras, now on a visit home, at a late meeting of the American

Tract Society held up a little tract, which he said cost one cent, but which had been the means of converting the son of a Karen Chief; and he asked who gave that cent? No doubt it was given with many others that were lost. It was the one shot of a thousand which alone took effect. But in the great day of account, its value will be fully known, and all who contribute to the blessing will rejoice together.

The good done should be considered in its cumulative and progressive character. And here it may be, and often is, in a *geometrical ratio*—continually spreading and expanding. A tract or book, thrown into the dead sea of heathenism, may cause a movement which shall spread to its remotest shores. We cannot expect to see as manifest results here as in Christian lands, but the *principle* is the same. There a Baxter wrote in thoughts that breathe and words that burn—and a spark from his writings, which have lighted multitudes on their way to heaven, fell on the conscience of Doddridge, and urged him, smarting under his sins, to the Saviour. Doddridge, in turn, among other books, wrote the *Rise and Progress of Religion*, and this was the means of converting *Wilberforce* as well as thousands of others. Wilberforce wrote his *Practical Christianity*, so much blessed to many in different parts of the world, and among them to *Legh Richmond*, whose charming and convincing writings have done and are doing so much in many languages and many climes.

Instance the manner in which these have been scattered. Soon after the first downfall of Napoleon, the Emperor Alexander of Russia visited England. As he was standing one day on one of the towers near Plymouth dock-yard, viewing the shipping, he was accosted very courteously by a gentleman in black, who offered his telescope and pointed out intelligently the various objects worthy of the Emperor's notice. This was Legh Richmond, and he took occasion from the interview to send the Emperor his little tract, the *Dairyman's Daughter*. The Emperor received it kindly, and after his return home, sent the author a diamond ring in return. The tract was translated into Russian by a pious Princess, who had previously been acquainted with Dr. Pinkerton, and who entered into a correspondence with the author, and obtained from him his other tracts, which she also translated, and scattered far and wide, in that destitute land.

Mr. W. also mentioned an instance in which Doddridge's *Rise and Progress* had been made particularly useful. More than forty years ago a clergyman, travelling into the Western part of the State of New York, in America, took with him a few books, among which was the *Rise and Progress*. In a part of the country then almost a wilderness, with only here and there a rising village, he found at an

inn a young woman busy at intervals, as she waited upon him, reading a book ; and as he noticed, making also extracts from it. He inquired what book it was, and learned that it was the *Rise and Progress*, and that, as it was borrowed and must soon be returned, she was selecting from it such parts as she thought would be particularly useful to her. The clergyman was so much gratified by her earnestness, that he gave her, from those which he had with him, the volume which she seemed to prize so much.

Thirty-seven years after this clergyman was passing through the same section of the country, and came to this place, then a large and flourishing village. As he had taken the name and address of the young woman, to whom he had given the book, he inquired for her, and was directed to an elegant mansion, of which he was told she was the mistress. He called, and introduced himself, mentioning the circumstance of giving the little volume at the inn, and had the happiness of learning that it had been lent, and read extensively in private and in social meetings ; that several had in consequence been converted ; a religious society, of which there was previously none, had been formed, and a minister settled. All this had apparently, as the moving cause, been effected by a single book.

In heathen countries, too, good may be done, which for a long time is unobserved. Recently in Africa the Rev. Dr. Philip in a tour into the interior had discovered several scattered little settlements of Christians, where it was not known there were any in existence. On inquiry it was found that the seed was springing up after many years. *Mr. Read* had laboured several years at Lattakoo, and after him the indefatigable *Moffat*, and both had left with the impression that labour there, and in the vicinity, was nearly hopeless. Yet after more than sixteen years, a man who had been under instruction at Lattakoo when a boy, and had left it young, had been brought to consider on his ways, and turn to the Lord, while far away from any missionary and destitute of the means of grace ; and he had set himself to convince others of the truth. Thus these little Christian settlements had commenced, in the beginning, unknown to the missionaries.

Mr. W. concluded by urging all to individual effort in this good work, by laying in store for this and other objects, as God may prosper them, on the first day of the week, or from their wages or salary of the month. The Jews gave to the Lord nearly *one-fifth* of all their income, and if Christians generally would copy their example, there would be no want of means to carry on benevolent operations. But what is especially needed and which all who love God can give, is fervent prayer for the influences of the Holy Spirit.

The Report was then read by the Secretary, the Rev. F. D. W. WARD, M. A., of which the following is a brief abstract. This Society was organized in the year one thousand eight-hundred and eighteen. The present is therefore its quarto-centennial anniversary. A contrasted view of the Society's operations during the first and twenty-fifth years of its history will illustrate the rapid progress it has made, and the success that, through God's good providence, has attended this enterprise of Christian benevolence. The *first* Report gives information of 8,268 Tracts (the only works published at that time) issued by the Society, and Rupees 930 received into its treasury. But during the past year there have been sent abroad of Tracts 90,000; of standard works, such as Body of Divinity, Pilgrim's Progress, Indian Pilgrim, Draper's Bible Story Book, and other volumes in Tamil, 1832; of volumes in English received from the Parent Society to the value of Rs. 2,000; of copies of Tamil Magazine 3,000; School Books in Tamil and Telugu 2,000—while there has been received into the Treasury, as realized from subscriptions, donations and sales, Rs. 5841. The aggregate number of publications issued by this Society since its organization is two and half millions.

A translation of *Barth's Church History* has been accepted by the Committee and will at once go to press. An explanatory and practical *exposition* of the *Parables of Christ* is now in course of publication. A *manuscript* containing replies to the various objections of the Heathen to the doctrines and historical statements of the Bible is before the Committee. *Original Sermons* from living preachers in the Tamil country, appearing monthly in the Tamil Magazine, will ere long be thrown into a volume. Other works of interest and importance are in course of preparation. These few facts show that the Society is in these respects in a prosperous state, and is realizing to a most gratifying extent the wishes of its founders and supporters. That the Tracts and Books published by the Society have been and are still instrumental of great good, is plain from the testimony of not a few who have been engaged in their circulation.

Three thousand Tracts have been given to the many emigrants who have sailed from this port, during the year, to the Mauritius. The distribution of these was conducted under the

direction of Mr. T. Hogg, Assistant to the Port and Marine Surgeon. Mr. Hogg forwarded to the committee a very gratifying letter giving an account of the manner of distribution, and the evidence that good was effected.

By request of the Parent Society, Tracts to the value of Rupees 100 have been sent to London for distribution among the Lascars at that port.

The receipts into the Treasury during the year have been (with balance on hand at the close of 1842,) Rupees 5,841-11-8—Disbursements 4,579-10-0—leaving a balance in favour of the Society of Rupees 1,264-1-8. A part of this amount is already due for bills soon to be presented—while the whole will be consumed by the works now in press and those that, having passed the committee, are ready to go to be printed.

The Society, therefore, needs the continued assistance of all its friends. Their interest, pecuniary contributions, and prayers are earnestly desired. Neither can be withheld without retarding the hitherto onward progress of the institution, and preventing the accomplishment of its important designs. It is true that much has been done, but there still remains much to be effected while all the reasons that constrained the founders of the Society to commence the enterprise remain undiminished, yea are increased in magnitude and variety. God is still dishonoured by the multitudes of idolaters who throng the streets of the cities, villages and towns of this land—immortal souls are still in danger of eternal death—while the wants of the ignorant and dying, and the calls of the Native church urge upon this Society not only to carry forward what has been commenced, but to enlarge their plans and extend their efforts for the disseminating of that truth which maketh wise unto salvation.

Moved by the Rev. Dr. POWELL, and seconded by the Rev. J. BRAIDWOOD, A. M.—That the Report now read be *received*, *adopted*, and *printed* under the direction of the committee, and that this meeting rejoice in the prosperity that has attended the past history of this Society, ascribing, at the same time, all the praise of the benefits it has bestowed to Him “from whom cometh down every good and every perfect gift.”

The Rev. Dr. POWELL, in moving the resolution, spoke nearly as follows.

I rise, sir, with great pleasure to move the resolution with which I have been entrusted, on account both of the Society itself as well as the Christian friends whom I see before me;—with regard to the Society, which has proved itself to be so valuable, and whose publications in the last year were circulated to an extent eleven-fold greater than that of the first year of its formation, that I may express the high opinion I entertain of its usefulness, and be a means, however humble, of causing an interest to be taken more widely in its favour:—with regard to my Christian friends, I feel a pleasure in supporting this Society, because I find it to be an active auxiliary to that most valuable society—the Religious Tract Society at home. It is, indeed, sir, for this reason that I feel myself more peculiarly indebted to this Society. Oh, my dear friends, let it not be forgotten, while we are taking such an interest—and a very proper interest too—in the dissemination of religious truth among the Mohammedan and Hindú population of this benighted land, that Englishmen and their descendants have souls to be saved, and souls to be lost, as well as Natives. It is my duty, and no less my privilege, as a Chaplain of the Honorable Company, to labour exclusively among the English-speaking population; and I therefore feel it my duty to state that there is a danger, and by no means a trivial danger, of the English population forgetting, while attentive to and anxious for the souls of Natives, that they have souls of their own; and perhaps few here present, in consequence of the labours of most being strictly missionary, have had opportunities of observing the fearful spiritual condition of many of the lower class of English and their descendants about this place, which it has been my lot to witness. Now, as religious tracts are well calculated to stir up this class of people, I am a supporter of the Tract Society—a *Tractarian*, if you please—yes, a *Tractarian*—but with this important distinction, not to supplant the word of God, not to frighten people from it as something mysteriously replete with difficulty and with danger—but to spread abroad its pure and holy truth; and to direct attention more generally to it.

We know, sir, that often some small and trifling matter is a means of arresting our attention and calling our notice to that which is more important: just, sir, as by the eruptions of some mighty volcano—by the balls of fire and brilliant sparks which it emits, is the attention of the traveller first arrested, and his eye first caught and thence directed to the volcano itself, the source of all the light and brilliancy which he had previously admired, so these tracts are glorious scintillations of heavenly truth sent out into the surrounding darkness, and riveting attention here and there among the careless passers by, until at last their eyes take a retrograde movement and trace the course of the spark of light which they first admired to the common source

of all—God's Holy Spirit, shining in, and through, and upon His Holy Word.

Again, sir, I like this Society because, as has been already observed this evening, it is a Catholic Society. I love the word *Catholic*; and let us not give it up, because it has been usurped by the common enemy, although with what right I am at a loss to conceive—indeed, sir, I am not logician enough to discover how that which is *particular* can be said to be *universal*; let us not then abandon this name, but rather carry it as a weapon even into the camp of the enemy; and surely every thing valuable, although it be but a name, ought to be retained.

And here, sir, I may perhaps observe that the very wide dispersion of tracts by this Society is sometimes brought forward as a ground of accusation against it. I have more than once heard it stated in England, in the tones of derision, that this Society was an admirable one to find wrappers for half-pennyworth's of tobacco or snuff and other groceries: but, sir, pray bear it in mind that I have heard of a man who was converted by reading part of a tract in which a piece of cheese that he had purchased had been wrapped up. Thus the tract contained both food for his body, and food for his soul, even that bread of which if a man eat he shall never hunger. And why not wrap up *moottai* (sweetmeat) in tracts, and thus distribute pure and heavenly truth among the people. Tracts were humble instruments of doing much good. Ministers and missionaries, also, were but mere instruments—earthen vessels! and is it not, sir, by the most humble instruments that Almighty God, for the display of His own glory and infinite power, always chooses to accomplish mighty ends? Was it not by weak vessels—by cracked pitchers, that Jehovah chose to make the general of Israel victorious over the host of the Midianites?—was it not by a sling and smooth pebble-stone that the stripling David was enabled to slay Goliath of Gath? and is it not by “the foolishness of preaching” that God has determined to save them that believe? Tracts might be called second-hand preachers; and one thing might be said in their favour that cannot be said for either chaplains or missionaries, *viz.* that they are not expensive preachers. Chaplains and missionaries require to eat and to drink and to be clothed, and have innumerable wants beside, the supply of which requires money: but tracts require neither meat, drink, lodging, washing, nor clothing. Hence they are the cheapest of all preachers. Moreover, the tract may, and often does penetrate where the living preacher cannot enter. The tract will often be found in the house of the Brahmin, and meet with a shelter in some nook or corner even under the roof of the most inimical and bigoted. And now, sir, having endeavoured to show the value of this Society in the

good that it has achieved and is still capable of achieving, I would conclude with one remark bearing upon the conclusion of the resolution just placed in my hand; and I trust my good friends before me will take it seriously into their consideration. Satan is ever active; and we are too often apt to deceive ourselves at meetings of this kind. We are all generally much elated, we are full of zeal in the good cause, and our feelings are generally carried away in the cause of truth; but all these ebullitions are too often found soon after altogether to have evaporated, and the stir—the mighty stir perhaps—within us is discovered to have subsided into an inglorious inactivity.

I hope such will not be the case on the present occasion; but, my dear friends, to prevent such a disappointment, you can depend upon nothing but the grace of God. Let me therefore intreat you all, when retired into the quiet privacy of home, to ask in earnest and instant prayer for the out-pouring of the Holy Ghost, both upon each one of you in particular and upon this society at large. Remember—that it is not what each of you may give—but what God may do, that will make this, or any other, Society successful.

Bear in mind then, my dear friends, I beseech you, that, though any of you might give one hundred, or even one lakh of rupees to this Society, it is the Spirit of God, it is the Holy Ghost alone, who of old opened the heart of Lydia, that can render the tracts of this Society really beneficial to the souls of men.

The Rev. Mr. BRAIDWOOD's address may be found in the Report of the Society.

Moved by the Rev. S. HARDEY, and seconded by the Rev. E. LEWIS—That the communication of Divine truth with a view to the glory of God, and the salvation of the soul, being the one object at which this Society aims, it is worthy of the interest, the prayers, and the pecuniary aid of every friend of man and every disciple of Christ.

Mr. HARDEY accompanied the presentation of this resolution with the following remarks.

When we are called upon to give our sanction and support to any institution, an inquiry is at once suggested to our minds, viz. whether the institution possesses claims worthy of our attention, and whether those claims are imperative: for if the object proposed be praiseworthy, and the means made use of to accomplish it be such as to secure the benefit designed, we are bound by the obligations of our common Christianity to aid and support it to the extent of our ability and means.

We judge of a tree by its fruit, and on the same principle we judge of an individual, a community, or a society. But profession is not principle, any more than blossom is not fruit. What a society professes to do, and what it really accomplishes, are widely different; and we must look to the labours and successes of this society, rather than to its regulations and proposals, to know its real importance.

The object proposed by this society, as set forth in this resolution, viz. *the communication of Divine truth, with a view to the glory of God, and the salvation of the soul of man*, is the most dignified, and praiseworthy that can engage our attention. The communication of Divine truth to the mind of man, which is dark and disordered by sin, is of all subjects the most important. Without this knowledge, or experience of Divine truth in our minds, what are we? What are all men by nature? Without God and without hope in the world. They walk in darkness, and have no light. They have no perception of moral truth;—and call bitter sweet, and evil good. They laugh at sin,—they sport with destruction,—they mock God. And this is the condition of all “for behold darkness has covered the earth, and gross the minds of the people.”

But when this Divine truth is communicated to the mind, through the operation of the Holy Spirit, and its influence felt on the heart, then its fruits are seen in the life. Then he feels his sins, and sees his danger—he abhors that which is evil, and cleaves to that which is good;—he breaks away from his sins, and hastens to the mercy-seat;—he closes with God in Christ; and being sincerely reconciled to him, old things are passed away, and all things become new. This communication of Divine truth to the mind, secures the glory of God, and the salvation of the soul. Is then the distribution of tracts and the circulation of religious books, such as we find on the lists of this Society’s catalogue, calculated to convey this religious knowledge, or this Divine truth, which maketh wise unto salvation, to the minds of the people? I believe it is highly calculated so to do, and many instances are on record of the saving benefits which have resulted from the united efforts of this society.

One instance, among many others which might be adduced to prove the correctness of these remarks, I beg leave to mention, as it fell under my own observation, and I was familiar with all the circumstances of the case. About eighteen months, or two years ago, while residing in Bangalore, a Native man came there for instruction, who had been a schoolmaster in Vellore. While engaged in this capacity, a tract was read to him which gained his attention. It was afterwards given to him, and he read it again and again, until his mind began to open to receive the truth. He began to talk and think seriously about Christianity, until his heathen friends began to

take the alarm. They laughed at him, threatened him, and then persecuted him: till at length he resolved to give up all for Christ. Accordingly he went to Bangalore, with his wife; and after some months' instruction, was baptized; and has continued to this day an upright and consistent Christian. Now if these things are so, it follows, that in the language of the resolution, this Society is worthy of your interest, your pecuniary support, and your prayers; and not of yours only, but of every friend of man, and every disciple of Christ.

It is worthy of our interest, be it great or small, be it religious or political, be it with the rich or the poor. We have all interest, or influence, to some degree, whatever may be our elevated or degraded station in life. Are we masters, we have influence with our servants; are we servants, we have interest with our fellow-servants; let us use it in connexion with this Society.

It is worthy of our prayers. For if we are true Christians, we are people of prayer; and we know who hath said, "the fervent effectual prayer of a righteous man availeth much."

It is worthy of our pecuniary aid. Our interest and prayers are valuable; but our pecuniary support will add to their value. It will give weight to our interest and influence; and show the sincerity of our prayers. But it is not your pecuniary aid on this occasion, in assisting the collection merely, which is here meant: it is rather your *regular contributions*, your *annual* and *monthly subscription*, and your *stated donations*.

Mr. LEWIS on seconding the motion urged the same as follows.

The object which this society aims at is the noblest, the most exalted, and the most worthy of the heart and intellect of man, of all the objects which can possibly be pursued by any individual, or any body of men in the present world. In saying this I feel that I say *much*, but at the same time, I am persuaded that I am borne out by the testimony of Divine truth, when I add, that in saying this I do not say *too much*: and I wish that this were said more *frequently*, that it might be felt more *deeply* by every one in this assembly. The object which this society aims at is the salvation of the soul, and in aiming at this, it aims at an infinitely more glorious object than that which is proposed to himself by the politician, the statesman, or the warrior. If the salvation of the soul, which will live to witness the dissolution of the world which we inhabit, be of greater importance than the conquest of provinces and kingdoms, of greater importance than the increase of territory to our already extensive Indian possessions, then it is manifest that the object which this society aims at, in common with other kindred societies,

is infinitely more important than the chief object pursued by the highest authorities in India. As our immortal soul outweighs in value the whole material world, the salvation of that soul is an object of infinitely greater moment than the conquest of all the kingdoms, and the acquisition of all the treasures and riches of the whole earth.

That the salvation of the soul is the object aimed at by this society, is not only expressed in this resolution, but is also attested by many of the heathen. Not long ago in speaking to a heathen man who had read several of the tracts of this society, he expressed himself nearly as follows: "You English people are very good and charitable, you make books and distribute them to us gratis, your books have a variety of names, such as the Blind Way, the True Way, the Essence of Wisdom, and so on; but I always find in reading your books to the *end*, that however differently they may begin, they gradually come to the same subject at last, and that subject is, the *salvation of the soul*."

This resolution further states that the salvation of the soul is aimed at by this society, by the "communication of Divine truth." From all that I know of the contents of the tracts and books of this society, I can say without any hesitation, that they are such as all bodies of Christians in this country fully agree in. It is the constant study of this society to preserve their publications as free as possible from all sectarian views, and to admit nothing into them of a controversial nature, except it be in reference to the great controversy which was commenced in the garden of Eden, and has been perpetuated to the present day; the controversy of the God of heaven with his sinful and rebellious subjects. This feature in the character of the society I consider of great importance to the cause of truth in this land, both among the heathen and among the Native Christians. If any person should be desirous of carrying on the work of proselytizing he will look in vain to the society for help in such a cause. If a gentleman of the Oxford training should be anxious to convince any of our Native Christians that their baptism is unscriptural, and therefore null and void, and that their marriages are unlawful, because the former was not administered, and the latter solemnized by one who had been consecrated to the work of the ministry by the imposition of prelatical hands,—to the praise of this society be it said,—he must despair of ever producing such a conviction by means of the publications of this society. Neither the Episcopalian, the Presbyterian, the Independent, nor the Wesleyan, *as such* will find a friend in this society, nor indeed the least aid from it in promulgating in this land his peculiar views, either of doctrine or of church government. Should this society at any future time, for any cause or inducement whatever, lend its aid to the propagation of avowedly sectarian

views, that moment it will change its present Catholic spirit, and forfeit that claim upon the prayers and co-operation of the religious public which it now puts forth, and which, I am happy to find, is recognised and generously met by all classes of Protestant Christians. The communication of Divine truth, and Divine truth alone—the truth as it is in Jesus—which to know and believe is essential to the salvation of the soul, is the only means which this society employs to secure the object which it aims at, may it never lay aside this means, and employ others of a less spiritual nature; may it never lay aside the sharp two-edged sword of the spirit, and substitute in its place any blunted weapons of human invention; in short, may it never cease to be the servant of Christ in order to become the slave of man.

With regard to the reception which the publications of the society generally meet with on the part of the heathen, I must say, that, as far as my experience leads me, it is to a very great degree, of a pleasing nature. Never have I known a heathen to find fault either with the motives or the spirit with which the Tracts and books of this society have been composed. It is true that in these publications the system of Hinduism is thoroughly exposed, and idolatry is represented in all its deformities and abominations; yet, the most devoted idolater, on reading them, can find nothing in this exposure, which does not commend itself to his better judgment. I have known many respectable men among the heathen, and even Brahmins, when a Tract on Idolatry has been read to them, and the subject of it more fully explained, to accord in every sentiment which was expressed, and at the close of the conversation or address to say to each other, "We are all in the wrong, we have hitherto been perpetuating falsehood and trusting in it. The books of these Englishmen clearly show us what we never saw before, though we might have seen it if we had looked, viz. that idolatry is wrong, that it is not a religion which leads to heavenly bliss. What shall we say? we are but children, we are worse than children, we are even brutes. As one of us drives a thousand bullocks before him because he has more sense than all those bullocks, so one of these English people by their books and reasonings, drives a thousand of us before him, because he has more sense than all of us put together."

The object of this society being the noblest which it could possibly propose to itself, and the means which it employs to secure that object being in accordance with the Divine will, it may securely confide in the promise and faithfulness of God, that its labours will not be bestowed in vain. For a quarter of a century this society has been aiming at the salvation of the souls of the Hindus, by the communication of Divine truth, and though its friends have not seen

that amount of spiritual good resulting from their labours which they could wish, yet they have witnessed many instances of conversion to the truth, and have received numerous tokens of the Divine favour which have hitherto constrained them to thank God and take courage. I might here mention as an additional encouragement to the friends of this society to persevere in their work of faith and labour of love, an instance which came under my own observation. I refer to the case of a young man in the Coimbatore district, who was first brought to see the evil of idolatry and to renounce it, by reading one of the Tracts of this society. It was on a sabbath afternoon, at the weekly market held in one of the villages in the district, that the head man of a neighbouring village, after listening for some time, said, "your religion is doubtless a very good religion for the *soul*, but not a profitable one to the *body*; for if I were to renounce my own religion, and come over to yours, I should lose my manigharship, and what shall I and my family do then? however give a book that I may know more about your religion." I gave him a tract which he took home with him. One of his sons from curiosity took up this tract and read it; finding however that it had quite unsettled his mind regarding the subject of idolatry, he resolved never to look into it again, as alas is too frequently the case with many, when the light of Divine truth begins to penetrate through the thick darkness of their understanding, and reveal to them the abominations of idolatry. The truth however had taken fast hold of the conscience of this man, which induced him to take up the tract again, and read it through repeatedly. At length he was thoroughly convinced that idol worship was sinful in the sight of God, and destructive of the happiness of the soul, and that he needed a Saviour to deliver him from his sins. After a lengthened and severe conflict in his own mind whether he should continue a heathen, or become a Christian, he resolved upon the latter, consequently without consulting flesh and blood, he left his father's house and all his relatives, and came to Coimbatore to be more fully instructed in the truths of Christianity. As soon as he had obtained a clear knowledge of the way of salvation, his mind was so filled with joy, that without hesitation or delay, he proclaimed the glad tidings of the gospel to many of his deluded countrymen. When his father and his other relatives ascertained that he had joined the missionaries, they came in a body with the intention of inducing him to return to his native village. They promised him marriage, and a hundred rupees in the bargain, if he would go back with them; but he rejected all their offers, neither promises on the one hand nor threatenings on the other could prevail on him to change his purpose, and go back to heathenism. His rapid improvement in scriptural knowledge afforded no inconsiderable hope that he would soon

become a valuable auxiliary to the mission ; death however came and disappointed the expectations which had been fondly cherished regarding him. The evening on which he died, he requested one of his young companions to read him a chapter in the New Testament. Being asked what chapter he should like to have read, he replied "any chapter which speaks of the Lord Jesus Christ." The chapter being read, he was asked, whether he sincerely believed in Jesus Christ, to which he replied, "yes, I believe in Him with all my heart, he is my only Saviour," and then lifting up his hands and eyes to heaven, exclaimed, "O Lord Jesus, save my soul, save my soul;" and with these words on his lips, he gave up the ghost. If to die trusting in Jesus and praying to him for salvation is an evidence of a person's dying in the Lord, then have we a clear evidence that the soul of this young man is now among the glorified spirits in heaven. Here is one instance at the least of good having been done by means of this society ; and if this were the only instance, the prayers, the exertions, and the sacrifices of its friends have not been in vain. There are doubtless many instances, which if known would prove equally as encouraging as the one I have now-mentioned. They will all however be made known at the last day, when every work shall be brought to judgment, and the labours of God's people shall be publicly acknowledged and rewarded by the Judge of all. I will only add,—and I hope that I shall express the feelings and intentions of all present—that this noble society is in every respect worthy of our interest, our prayers, and our pecuniary support. I trust that as long as I am permitted by the good Providence of God to hold any connexion with this society, I shall not cease to feel a deep interest in its proceedings, support its claims, and further its benevolent and heavenly object.

Moved by the Rev. A. LEITCH, and seconded by the Rev. J. LECHLER—That as this Society affords peculiar facilities for personal effort in leading sinners to a knowledge of the truth, this meeting regard it as their duty, as well as the duty and privilege of *all* to avail themselves of the facilities thus Providentially afforded by circulating, to the utmost of their ability, its valuable publications.

Upon reading the above resolution Mr. Leitch urged upon the audience the duty of doing good to the people by the means this Society affords. Almost all the good effected in our world is produced by personal effort. The friends of this Society had granted the means necessary for publishing these books, and

now it was equally their duty and privilege to assist in their circulation. Of what use are these, though printed, if allowed to remain undistributed on the shelves of the Depository. Mr. L. then dwelt in a very touching and impressive manner upon the life of the late Rev. J. Smith, his colleague. (We regret that Mr. L. could not furnish us with the notes of his address.)

Mr. Lechler remarked in brief that he would avail himself of the occasion to acknowledge his indebtedness to this Society for the important assistance they had rendered him in the prosecution of his missionary duties. He assured them that their Tracts and books had done much good, and trusted that continued and increased prosperity would attend this enterprise of Christian benevolence.

The following resolution was moved by Z. MACAULAY, Esq. and seconded by the Rev. W. PORTER—That this meeting acknowledge with gratitude the services of the Officers of this Society during the year past, and that the following named gentlemen be requested to conduct its affairs during the year to come.

MESSRS. BAINBRIDGE AND Co., *Treasurers.*

Z. MACAULAY, Esq., *Assistant Secretary and Depository.*

REV. A. LEITCH, *Editor of the Tamil Magazine.*

REV. F. D. W. WARD, A. M., *Secretary.*

Committee.

LIEUT. COL. R. ALEXANDER,

REV. J. ANDERSON,

REV. J. BRAIDWOOD, A. M.

MAJOR C. A. BROWNE,

REV. R. CARVER,

MAJOR J. CRISP,

REV. J. J. H. ELOUIS,

REV. R. D. GRIFFITH,

REV. R. K. HAMILTON, A. M.

REV. S. HARDEY,

REV. R. JOHNSTON,

REV. A. LEITCH,

REV. E. LEWIS,

D. MACKENZIE, Esq.

Z. MACAULAY, Esq.

REV. W. PORTER,

CAPTAIN M. J. ROWLANDSON,

REV. W. P. POWELL, D. C. L.

REV. J. ROBERTS,

CAPTAIN W. G. WOODS,

REV. F. D. W. WARD, A. M.

REV. M. WINSLOW, A. M.

Mr. Macaulay in moving this resolution remarked as follows—

I am afraid that it appears somewhat egotistical in me to propose this resolution at all, but it would certainly appear more so were I to enlarge upon it. I cannot, however, sit down, without bearing record

as a constant witness of the committee's deliberations, to the sober zeal and the quiet perseverance with which they fulfil the duties which have devolved upon them.

We add the following on the value of religious Tracts.

The *Rev. E. N. Kirk*, after commending the Bible, at a public meeting at New York, as the great source of truth, first, richest, best—exclaimed, “But as the world is, is a religious literature important? Yes, we must have it as a tender to the Bible, as an introduction to the Bible. Is it important? Yes, as important as the preaching of the Gospel—for what is it but preaching in one, and by no means an inefficient form? Is it important? Yes, if eminent religious society is important—for what is it but to recall the Baxters and Flavels and Bunyans, and to reanimate the spirits and renew the influences of the best men the world ever saw? It is as important as it is to remove the prejudices and melt the indifference which the Bible encounters in man. The Society publishes only what springs from that blessed book. It is the Bible diffused, applied, and adapted to the state of man. Its publications place that first, and all point to it. There is no elevating the first, the second, or the seventeenth centuries above the Bible.

“Do you love the ‘Saints’ Rest?’ Have you been quickened by the unction of Flavel? Has intercourse with those noble spirits purified your mind, softened your heart, removed your difficulties, smoothed your spiritual pathway? They will do this for your fellow. They are as valuable to him as to you. And will you not give them to him? Have you thought that the Bible is sufficient for you? But you forget the thousand fibres of the web of your Christian experience which have been woven by these. Oh that we had the spirit and the love which we shall have to-morrow, if we die. These harpers that soon are to hymn the praises of God and the Lamb. Oh that they had a portion of that love now! Oh that those who, when they have tasted one drop of the love of the saints in glory, would fly to the remotest corner of the world to do the meanest errand of benevolence, had now something of that with which so shortly they shall glow and burn.

“How God has honoured the business in which this Society is

engaged! It is preaching the word. It is more precious than gold. Tracts! who wrote them? Blessed men! We do not canonize them, but they have gone up to heaven, and have left behind them their mantle. Blessed men! they have walked with God, and wrote under the impulses of the love of Christ. God taught them; some in prisons; Baxter in sickness—keeping him on the verge of heaven, so that he might portray its bliss and breathe forth its music. Blessed books! Oh, give them wings, golden wings. The church, the country, the world needs their influence."

MADRAS AUXILIARY BIBLE SOCIETY.

THE *Twenty-third* anniversary of this excellent institution was held in the principal Hall of Mr. Waddell's Large House, Popham's Broad-way, on the evening of the 19th ultimo, and was respectably and numerously attended. After prayer by the Rev. H. COTTERILL, A. M., Chaplain H. C. S., A. I. CHERRY, Esq. was called to the chair.

The *Report* read by the Rev. M. WINSLOW, A. M., Secretary, gave an encouraging view of the progress and proceedings of the Society the last year. The printing of the Scriptures has been proceeded with in *Tamil, Telugu, Canarese, Malayalim, and Hindustani*. The distribution of English Scriptures, almost wholly by sale, has amounted to 1365 copies; the value of the sales to Rs. 2324; and the distribution of Scriptures in the vernacular languages has been no less than 27,910 copies, of which the value of Rs. 842 13 have been sold, mostly, to missionaries and others for gratuitous distribution, but a part to Natives at reduced rates.

The whole income of the Society for the year including £1,000 granted by the Parent Society, was Rs. 19,328 3 4, and the expenditure Rs. 12,229 6 7. For a great part of the balance on hand at the end of the year, the Society were stated to be under engagements, while the demands upon its funds are constantly increasing.

Under this head it is said in the Report—"The Committee

cannot but respond to the call, to make the most strenuous exertions for meeting all reasonable demands upon the liberality of the Society.

"It is their desire and the Lord prospering them their intention, with the least possible delay, to give every missionary the means of distributing the word of God to as great an extent as he can do judiciously. They wish their brethren if straitened, to be straitened in themselves, in the conviction—sad though it may be—that a more free distribution would not promote but hinder the progress of Bible knowledge and influence; and not straitened in this Society. They invite from each one the freest statement of his real wants, and they will at least try to move the Christian public until they are fully supplied."

We can only add the concluding paragraph of the Report.

"The Committee cannot conclude their brief Report without an expression of sincere thanksgiving to God for permitting them to labour another year for the benefit of this fair but benighted land. While some have been removed by disease and death, they are thankful that so many of their number and so many of their fellow-labourers, in different parts of Southern India, have been spared. They would be thankful also that by the continued and extended preaching of the Gospel, the establishment and progress of schools among the Natives, both of a higher and lower order, and the various operations of a Christian press in different places, and especially by the transforming influences of the Holy Spirit which have converted here and there a desert into a garden of the Lord, the way has been so abundantly prepared for scattering abroad more and more widely the incorruptible seed which liveth and abideth for ever. They are thankful to know that there are within the sphere of their operations a nominal Christian population, of at least 100,000 Natives, who need to be supplied with the bread and water of life; and that some hundreds if not thousands of them are hungering and thirsting for it."

"They are fully convinced that nothing can raise fallen India but Christianity—and a Christianity not of form but of substance—not drawn from the traditions of any church or the decrees of any council, but from the pure word of God. They would be

thankful that so many heathen youth are willing to read and study that word, and that its truths have found a lodgement in so many minds over which as yet it has exerted no saving power. They are convinced that like an unseen but resistless agent in the natural world it is exerting an influence which is preparing the way for mighty changes. It is the silent diffusion of the electoral element which will by and by concentrate and explode, and at length up-turn the deepest laid foundations of idolatry.

"And while it is in heathen countries a time of rebuke and blasphemy, and in many parts of Christendom a high day of infidelity and rampant error, both sanctimonious and profane, they would feel that in meeting the old serpent the dragon, whether he appears as an angel of light, or whether in his own character, coming out with great rage, because his time is short, they have the privilege of opposing him with that unsheathed sword of the Spirit which he can never resist. They rejoice more than ever in the simple but grand principle of the Society, that of distributing the word of God without note or comment.

"In humble dependence on Divine aid, and encouraged by the liberal support of the Parent Society in England, and of the Christian public in this land, the committee would gird themselves anew to their work ; asking only the unceasing prayers, and as God may prosper them, continued and enlarged contributions of all who hope for the regeneration of India, assured that the time is drawing on when those who remain shall see the angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people."

The following resolution was moved by the Rev. H. COTTERILL, A.M., and seconded by the Rev. E. PORTER, of the London Missionary Society—That the Report now read be adopted and printed ; and that the meeting are called upon to acknowledge with gratitude and praise the good hand of God still upon this institution, and to express their thanks to the Parent Society for its liberal aid, as also to the branch societies, and all the individual contributors, for their efficient co-operation.

Mr. COTTERILL observed that he was glad that an opportunity was again afforded him of expressing his continued and increased attach-

ment to the principles of the Bible Society. The practical benefits conferred by the Society in disseminating the Scriptures, amongst the various Missions of Southern India, claimed the interest and support of every Christian. Of this sufficient evidence had been afforded by the Report which has been just read, and he would leave others to testify to the importance of the practical operations of this Society. Great as were these practical benefits, yet he conceived that the maintenance of the *principles* on which it was founded, was of still greater importance at the present crisis. That which above all claimed his attachment, and made him desirous on all occasions of publicly testifying his interest in this Society, was the vital Christian truth which it embodies and expresses. He was persuaded, the more he considered it, that the question whether the Bible Society should be supported, resolved itself ultimately into another, viz. whether Holy Scriptures is, or is not, the only Divine rule of faith and practice.

This was the question which long had been, and was likely still to be contended between the followers of Christ and Antichrist; and this he conceived was really the question at issue, between the opponents and supporters of the Bible Society. The Bible Society did nothing more than embody and assert the great principles of Protestantism, he would rather say of Christianity; and he was convinced that all objections to the Bible Society, whatever form they might assume, were objections to that principle, viz. that Holy Scripture is clear and intelligible in all points necessary to salvation, and that in all matters where it is ambiguous, we must leave it so. It is well that we should bear in mind who are our true and legitimate enemies in this work of circulating the Holy Scriptures without note or comment, viz. the advocates of that Antichristian system; who are conscious that it will not stand the test of God's word.

A proof of the efficiency of the Society may be found in the Bulls which some of the Popes have hurled against it. He would quote a few passages from one of these, which would illustrate the enmity of this Antichristian power. The document to which he referred was an encyclical letter of one of the late Popes, printed and published in Ireland about 20 years ago, and circulated by the Romish Prelates there. The Bull contained the following passages, "You are aware, venerable brethren, that a certain Society, called the *Bible Society*, strolls with effrontery through the world, which Society *contemning the traditions of the holy fathers*, and contrary to the well-known decree of the Council of Trent, *labours with all its might, and by every means to translate—or rather to pervert—the Holy Bible into the vulgar languages of every nation.*" It would be remarked what was the offence of the Society "that it was contrary to the tradition of the holy fathers," i. e. opposed to those who "taught

for doctrine the commandments of men." As for the perversions of Scripture, let them prove them.

It would be perceived also that Popery felt the effect of this Society to be the overthrow of its errors. The Pope proceeds thus to address the Prelates. "We exhort you to turn away your flocks by all means from these poisonous pastures. Reprove, beseech, be instant in season and out of season, in all patience and doctrine that the faithful intrusted to you (adhering strictly to the rules of our congregation of the Fidei) be persuaded that if the Sacred Scriptures be every where indiscriminately published, more evil than advantage will arise thence, on account of the rashness of men." The operations of the Society were most truly and graphically described by the Pope. "Behold then, venerable brethren," he continues, "*the tendency of this society which moreover, to attain its ends, leaves nothing untried; for not only does it print its translations, but also wandering through the towns and cities, it delights in distributing them amongst the crowd—nay, to allure the minds of the simple, at one time it sells them, at another with an insidious liberality it bestows them.*" Here was high testimony from an enemy to the efficiency and activity of the Bible Society. Now he considered a document like this most encouraging: it proved indisputably that we were fighting, and fighting effectually, on the side of truth against error, the battle of Christ against Antichrist. Let us therefore bless God for permitting us to co-operate in this good work, which is His cause, and go on cheerfully and fearlessly. He had much pleasure in moving the first resolution.

We are sorry that a good speech of Mr. Porter, in seconding the resolution, came too late for insertion. He related an interesting fact of the conversion of the son of a Hindu schoolmaster, which may be found under the head of "Baptisms at Chicacole."

The second resolution was moved by the Rev. J. ANDERSON, of the Scotch Free Church, and seconded by the Rev. J. H. GRAY, A. B., of the Church Mission, was—That the openings in Providence for the increased circulation of the Scriptures of truth in this land of heathen error, and the signs of the times—which indicate a thickening combat with that "wicked, whom the Lord shall consume with the Spirit of his mouth"—call upon the Society and upon all who love their Saviour, or their fellow-men, to increased exertions for disseminating widely, yet judiciously, the pure word of God.

Mr. ANDERSON made some very appropriate and forcible re-

marks on the signs of the times, as indicating an increasing conflict with the man of sin and with heathenism, and the importance of each one taking to himself and wielding with energy the sword of the Spirit, which is the word of God—and Mr. GRAY followed in a train of devout and excellent remarks on the necessity of all being governed by high principle and not mere excitement; but we are not able to give even an abstract of the addresses of either.

The third resolution was moved by the Rev. W. PORTER, of the London Missionary Society, and seconded by the Rev. F. D. W. WARD, M. A., of the American Mission—That the Meeting rejoices to know that the Holy Scriptures are extensively taught to great numbers of the youth of every class in this part of India, both in the English and vernacular languages, and are in the hands and houses of many Natives of all ages; and they feel called upon to earnest and believing prayer, that they may be accompanied with the quickening influences of the Holy Spirit.

We regret our disappointment, in not being furnished with the speeches of Mr. Porter and Mr. Ward, which were impressive and to the point.

The fourth resolution was moved by the Rev. R. D. GRIFFITH, of the Wesleyan Missionary Society, and seconded by Z. MACAULAY, Esq.—That with kind acknowledgments to the Office-bearers and other Members of the Committee for their acceptable services the last year, the following gentlemen be appointed for the year to come.

MESSRS. BAINBRIDGE AND Co., *Treasurers.*

REV. M. WINSLOW, M. A. } *Secretaries.*

REV. W. PORTER, }

MR. SAMUEL SYMONDS, *Assistant Secretary.*

MR. CALEB FOSTER, *Clerk of the Depository.*

Committee.

LIEUT. COL. R. ALEXANDER,

A. I. CHERRY, Esq.

MAJOR J. CRISP,

P. CARSTAIRS, Esq.

LIEUT. COL. T. B. FORSTER,

LIEUT. COL. G. FRYER,

J. D'FRIES, Esq.

BRIGADIER J. KETCHEN,

T. M. LANE, Esq.

J. C. MORRIS, Esq.

D. MACKENZIE, Esq.

Z. MACAULAY, Esq.

CAPT. M. J. ROWLANDSON,

J. F. THOMAS, Esq.

A. SETH SAN, Esq.

BAPTISMS AT CHICACOLE.

WE have been favoured with a letter of considerable interest from the *Rev. W. Dawson* at Chicacole, mentioning the baptism of a pensioned Telugu sepoy, and of a young man, the son of a Hindu school-master. The whole letter was in type, before we were aware of its having appeared in another publication; but as this is the case, and as we are pressed for room, we give only an abstract of the letter.

In speaking of the eldest of these converts, whose name was *Vera Somanah*, Mr. Dawson describes him as—"A respectable and intelligent man, quite comfortable and independent as to the means of livelihood, having enough and to spare given him by a bountiful Providence. He had served in the regiment now at Vizagapatam, the 37th Grenadiers, and upon obtaining his pension came to spend his remaining days in peace at Chicacole. But his soul was then a stranger to true peace. He was evidently however seeking it, for he had been at many holy places, and attended to many rites and ceremonies, and pious duties enjoined in the Hindu Shasters; and the first dawn of truth upon his mind was experienced in the following manner, just on the eve of a meditated visit to Juggunnauth. He had consulted his wife upon the subject, and they had both made up their minds to undertake the journey to that noted place, thinking with that their piety would be completed, and their souls would be absolved from all sin; when a Tract on Juggunnauth, unawares to himself finding its way into his writing desk, arrested his attention. He wondered who had put it there, and took it up and read it. His heart sickened at the abominations of Juggunnauth therein described, and he read it to his wife, and pointing to her the inutility of going to such a place for salvation, began from that time to seek more light in that direction, from whence a true ray had at last darted upon his understanding."

From this time it seems that Somanah became a constant attendant at chapel, and joined with two or three select friends in reading and prayer, yet he had not strength to renounce caste. At length in January, 1842, under a searching sermon, apparently applied by the Holy Spirit, he was much overcome, and entreated to be immediately baptized. But it not being practicable to comply with his desires at once, his wife and other friends found means to prevent his baptism for more than a year.

"He continued however constant in his attendance on the means of grace, not deviating from his purpose, but delaying it to try his per-

suasions with his poor wife, that they might have the happiness of renouncing caste and being baptized together. He found his endeavours however ineffectual, and at last made up his mind to leave her and fulfil his wish. He fully saw the folly of delaying his duty for her sake, and taking the work into his own hands in this way, instead of looking to God, and leaving it to him. As usual he came to me on the 10th July, 1843, and upon my inquiring into the state of his mind, he said he was resolved to be baptized, and to renounce caste, whenever I wished it. I told him I had not a moment to hold out to him, and that now was the accepted time. He agreed and immediately renounced caste in the presence of several witnesses, declaring to them as he took the cup of coffee I gave him to his trembling lips, "This is to prove to you all, that this day I have done with Hinduism, and openly embrace Christ, because there is salvation in none other." He afterwards dined from our table, and in the evening boldly went with his fellow convert (of whom we shall speak hereafter) to his house to communicate the event to his wife. She was quite distracted at this news from him, and was in agonies of grief. Hundreds congregated at his dwelling, most of them abusing him, and me, and his brother convert; and some few among them owning that he was a good man, that he had not done this thing hastily but deliberately, and that he must have some good reason for the step he had taken. He stood firm amidst this trying scene, and with extraordinary support and courage granted him at the time, began reading a Tract to the people, and challenging them to show him what evil he had done."

The other convert named *Venkiah* was the son of a respectable Hindu schoolmaster in one of the mission schools. He had early made good progress in learning scripture lessons, catechisms, &c., and was employed afterwards in the mission in charge of the schools, or as a Telugu writer. But though the good seed was sown in his heart, he continued a stranger to God, following after all deceit and uncleanness with greediness.

"About the beginning of the past year, 1843," says Mr. Dawson "he became dangerously ill through his own wickedness; and the prospect of death made him think seriously about his soul and its everlasting state, and seek some refuge from the wrath to come. With this view he first betook himself to read the *Ramasthavarahgium*, a Telugu book, which teaches some good morality, and aims at weaning mankind from worldly and sensual delights; but, though he read this and other books of the kind, and repeated the name of Rama continually, he found no peace, and his fears increased. At length he thought within himself, as the Hindu Shasters reveal no true way of salvation to me, I will look to that religion, which I have known and taught, but hitherto disbelieved, be-

cause it was the religion of the English, and which I have been always told is superior to every other, in the plan of salvation for sinners. Not having till then perused the Psalms of David, he sent for the book from a friend, and read from the 32d to the 45th Psalm. These beautiful Psalms, to which he was, we trust, providentially directed, met his case as a sinner, and showed him what he wanted; viz. the forgiveness of his sins, and that holiness without which no man can see God. Here his mind rested, and forsaking all other he resolved to trust in Christ, as the true and only Saviour from the wrath to come; and as he lay upon his bed of sickness, his meditation was of Christ."

It appears that unexpectedly he was restored to health, and was advised as he wished to be baptized, to leave Vizagapatam, where he then was with his heathen relatives, and go to Chicacole. Mr. D. adds—

"Although his relatives tried to dissuade him from it, and found him a comfortable situation at Vizagapatam to attract him, he left for Chicacole immediately, and rented a little house to stay in till I came. Here he was pursued by the most influential of his relatives, his brother-in-law, who frightened him into a compliance with his wish, that he should return with him to Vizagapatam immediately. The night before this man intended to take Nathaniel away, he made him lie down by his side, and would not sleep himself for fear of his escaping from him. Nathaniel spent the night in a state of excessive fear and anxiety, especially as his brother-in-law had a knife by him, with which he threatened to put an end to both their lives, if he attempted to oppose his wishes. When they were to go in the morning, Nathaniel had a brass lamp and some other things belonging to the Christians with him. He therefore asked his brother-in-law to let him go and return these articles, but he would not let him go alone; he accompanied him. Our people conversed with them both awhile, and as the hour for morning prayer arrived, they asked Nathaniel and his brother-in-law whether they would stay to prayers. Providence mercifully interposed on behalf of Nathaniel here again, and this man who would not leave him for a moment, was taken away from him for a considerable time by a most trifling circumstance. When asked whether he would stay to prayers, he inquired how long the service would last, and on being told that it would take about an hour, he said he would meanwhile go and perform his own ablutions and worship. Nathaniel and the Christians rejoiced at this answer to their prayers, and omitting the exposition and questions upon Scripture that morning, saved themselves a little time to effect their purpose, before the man returned. Nathaniel immediately broke caste, and kept himself aside awhile to avoid his enraged and disappointed brother-in-law. The latter returned about the time appointed and called for him, when he

was met by one of the Christians, who prepared him for the intelligence by reminding him of the folly of hindering the young man in his determination, or of carrying any of his threats into execution. He was greatly exasperated and desired an interview with Nathaniel, upon which they took him to the door of the room where he was, and on opening it, he saw Nathaniel eating his breakfast; who told him there was no more use in endeavouring to take him away, as he had made up his mind to it and had renounced his caste. The man had nothing more to say, but solemnly turning to the rising sun, he invoked him to witness the deed, and cursed Nathaniel in the following words. 'In six months time from this date, see if you do not come to this end, that you go about begging with a stick and an alms dish.' And so saying he left him, and returned to Vizagapatam."

We give in conclusion Mr. D's. account of the baptism of these two converts,—the first of whom then received the name of Cornelius, and the other Nathaniel.—

"Cornelius and Nathaniel, together with a Native Roman Catholic Christian, and my youngest child, were all baptized by me on the 26th August last, in the presence of a large congregation of Natives, and some Europeans and East Indians; who were all evidently much interested in the solemn service. Cornelius and Nathaniel read each a confession of faith, to the assembly, who listened with the deepest attention. The place of worship being in the most public street of Chicacole, Natives of all castes and descriptions thronged into it, and behaved with remarkable silence and attention. The number present must have been about five or six hundred. We were not without our fears of disturbance from such a large assembly of different creeds and opinions; but the God of all grace, we trust, presided to bless the ordinance, and order all things for the honour of his name, and the triumph of his cause. It was a day of great joy to every pious heart in this place, and elicited our heartfelt thanks to God, and prayers for more and greater displays of sovereign power and grace amongst us. We earnestly desire the prayers of all who seek the prosperity of Zion, on behalf of these converts, that they may stand 'steadfast immovable, always abounding in the work of the Lord,' and that through their instrumentality others may be brought out of darkness into light, and from the power of sin and Satan unto God."

CHINESE VERSION OF THE BIBLE.

The "*Friend of India*" has the following very pertinent observations.

"China has been opened by recent events, not only to commercial speculations but to missionary enterprise, and there appears to be quite as much ardour in the religious world to send the message of Divine truth among its millions, as there is in the manufacturing and commercial world to supply them with calicoes and woollens. In our Native land, the London and the Church Missionary Societies, have made new and successful efforts to raise funds for this specific object, and it is rumoured that the weekly collections made in London by order of the Bishop are intended for the planting of English Episcopacy in that soil. America has long taken a very prominent share in missionary labours on the outskirts of that hitherto sealed country. The Baptist and congregational denominations have for some time past had missions in China, and we learn that the facilities now afforded for the residence of missionaries on the eastern coast, have served to kindle the zeal of the Presbyterian churches, and that they are about to establish an extensive mission in that country.

"In these circumstances of increased activity, it is very gratifying to find that the missionaries who have hitherto laboured in China, and have mastered its language, have resolved to unite their efforts in order to produce a new and improved version of the Bible. All the philological talent in the missionary circle will be brought to the aid of this work, which it is intended shall 'go forth to the world, not as the work of one party or of the other, but as the results of the combined efforts of the whole.' This is one of the noblest undertakings of the present day, whether we regard the magnitude of the object, or the truly Christian spirit in which it is taken up. So rare an instance of the absorption of all party distinctions in one common effort for the diffusion of Divine truth, ought not to pass unnoticed, even though it should fail to be useful as an example."

The *Friend* goes on to remark concerning what he thinks will be a cause of failure in an application to the British and Foreign Bible Society for funds to aid in carrying out this plan, the determination to *translate* the word *baptize*. Their resolution, however, was as follows.

"That we proceed harmoniously in the work of revision, employing the talents of missionaries of both these sections of the church to conduct it, and to bring it to as perfect a state as possible; that when this is done,

should difficulties still exist on this subject, each section shall be at liberty to recommend for publication separate editions of the same version, agreeing in all other respects, and only differing as to the rendering of this term ; and that the revision go forth to the world, not as the work of one party, or of the other, but as the result of the combined efforts of the whole."

It does not, therefore, appear that the term is necessarily to be *translated* instead of *transferred*, and consequently that if either section, in rendering the word, adopt the plan followed in the English, and most other versions, of giving the Greek word, they may have the aid of the British and Foreign and of the American Bible Societies ; and those who translate it, to signify immersion, may be assisted by the American and Foreign Bible Society, which has so liberally aided the Baptist brethren in Calcutta.

We give the resolution relating to the *manner* of making the revision and the appropriate closing sentence of the *Friend*, on this interesting subject ; and wish them all success.

"That the whole body of Protestant missionaries to the Chinese do form a general committee for the purpose of revising the translation of the Scriptures in the Chinese language ; and that this committee be subdivided into local committees of stations, each to consist of all the missionaries at that station : that the work of revision be subdivided and apportioned to the several stations. That when each local committee has completed its task, a transcript thereof shall be sent to each station for further revision, and then these transcripts, with the corrections upon them, shall be submitted to the original revisers. When the whole of the New Testament shall have been thus revised, each station shall select one or more of its most experienced men to act as delegates in a meeting of the general committee,—it being understood that each station will be entitled to one vote only,—and these shall be the final judges as to the propriety of each revision : after which the whole shall be submitted to the Bible societies in Great Britain and America for their acceptance."

"Thus all denominational distinctions are laid aside in China, and missionaries of every section of the Christian church are induced to bring their zeal and knowledge into one common stock for the accomplishment of the one great object of giving the Chinese the oracles of Divine truth, in the most perfect form ; and a rich blessing from above will doubtless rest upon labours conducted in such a spirit."

CHRISTIAN KNOWLEDGE SOCIETY.

THE half-yearly general meeting of subscribing members of the Madras Diocesan Committee of the Society for Promoting Christian Knowledge, took place on Thursday, the 8th instant, at which the report of the proceedings for the year 1843, was presented and read.

The following interesting statistical information is derived therefrom.

Number of schools in Southern India receiving support from the S. P. C. K.	-	-	-	-	-	218
Number of Christian children under instruction,	{	boys,	-	-	1,741	
		girls,	-	-	687	
Number of Mahomedan and Heathen children,	{	boys,	-	-	3,905	
		girls,	-	-	245	
Total boys,	-	-	-	-	-	5,646
Total girls,	-	-	-	-	-	932
Grand Total						6,578
<hr/>						
Pecuniary grants for schools,	-	-	-	-	Rupees, 5,208 10 0	
Books and school stores,	-	-	-	-	„ 6,398 11 11	
						12,107 9 0

Considerable grants have also been made for the support of additional schools to take effect from the beginning of the present year.

Among the new schools sanctioned are,

A seminary for the superior education of catechists, schoolmasters, and others in Tinnevely.

A girls' boarding school at St. Thomé.

Two girls' boarding schools in Tinnevely—in addition to many district and village schools, the increased expense of which during the past year amounts to Rupees 2,022 per annum.

The following books have been issued in Madras during the year 1843, and a large number were given gratuitously or sold at very reduced prices from the Depositories at the various up-country stations, of which no complete returns have been received.

	<i>Bibles and Testaments.</i>	<i>Single Gospels or other portions of the Holy Scriptures.</i>	<i>Prayer Books and Psalters.</i>	<i>Other bound Books.</i>	<i>Unbound Books.</i>
English, - -	882	0	1,026	3,381	20,465
Tamil, - -	414	4,039	586	122	16,568

Grants have also been made towards building a church in the Tanjore district; and a mission house, a seminary, buildings for two boarding schools,

and a boys' school-room in the district of Tinnevely, to the amount of Rupees 2,570.

Arrangements are in progress for printing a revised version of the book of Common Prayer, and a series of classical works, and school-books, in the Tamil language; and the committee are making every effort in their power for the improvement of education, not only by the provision of superior books, but also in the establishment of seminaries for training schoolmasters, catechists, and others, especially in the provinces of Tanjore and Tinnevely.

The report concludes with the following appeal.

"The committee in conclusion trust that the preceding statement will suffice to show how enlarged and important is the sphere of Christian enterprise in which they are embarked, and earnestly desiring to extend still further their efforts, in promoting Christian knowledge in Southern India, and also to render them through the Divine blessing more effective, not only among the European and East Indian community, but in the evangelization and consequent civilization of the millions of our Native fellow creatures and fellow subjects, they would earnestly entreat the active co-operation of the Rev. the clergy and of all their subscribing members, and at the same time appeal to the Christian liberality of the members of the church at large, for the necessary means.

"More especially do they solicit assistance with reference to the newly formed and contemplated boarding schools for Native girls, from which under God's blessing, so much good is hoped for, and also to the all important institutions for training Native catechists and schoolmasters in Tanjore and Tinnevely."

"Hitherto the committee have derived their funds almost exclusively from England, but the continually extending operations of their Parent Society not only in Great Britain but throughout the world, and its consequent inability to continue its former measure of assistance to the Madras Diocesan Committee, has rendered it necessary to appeal to the church in India; and this appeal is made in the full confidence that it will be liberally responded to; and that the Christian public will manifest their interest in this venerable society, and their approval of the 'work of faith and labour of love,' in which it has so long been employed, and is still engaged, by rendering the assistance which is required.

"Above all, the committee, feeling assured that it is not by power or by might but by the Spirit of the Lord alone that this work can prosper, and success attend their labours, and that 'He will be inquired of for these things,' would earnestly entreat the subscribing members of the society and their friends generally, to abound in supplications, 'praying in the Holy Ghost,' that the seed they are thus casting on the waters may be found, though after many days; and notwithstanding all the prevailing discouragements, the Spirit may be poured out on the labours of this and other kindred societies from on high, so that they who are now sowing and watering in tears may reap abundantly in joy."

The following resolution was proposed by Findlay Anderson, Esq., seconded by the Rev. H. Cotterill, A. M., and adopted unanimously.

That this meeting have heard with great satisfaction the report now read of the proceedings of the S. P. C. K. in Southern India during the past year, more especially with reference to the extension and improvement of Christian education under this society's patronage, and to the arrangements now in progress for the publication of a revised Tamil version of the book of Common Prayer, and of a series of superior classical and school books in the Tamil language.

2d. That this meeting desire to express their earnest hope that the friends of the church, and of education on Christian principles will, in answer to the committee's appeal, extend their kind and liberal support to the valuable institutions which have been already set on foot, and are further contemplated by this society, more especially as respects the promotion of female education and the establishment of seminaries for the superior education of catechists, schoolmasters, and others in Tinnevely and Tanjore.

3d. That the report now read be adopted and printed for circulation.

Subscriptions and donations will be thankfully received, and acknowledged by the Secretary, the Rev. Vincent Shortland, B. D., or the Treasurers, Messrs. Arbuthnot and Co.

(Communicated.)

The following is the number of copies of the Holy Scriptures, and other books issued during the last three years by the Venerable Society for Promoting Christian Knowledge, which was established, A. D. 1698, and is emphatically the oldest Bible Society, Prayer-book and Homily Society, and Tract and Book Society in the world.

Circulation of Books and Tracts.

<i>Description.</i>	1840-41.	1841-42.	1842-43.
Bibles, - - - - -	144,687	123,790	122,323
New Testaments, - - - - -	136,024	114,215	89,064
Common Prayer Books, - - - - -	372,328	339,294	331,196
Psalters, - - - - -	8,996	11,243	
Other bound Books, - - - - -	319,209	359,688	} 3,505,468
Tracts, - - - - -	2,956,700	3,337,692	
	3,937,944	4,285,922	4,048,051

Appended to its last annual report is the following appeal—

“It is only by means of support commensurate with its great object of Promoting Christian Knowledge, that the society can expect to proceed on its course without some degree of anxiety and restraint, and it would be a source of much regret, were it compelled to hold its hand at a time when the call is heard from so many quarters, ‘come over, and help us,’ and when there is reason to hope that thousands who were strangers to all religion would be gathered into the fold of the church, in one hope of a heavenly

calling, having *one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all*. It is earnestly requested, therefore, that District Committees, and the friends of the society in general, will endeavour to promote its interests by means of benefactions, and the introduction of new members, so that, while the sphere of its operations is enlarged, its annual income may not be decreased."

NEW ZEALAND.

Fatal Conflict between the Colonial Agents, and Natives at Cloudy Bay.

THE project of colonizing New Zealand was no sooner made known, than it was pronounced unjust in principle, and hazardous as to its prosecution, by most of those who viewed it with reference to the right and interest of the Natives of that country. The convictions at first entertained have been painfully strengthened by subsequent events. Seldom, however, has it been the lot of any journalists to record a series of more unwarrantable proceedings on the part of the Colonial Agents, or to bring before their readers a more fatal encounter than that connected with the late melancholy affair at Cloudy Bay.

On the 15th of April, Messrs. Cotteril, Parkinson and Barnicoat, Surveyors, having contracted with the New Zealand Company's Agent to survey the lands at Wairoa,* left Nelson with about 40 men, and landed at Wairoa, on Tuesday, April 25th. The survey on this occasion was prevented by the determined opposition of the Chiefs Rauparaha and Rangiaiaata. The survey was again attempted, on the 16th of June, when the whole party, consisting of 49 individuals, proceeded about five miles up the river to a wood where they expected to find the Natives. Muskets and a cartouche box of ball cartridges with each were distributed, and cutlasses to as many as chose to avail themselves of them. It appears that the movements of the party were watched and reported by scouts, in consequence of which the Natives moved further up the river, and were joined, during the night by two canoes full of people. They were about 80 or 90 in number, and some of them armed with muskets. The Europeans went further up the river, and at length found the Natives posted on the bank of a deep rivulet about 30 feet wide. The Europeans advanced and placed themselves opposite to the

* Wairoa is a fine valley, comprising about 50,000 acres of land, bought by a Captain Blinkinsop, about ten or twelve years ago, for an old *six pounder*!!!—EDS.

Natives, when the police magistrate called upon Raupuraha, and Rangiaiaata to place a canoe across the rivulet to form a bridge on which they may pass over. The magistrate with some others crossed over and entered into a parley with the Natives. The chiefs refused to surrender. *The missionary natives were unarmed, and their chief, E. Pau came forward with a New Testament in his hand, and entreated Mr. Thompson, the Queen's representative, not to permit fighting.* The chiefs at length became violent and levelled their muskets at the Europeans, and wounded several of them. Captain Wakefield called upon his men to retire up the hill and form on the brow. Rauparaha seeing the retreat excited his men, and raising a war cry darted across the rivulet and pursued the Europeans. The gentlemen who were unarmed formed upon the hill, and lay down to await the arrival of the Natives. They then exhibited a white handkerchief as a token of peace, and having delivered up their arms, became prisoners in the hands of the Natives. They were standing quietly in a group when Rangiaiaata who had just discovered that one of his wives had been killed by a chance ball, came up and said to Rauparaha, "Dont forget your daughter," and with his own hand *put to death the whole of the prisoners.* On the Wednesday following Mr. Ironside, the Wesleyan Missionary, having heard of the conflict hastened to the spot, where he found 19 European bodies. On Thursday they were buried, Mr. Ironside reading over the graves the funeral service of the Church of England. On his way to the place Mr. Ironside met the chiefs, and obtained permission from them to go and bury the dead. They told him they had no intention to fight; that it was the wrath of the Europeans that made them fight; that the Europeans had fired on them, and that it was not until one of their number had fallen that they began to "*scek for payment*" (revenge.) The following is a list of the killed and missing—

Capt. Wakefield,	Mr. W. Clansy,	Mr. Burnforth,
Capt. England,	„ Ratcliffe,	„ Pyrell,
T. A. Thompson, Esq.	„ Northam,	„ Smith,
G. R. Richardson, Esq.	„ Pay,	<i>Missing.</i>
Patchet, Esq.	„ Coster,	Mr. Malen, chief constable
Steward, Esq.	„ McGregor,	„ Stokes,
Cotteril, Esq.	„ Gardener,	„ Stannam,
Mr. Broake, Interpreter,	„ Cropper,	„ Burton.

DESECRATION OF THE SABBATH BY STEAMERS.

A LETTER from the worthy Collector of Sea Customs at Madras, prohibiting the shipping or landing of merchandize to or from the steamers, on the Sabbath, has called forth various remarks from the local and Calcutta press. The view taken of the subject, in different quarters, has not so much surprised as saddened us; because, from the strictly political press, we expect only views of political expediency. But we must confess some disappointment in not finding the *Friend of India* take higher ground. Even he does not seem to have weighed the subject in the scales of the sanctuary. It does not occur to him to inquire whether, in showing the inconsistency of regarding a steamer in a double capacity as a packet and a merchant vessel, he might not show, that in either capacity, it can have no dispensation for violating the Sabbath, and that the steamer itself is under law as well as the Custom House. He rather takes it for granted, that as "the Sabbath was made for man," it may be appropriated by steamers not only to taking in passengers and their baggage, but merchandize kept in a bonded warehouse for the purpose, and then leaving port on a Sabbath day. This is one of those cases, it seems, in which the sanctity of the day must give place to the "necessity of human affairs." We should be glad if the *Friend* had shown the reason of this necessity—instead of taking the necessity for granted. We cannot now go into the subject, but we may hereafter; and in the mean time we invite remarks upon it.

We are not particular to inquire whether the letter in question, considered as an official document expounding a regulation of Government, did not deserve better treatment than it has received; but we wish to know whether the Government regulation itself—which seems good so far as it goes—is to be so construed as to set aside the law of God. In other words, we wish the subject discussed on *Scripture grounds*; and to know whether a steamer may be allowed to do what a sailing vessel cannot; and whether it is or is not a violation of the Sabbath, for a steamer to take in or land her passengers, with their baggage, be it more or less, and many tons of coal; to say nothing of common merchandize. We wish it to be remembered that "the Sabbath was made for man," and to have the question answered in view of man's highest and best interest, not for a fleeting portion of time merely, but for Eternity—*whether the steamers may not, and should not, rest on the Sabbath when in port?*

No doubt it would sometimes occasion delay, and there would be inconvenience, and temporal loss; but, the inconvenience even if the mails were on board, would not be greater than that from shutting the General Post Office in London on the Sabbath; and the loss would not be greater than is often borne cheerfully—for the sake of proper Sabbath observance—by travellers on the land. This is certain, it would be a glorious testimony to the Sabbath, in the sight of this Heathen people, for one of these noble

steamers to lie quietly in the Madras roads, even an entire Lord's day ; and instead of being a common workhouse on that day, in every part, be made a sanctuary for the worship of God. Would *His blessing*, without which the voyage could not be prosperous, be withheld from such a testimony ?

POWER OF RELIGION.

A MOST interesting anecdote, illustrating the power of religion, was related a few days since, in a social meeting, by an English clergyman, who was acquainted with the facts.

A nobleman, Lord —, was a man of the world. His pleasures were drawn from his riches, his honours, and his friends. His daughter was the idol of his heart. Much had been expended for her education, and well did she repay, in her intellectual endowments, the solicitude of her parents. She was highly accomplished, amiable in her disposition, and winning in her manners. They were all strangers to God.

At length Miss — attended a Methodist meeting in London—was deeply awakened, and soon happily converted. Now she delighted in the service of the sanctuary, and social meetings. To her the charms of Christianity were overflowing. She frequented those places where she met with congenial minds, animated with similar hopes, she was often found in the house of God.

The change was marked by her fond father with painful solicitude. To see his lovely daughter thus infatuated, was to him an occasion of deep grief, and he resolved to correct her erroneous notions on the subject of the real pleasures and business of life. He placed at her disposal large sums of money, hoping she would be induced to go into the fashions and extravagances of others of her birth, and leave the Methodist meetings. But she maintained her integrity. He took her on long journeys, conducted in the most engaging manner, in order to divert her mind from religion ; but she still delighted in the Saviour.

After failing in many projects which he fondly anticipated would be effectual in subduing the religious feelings of his daughter, he introduced her into company under such circumstances, that she must either join in the recreation of the party, or give high offence. Hope lighted up in the countenance of her affectionate but misguided father, as he saw his snare about to entangle the object of his solicitude. It had been arranged among his friends that several young ladies should, on the approaching festive occasion, give a song, accompanied by the piano-forte.

The hour arrived; the party assembled. Several had performed their parts, to the great delight of the party, which was in high spirits. Miss — was called on for a song, and many hearts now beat high in hope of victory. Should she decline, she was disgraced: should she comply, their triumph was complete. This was the moment to seal her fate! With perfect self-possession she took her seat at the piano-forte, ran her fingers over the keys, singing at the same time in a beautiful melody, and with a sweet voice, the following stanzas:

No room for mirth or trifling here,
For worldly hopes or worldly fear,
If life so soon is gone?
If now the judge is at the door,
And all mankind must stand before
The inexorable throne!

No matter which my thoughts employ,
A moment's misery, or joy:
But O! when both shall end,
Where shall I find my destined place?
Shall I my everlasting days,
With fiends or angels spend!

She arose from her seat. The whole party was subdued. Not a word was spoken. Her father wept aloud! One by one, all of them left the house.

Lord — never rested until he became a Christian; and had given to benevolent Christian enterprizes, at the time of his death, not less than *one hundred thousand pounds!*

THE BOY SENT BACK TO HEATHENISM STILL A CHRISTIAN.—We mentioned in the last Dnyanodaya that the Supreme Court of Bombay had given up Shreeput Sheshadree to the control of his father, and that the brahmins were desirous of purifying him and receiving him into caste. We then asked whether if the boy were unwilling, the brahmins would make him perform penance by force. In regard to this an answer has appeared in the Dnyansindhoo of the 4th instant.

The Editor of the Dnyansindhoo says, "We suggested in a previous paper that as Shreeput Sheshadree had become defiled in consequence of ignorance resulting from his youth, there could be no objection to his being purified by powerful and learned brahmins. But having since made particular inquiry through a friend, we learn that notwithstanding efforts have been made by distinguished individuals to bring him back to Hinduism, he is fully determined never to give up the Christian religion which he has embraced. From this we have concluded that as milk which has become injured by contact with some substances can never become pure good milk again, however recently it may have been drawn, so this brahmin boy, although of tender age, still has become so degraded by his intercourse with the missionaries, that

for him to become a brahmin again is indeed difficult. He is brahmin only by birth, while his heart has become thoroughly Christian. On this account as a dog's tail can never be expected to become straight by forcing it into a tube, just so the dog's tail of this boy's disposition although, put by force into the narrow tube of his father's authority, in order to make it straight, still remains as it was; the crookedness of the Christian religion still continues in it and cannot be removed; therefore let learned brahmins give no more attention to this boy. Whoever repents of his sins and supplicates the brahmins, may be purified; such is our law. But it is utterly improper to take any one into our religion by force. Besides let every thing be done in such a manner that other people will not laugh at us. If we take this boy and make him a brahmin by force, Christians will laugh much at our religion. No one in our religion ever received purification, who had apostatized of his own pure will, and whose mind was still wholly intent upon the same course, as this boy appears to be. We therefore intreat all brahmins to give no farther attention to this dirty business."—*Dnyanodaya for December.*

CONVERSIONS.

A LETTER from Mr. J. Dawson, of Moulmein, dated October 16, 1843, contains the following interesting notice.

"For more than a month a series of meetings have been held in the English Baptist Chapel at this place, and they have been blessed to the apparent conversion of 16 individuals, and the reviving of the members of the church generally. Much coldness had crept into it, and the special out-pouring of the Holy Spirit was greatly needed. A prayer meeting was held every morning at half-past nine, and preaching at half-past six every evening. Both were well sustained by the missionary brethren here, and the interest for the good of souls continued unabated throughout. They closed yesterday evening. Sunday before last the baptism of several converts took place. By grace they were enabled to make a good profession before many witnesses. The number of spectators both foreign and native was unusually large. Indeed I do not remember its being so great on any former occasion. Of the converts 15 are soldiers in the 84th Regiment, and one is a country born man, in the employ of the staff surgeon of these provinces. This church, of which I am a member, now numbers 48. To distinguish this number under the separate heads, three are officers, 27 are non-commissioned officers and privates belonging to the 84th Regiment. The remainder are females, civilians, and residents in the place."

PROGRESS OF CHRISTIANITY AT BATTICALOE, CEYLON.

"I AM very thankful to say we are going on well. Christianity is making rapid progress. Heathenism still holds its ground in many places, but in a different way to what it did a few years since. I think, generally, that its votaries are convinced they are in the wrong way; but like other worldly folks hesitate to change. Four temples to Pulliar have been destroyed by us lately, at the owner's request; and the gods therein pounded to pieces. The people wonder at this, and say one thing and the other; but it *tells*, and will tell on their hearts. 'Can this be a god, to be treated thus?' has been said by many a worshipper; and many laugh at their former gods. Many have been baptized lately, men, women and children, of all ages;—numbers with grey hairs—and only one is known to have gone back. Fifty or sixty Roman Catholics have bowed to the truth, and turned to the more excellent way. The Mahomedans are hard as ever, though several have said they believe we are quite right, and they are wrong; but fear and family connections keep them away. Still we labour in hope knowing that the promise has been made for them also in God's good time."—*Extract of a letter from Rev. Mr. Stott.*

HIGH SCHOOL EXAMINATION—MADRAS.

ON Monday and Tuesday last, the third Annual Examination of the pupils at the High School took place. The first day was occupied principally with the junior classes; on Tuesday the scholars of the fourth or highest class were examined by Mr. TAYLOR, the Astronomer, in plane trigonometry, conic sections, optics, and the elements of astronomy; and by the Head Master in political economy, and Shakspeare's play of Julius Cæsar. In several of the subjects, more especially in political economy, the boys also cross-questioned one another, and it was evident that they perfectly comprehended the great leading principles of political economy, a science which we may safely assert has been hitherto too much neglected, and which ought always to form one branch of a liberal education. Mr. TAYLOR expressed himself highly gratified with the amount of scientific knowledge displayed by the scholars, who were not only acquainted with the popular explanations of different phenomena, but had applied their mathematics to the strict investigation of problems in natural philosophy. On the whole we must say that the progress of the scholars was very satisfactory, and that as an institution likely to benefit the Natives, the High School has our good wishes. The attendance of Natives on the first day was very fair; and on Tuesday, when the Most Noble the Governor visited the school, the Hall of Examination was perfectly thronged.—*Athenæum, February 1.*

DR. KALLEY.—A letter has been received from Lord Canning, one of the under Secretaries for Foreign Affairs, containing the following passage.

"I am at the same time to acquaint you for the information of those gentlemen who waited upon his Lordship on the 14th instant, that the Court of

Relazas, at Lisbon, has pronounced a decision in favour of Dr. Kalley, by virtue of which that gentleman will have been liberated on bail."

Explicit as this communication is, the uncertainty and irregularity with which judicial matters are conducted in Portugal, would make it not at all improbable that Dr. Kalley's imprisonment is still prolonged. At all events mere *liberation* will scarcely compensate him, or satisfy his friends for the unjust, and ignominious treatment he has suffered.

THE Lord Bishop of Chichester has presented the Rev. J. Garbett, Professor of Poetry, to a Prebendal Stall in Chichester Cathedral, vacant by the death of the Rev. Dr. Haberdon. Mr. Garbett is the successful competitor for the professorship of poetry, against Mr. Williams, the distinguished writer of several of the "Tracts for the Times."

ORDINATION.

AT Bellary, on the evening of Monday, January 22d, Mr. J. Shrieves was publicly set apart to the work of a missionary to the heathen. The service took place in the Mission Chapel, and was attended by a large and respectable audience. The Rev. J. S. Wardlaw read the Scriptures and prayed; after which the Rev. B. Rice delivered an appropriate introductory address from *Eph. iv. 11—13*. The usual questions were then asked by the Rev. J. Sewell, to which satisfactory answers having been returned, the Rev. J. Taylor of Belgaum proceeded to offer the ordination prayer; at the close of which the Rev. E. Crisp in an interesting and affectionate charge founded on the words contained in 2 *Tim. ii. 21*, "A vessel unto honour"—set forth the nature and importance of the duties devolving on the Christian missionary, and the high honour yet solemn responsibilities connected with their fulfilment.

May the blessing of the great Head of the church rest in rich measure on the future labors of our brother thus solemnly designated to the work of the Lord, and may he be made the instrument of bringing many to the faith and love of the truth!

ECCLESIASTICAL MOVEMENTS.

THE Rev. W. B. Addis has returned to Coimbatore, and the Rev. J. M. Lechler to Salem. The Rev. E. Porter has left for Cuddapah, which is his present station, and Mrs. P. has proceeded to England.

The Rev. S. Van Husen, of Nellore, is on a visit at Madras for his health.

The Rev. M. Bowie, M. A. senior Chaplain of the Scotch Church, left on the "*Duke of Argyll*," the 24th ultimo, for the Cape, for the benefit of his health. His family, accompanying him, proceed to England. Our respected fellow labourer has our best wishes for the confirmation of his health, and his speedy return.

MISSIONARY PRAYER MEETING.

WE have the pleasure of giving the Address of the Rev. A. LEITCH, at the last meeting, in the present number. It contains thoughts worthy of careful consideration.

The meeting on the 4th instant is to be at *Davidson Street Chapel*—Address by the Rev. W. PORTER. Subject—"Church at Antioch."

MADRAS CHRISTIAN INSTRUCTOR

AND

MISSIONARY RECORD.

Vol. I.

APRIL, 1844.

No. 11.

SABBATH OBSERVANCE IN INDIA.

BY ONE OF THE EDITORS.

THE late discussions in the public journals on the propriety of shipping goods to and landing them from the Steamers, on the Lord's day, seem to require that those who believe in the sanctity of the Christian Sabbath should be united in endeavouring to promote its proper observance.

It is desirable to settle what that observance requires and forbids. One of the organs of the press has said, "we have no right to thrust Jewish Institutions upon the heathen, nor even upon our Christian brethren when they are not required."

This is certainly very carefully worded, and seems at first sight little more than a truism. But it takes quite too much for granted. Is this Institution only Jewish? and is it "thrust" upon the heathen, and our Christian brethren when not required?

That there were forms of Sabbath observance, and an outward strictness connected with it, enjoined by the Mosaic ritual, independently of the moral law, and not binding upon other nations, may be granted without weakening in the least the universal obligation of the fourth commandment.

We need not suppose it unlawful to kindle a fire on the Christian Sabbath because the Jews were not allowed to do so on theirs. But can we therefore say that the Decalogue is not binding on all nations? It was quite separate from the ritual

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law; its binding authority was recognized by our Saviour, when He said to the inquiring ruler, "Thou knowest the commandments," and when he told the disciples to pray that their flight might not be on the Sabbath day; and certainly if the commands "Thou shalt have no other gods before me"—"thou shalt not kill"—"thou shalt not steal," &c., are of universal obligation, so is the command "remember the Sabbath day to keep it holy."

It is to be noted, that in giving this command, it is said, *Remember* the Sabbath day; not as though it were a *new* commandment, but one of which they needed to be reminded, and which they were to remember.

Also in the injunction concerning the gathering of manna, previous to the giving of the ten commandments; the people were ordered by God to gather on the sixth day twice the usual quantity; which they having done, and the rulers having reported it to Moses, he said, "This is that which the Lord hath said, to-morrow is the rest of the Holy Sabbath."

The Sabbath then existed before the giving of the moral or of the ceremonial law. Indeed, from the division of time into weeks, by almost all nations, which is entirely arbitrary, and not connected with any marked revolution or change of the heavenly bodies; and from the *reason* for the fourth commandment, "because in six days God made heaven and earth," &c. "and rested on the seventh day, *therefore* the Lord blessed the seventh day and hallowed it," it is evident that the Sabbath was from the beginning, and was intended to be until the end—for *all nations*.

As to its being "thrust upon the heathen, and our Christian brethren when not required;" if by not required is meant not *wanted*, or *desired*, we suppose that the enforcing of some other commands of the decalogue, which yet are enforced, is not an object of desire by the "heathen" generally, or even all our "Christian brethren;" but we are not aware that there is any thrusting of Sabbath observance, in the sense of compulsion, or any desire for it, so as to violate any man's religious scruples, be he heathen or Christian.

If by the assumption, "they are not required," is meant that the Sabbath is not *needed* in India, the fact that it was given for

all nations, shows the mistake of such an assumption. "The Sabbath was made for man," for all men, for the good of man in this world, and in the world to come. The prohibition, "thou shalt not do any work," has not the saving clause, except thou art a Hindú; nor does that which relates to the man-servant and maid-servant make any exception of such as are heathens; on the contrary, the phrase "or the stranger within thy gates," includes the heathen. It follows that as the Sabbath was given for all, it was by infinite wisdom seen to be *needed* by all.

Even the temporal blessings connected with a rest, of one day in seven, are such as no nation should willingly forego. Did our present limits allow; it would be easy to bring abundant testimony, from the highest authorities, and from the experience of multitudes, that even the physical blessings of the Sabbath, both to man and beast, are incalculable. Numerous respectable physicians and surgeons testified before a Parliamentary Committee a few years since, to the necessity of a Sabbath, for the public health; and gave it as their opinion, that in the professions—such as the clerical and medical—exercised on the Lord's day, a substitute was necessary in an equal amount of rest on other days. A large proprietor of horses employed in a stage coach, without any regard for religion, has been known to declare that he would not allow his cattle to be worked on the Sabbath, for he found they needed rest on that day to keep in any proper condition for service.

All experience shows that for the animal system, whether in man or beast, when hard worked for six days, a day of rest is necessary; and no doubt this physical law was among the reasons for the command given by our merciful Creator and Preserver, who both constituted this law of life and gave the command. "Doth God then take care for oxen?" No doubt; yet the command is primarily for the sake of man, and it requires that servants, though heathen, should be allowed a Sabbath!

But it may be said, the heathen have their own festivals, and resting on the Sabbath in addition to these, would prevent the labouring classes from earning a subsistence. Their festivals, however, answer little or no purpose for recruiting the system from the effects of constant labour. They are rather seasons of riot than rest. Coming perhaps at long intervals, and continued

for several days and nights, the physical effect is any thing but salutary, and as to the moral it is too sad to contemplate. Nor is the celebrating of them generally a matter of religious duty. They are principally observed as seasons of amusement, and low sensual gratification. The Sabbath might probably be kept by a Hindú, and his own festivals, so far as they are religious, also observed, without temporal loss.

But may we, therefore, "thrust," the Sabbath upon the Hindús? Would it be right, even for the Government, to compel all classes to observe it. By no means. Not because the Hindús are exempt from the obligations of the fourth commandment—which is binding upon all—but because it is a matter between them and God, with which human laws cannot interfere, except so far as the good of society requires. Government could not enforce the Christian rule of the Sabbath here, universally—as it could not prohibit idolatry, or the breach of some other of the commandments—without danger of a convulsion; without disturbing the very elements of society; which would not be for good but for evil. Neither, had it the power, could it on Christian principles *enforce* a religious duty. The Sabbath would be a blessing to this land, and so would all the ordinances of Christianity; but its rules must not be extended by compulsion over those who are conscientiously opposed to them. So far as any Christian rule can be applied, without violating liberty of conscience, or endangering the well-being of society, and especially if the best interests of the society demand it, as in the suppression of infanticide—of the suttee—of human sacrifices—of the thuggee and dacoity, however connected with superstition, it may be applied and enforced. The extent to which a parental and Christian Government may go, in enforcing rules affecting religious liberty, cannot now be examined; but the *principle* appears to be the *right and the obligation to restrain, when it has the power, all such use of supposed liberty as would be injurious to society.*

Thus in England even a Hindú may be required to keep the Sabbath, at least so far as not to interfere with its observance by others; and in India, when the heathen, as in some large towns, are so mingled with Christians that the due observance of the Lord's day by the latter, requires a degree of restraint upon the

former, which yet is no violation of conscience, most certainly it may be, and should be imposed.

The Government as well as individuals should do what *can be done, consistently with its design*, to make the law of God the law of the land. That every thing cannot be done which could be wished, is no reason for doing nothing.

To apply these somewhat desultory observations to the case in hand. There is a regulation of the Madras Government requiring the Custom House to be closed on Sunday; and because the Steamers of the O. P. C. may be here on that day, there is a loud call, from many quarters, for a relaxation of the rule in favour of these Steamers. Can such a requisition be sustained on Scripture grounds? This is the only proper view of the subject; the only one which we as Christian journalists can take, or wish to take, and the only one that ought to be pressed upon the Government. We are glad, for the honour of this Presidency, that the question can assume this shape; that though called the *benighted*, it is in regard to Sabbath observance in the public offices and in public works, in advance, if we are rightly informed, both of Calcutta and Bombay. Shall it relax its rules, which are so far in accordance with the law of God, to accommodate the Steamers, whose case was not contemplated when the regulations were framed?

Some appear to take it for granted that this should be done, because the Sabbath is and must be in many ways violated in this heathen land, and this would be adding but a mite to the amount of desecration on every side. But surely the fact that the heathen break the law of God, often in ignorance, is no reason why Christians who are instructed in it, and who profess to be bound by its precepts, should do the same. Besides, if the Government should allow the smallest beginnings in the proposed encroachment, it would be like the letting out of water. One line of Steamers now claims certain facilities for entering and clearing on the Sabbath; another line may have equal claims to the same, and there soon may be a fleet of Steamers here. If the Custom House be opened for them all, sailing vessels will take advantage of the facility thus offered, and also do business on the Sabbath?

Thus gradually all the barriers around the Sabbath, so far

as the Custom House is concerned, would be swept away; and the whole establishment, including many Christians accustomed to attend church, might be obliged to labour on that day in violation of their consciences, or resign their situations.

Others contend that inasmuch as none, especially in this land, can strictly obey the command "thou shalt not do any work," it is not obligatory in its full extent; and that moreover our Saviour relaxed the strictness of the Jewish Sabbath. Surely it is a loose doctrine that a command is not binding upon us, because through our depravity we cannot, or will not, keep it. Are we not under obligation to love God with *all the heart*—and to be perfect as our Father in Heaven is perfect. Are not even the lost spirits under the same obligation? "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth." This was the language of the unprofitable servant; and we know his doom. Shall we in a similar manner plead that the law is so strict that none can keep it perfectly, and therefore we need not attempt to secure its observance at all?

But the strictness of the command has, it is said, been relaxed. There are many who are willing to believe that our blessed Saviour has in some way lessened the obligations of the moral law; though He himself said, "I came not to destroy the law but to fulfil." It is true that He has delivered his people from the condemning power of the law, but not in the least from its requirements as a *rule of duty*. He did not come to be a minister of sin. The ceremonial law He fulfilled, and took it "out of the way, nailing it to His cross." The law of the Sabbath has been shown to be not ceremonial, except as to some of the forms of its observance. It was from the beginning—it was embodied in the moral code—it was designed for all nations—and our Saviour acknowledged its validity. He did indeed condemn the Pharisees for a hypocritical observance of it. He condemned their keeping it in the letter and breaking it in the spirit; but He did not release his followers from one jot or tittle of its spiritual injunctions.

This being the real burden of the subject—as to the more serious minded of the community—the question how far our

Saviour altered the obligations of the Sabbath, deserves a more careful and extended examination than we can now give it. We can at present only say, that we think the Jewish and Christian Sabbath differ much in the same way as the law and Gospel. The claims of the latter, on perfect conformity, are not less than those of the former, but they are urged more on the *principle* of love, and less on that of fear; and the *spirit* is that of praise and thanksgiving, united with acts of benevolence, rather than of bodily rest and formal worship.

The injunction, "thou shalt not do any work," forbids every thing inconsistent with the design and spiritual sanctity of the Christian Sabbath regarded as the substitute of the Jewish—as a commemoration of the Saviour's resurrection—and as the antitype of our heavenly rest and employment. By this rule all common servile labour, and worldly occupations, are to be laid aside; and the day spent in acts of mercy to ourselves and others—including all *necessary* care of the body—and in spiritual instruction and devotion. It is a *spiritual rest*, and all should be in "the spirit on the Lord's day." Without the Sabbath, Christianity itself would soon almost disappear from the earth.

This view is, we acknowledge, but cursory, and the principle needs to be supported by more lengthened arguments; but we believe it is Scriptural: and taking it as such, is there any such insuperable difficulty in determining what may or what may not be done on the Christian Sabbath? And are we to throw away the command because we cannot keep it to the letter? Are we to suppose that because our Saviour healed the sick on the Sabbath day, and his disciples plucked the ears of standing corn, through which they were passing—probably to the synagogue—that He actually Himself broke, or allowed them to break even the Jewish Sabbath? We know that he was made under the law, and it is an imputation upon His spotless character to say that He did not keep it.

As to the Christian Sabbath, he recognized its obligation, as we have seen, in referring to the continuance of the Institution after his resurrection, when the ceremonial law would be abolished. An Apostle also clearly refers to both tables of the moral law—including of course the law of the Sabbath—when he says "written not with ink, but with the Spirit of the

living God; *not in tables of stone—but in fleshy tables of the heart.*"

Can then the Government be asked on Christian principles to comply with the requisition proposed? Is it to open the Custom House because this is in a heathen country? The more reason why, as there are Christians connected with it, it should be kept shut; lest they also become heathen, or be driven from their situations. Or because passengers will land from the Steamers with their baggage, or go on board, whether they have leave or not? Certainly there is a difference between the Government *allowing* such passengers as on their *own responsibility* choose to do this, and *obliging* those who otherwise would not do it, by permitting the Steamers to enter and clear on the Sabbath. Or is there such a *necessity* for the dispatch of Steamers as makes it no violation of the *spirit*, leaving out of question the *letter*, of the fourth commandment? This is assumed by almost all, so far as we know, who have spoken or written on the subject.

No doubt the necessity is very urgent. Steam waits for neither wind nor tide, and why should it wait for the Sabbath? There are many passengers—the Steamers are connected with a line to Europe—the Mails may be on board—and the affairs of this great Empire require the utmost dispatch. These, and many other considerations are very weighty; but the law of God is weightier still. The question returns, do they amount to such a necessity as sets aside the obligations of the Christian Sabbath?

As to the passengers, detaining them a day or part of a day may occasion them inconvenience, and the owners of the Steamers a little loss, unless the voyage is so prospered, in other respects, by Him whose laws are thus kept, as to make it up; but inconvenience, or a measure of expense, does not constitute necessity.

As to the connection with a line to Europe, and the importance of hastening the Indian Mail, the same company arrange on both sides for the continuance of the line; and if, allowing their Steamers to rest on the Sabbath, when in port, they use all other means for increasing the rate of dispatch, He who gave the Sabbath for man, will take better care of them, and

of the Empire, than can be secured by converting to their own use, the day which He claims for His own. There is no necessity which cannot be pleaded—certainly on a smaller scale, but for proportionally smaller breaches of the commandment—by multitudes, who are universally considered as Sabbath-breakers. Aye, of some nations, and many individuals, on whom the judgments of God have fallen for transgressing His Holy law.

The fact that Government has allowed, in former days, public works to be erected, and even churches to be built on the Sabbath—that this holy day was long in the army occupied by drills and reviews, like other days of the week—that detachments in many places still march on this day even from the cantonment—and that individuals, though Christians, allow heathen contractors to go on with work for them on all the days of the week—that this is the case even with the Lying-in-Hospital now in course of erection within a few yards of the Scotch Church—that many have their marketing done, and other not strictly necessary labours performed by their servants and others on the Lord's day—makes nothing in the argument. We are not to follow a *multitude* to do evil; and those now in authority, as they are not accountable for the conduct of others who have gone before them, so neither can they plead it as a precedent and valid excuse for anything really evil. May they ever bear in mind that "righteousness exalteth a nation, and sin is a reproach to any people," and that "*Blessed is the man that keepeth the Sabbath from polluting it.*"

THE MAGICIANS OF EGYPT.

BY REV. W. SCOTT.

IT must be acknowledged that the account furnished in the Scriptures, respecting the Magicians of Egypt, is attended with some difficulty. As might be expected, different explanations have been made on the subject. Some maintain that in imitating the first miracle, real serpents were produced by sleight of hand or juggling; others, that they were furnished to the

magicians by Satan, or by some demons with whom they were in compact ; others, that evil spirits produced the appearance of serpents, by blinding or dazzling the eyes of Pharoah and his servants, and causing them to think that a real miracle was performed. "How much more rational," says a learned commentator, "is it to suppose, that these magicians had familiar spirits, who could assume all shapes, change the appearance of the subjects on which they operated, or suddenly convey one thing away and substitute another in its place. Nature has no such power, and art no such influence, as to produce the effects attributed here and in the succeeding chapters, to the Egyptian magicians." But the strangest hypothesis, in my opinion, is that of those who suppose that "while the magicians used their enchantments, expecting assistance of the demons to whom they applied, God himself was pleased to interpose, and to effect a real change of their rods into serpents, and as they could not certainly know how far the power of their demons extended, they would naturally suppose that this was the effect of their enchantments." With all proper deference to the piety, learning, and good sense of the excellent commentator, who appears to adopt this theory, I must think it is utterly indefensible, and I cannot see how it is not dishonourable to the Divine Being. In the first place, let it be observed, that there is not a single hint given in the narration, or in any part of the Scriptures, that God did thus interpose and exert his power ; nothing that in the least implies that this was the case ; but on the contrary, all that was done is ascribed to the magicians. "They also did in like manner with their enchantments."

Second. On the hypothesis which we are combating, there was as real and great a miracle wrought by the magicians as by Moses: the creating power of God was exerted in both cases, and the power by which his rod was changed into a serpent, no more resided in him, or was exerted by him, than the power by which theirs were changed resided in them, the omnipotence of Jehovah effected the transformation in both cases. Now, as the point at issue between Moses and the magicians was, whether the Lord was the only true God, to whom all, and amongst others Pharoah and his servants, should submit, or whether the gods of Egypt were not real deities likewise, and possessed of

supernatural power, can we suppose that the Divine Being would work a miracle to support and sanction the grossly erroneous and idolatrous views of those who maintained the latter; and afford them not merely a plausible pretext, but a solid reason to think that, though the God of Moses was stronger than their gods, yet they possessed true divinity as well as he did; and that though he prevailed against them in this contest, yet in the next, they might prevail against him? I ask again, can we, consistently with any thing that God has revealed respecting himself, suppose that he would do this; that he would exert his omnipotent power to sanction (though but for a short time) a gross delusion, producing rebellion against his own authority? I must confess, I feel myself utterly incapable, in the absence of anything like proof from the narration in question, or from any other part of the Scriptures, to conceive that this could be the case. And without denying or doubting for a moment the agency of evil spirits, or asserting positively that Satan did not assist the Egyptian magicians in their efforts to rival the miracles of Moses, I have little hesitation in adopting the hypothesis of those who maintain that there was nothing supernatural in what the wise men of Pharaoh did, but that all was effected by sleight of hand; and that gross imposition was practised on the king and his servants. In support of this opinion, I beg leave to offer the following considerations.

First. The language employed by Moses does not by any means imply that evil spirits had any share in effecting the apparent wonders that were wrought by the magicians. There are three words used to designate the actors on this occasion, and two to express the means which they employed. Exod. vii. 11. They are first called wise men, or magi, (חכמים) a word which is generally taken in a good sense, and is far from implying any intercourse with evil spirits, or even the use of any unlawful arts. They are next called sorcerers, (מכשפים) a word which may be translated jugglers, mixers of potions of various kinds, practisers of secret arts. The third word employed is (תדממים) which our translators have rendered magicians, and the seventy *ἐπαοιδοί*, which signifies those who endeavour to enchant or fascinate by singing or music. The Hebrew is derived from a word which

means to cut or grave, and the word in question is rendered by Gesenius, "sacred scribes, skilled in sacred writings or hieroglyphics, a class of Egyptian priests," and by Buxtorf, magi. This term then does not at all convey the idea that they had any intercourse with Satan, or that they could exert any supernatural powers. These wise men of Pharaoh are said to have "done so by their enchantments." (סִחְתָּם) a word which comes from סָחַח, one that signifies to wrap up, to cover; and the one which is used in Chap. viii. 7. comes from סָחַח or סָחַח which "signifies to wrap up, to muffle, to cover." Taylor says, it signifies "to cover, wrap, or muffle up, 2 Sam. xix. 4; what is secret, covered, and concealed from the knowledge of others, Job xv. 11; to do a thing secretly, softly, covertly, so as not to be perceived, Judges iv. 21." Hence juggling, sleight of hand, trick, or any artifices whereby real appearances are covered and false ones imposed upon the spectators, Exod. vii. 22. Hence also to do a thing gently or softly. The passage then might be translated. "And Pharaoh also called the magi, the conjurors, or the magicians; and the sacred scribes of Egypt did so with their dexterous arts, or sleight of hand tricks;" so that there is great force in the observations of Farmer on these passages: "So far is Moses from ascribing the tricks of the magicians to the invention and power of demons, or to any superior being whatever, that he most expressly refers all that they did or attempted in imitation of himself, to human artifice and imposture. The original words which are translated 'enchantments,' are entirely different from those rendered enchantments in other passages of Scripture, and do not carry in them any reference to sorcery, or magic, or the interposition of any spiritual agents; they import deception and concealment, and ought to have been rendered, secret sleights or jugglings, and are thus rendered by those who adopt the common hypothesis with regard to the magicians. These secret sleights or jugglings, are expressly referred to the magicians, not to the devil," (and it may be added much less to God,) "who is not so much as named in the history. Should we therefore be asked how it came to pass, in case the works of the magicians were performed by sleight of hand, that Moses

has given no hint thereof, we answer he has not contented himself with a hint of this kind ; but, at the same time that he ascribes his own miracles to Jehovah, he has in the most direct terms, resolved every thing done in imitation of them, entirely to the fraudulent contrivances of his opposers, to legerdemain, or sleight of hand, in contradistinction from magical incantations. Moses could not intend to represent their works as real miracles, at the very same time that he was branding them as impostors.* Now, without altogether concurring in the representation of Farmer, or asserting with him that all the words employed are entirely different from those which in other passages of Scripture are rendered enchantments, and not denying that most of them may be applied at times to enchanters and witches, who pretended to have intercourse with the invisible world, (I am far from thinking that the terms necessarily imply that they ever had this intercourse in reality, or that they could by all the arts which they used, render evil spirits subservient to their designs) still it is certainly the fact, that the terms employed by the sacred writers whether we attend to their original meaning or their common usage, ascribe the pretended miracles of the Egyptian magicians, not to the power of God or to the influence of evil spirits, but rather to legerdemain, and to the arts and dexterity of impostors.

Second. Though Moses employs the same language in narrating the pretended miracles of the wise men of Egypt as he does in stating his own ; though he says, that "they did so with their enchantments ; for they cast down their rods and they became serpents ;" this by no means implies that real miracles were performed. For as Farmer well observes, "Nothing is more common than to speak of professed jugglers as doing that which they pretend, and appear to do ; and this language never misleads, when we reflect on what kind of men are spoken of, namely, impostors on the sight." The language employed signifies nothing more than that they attempted to imitate Moses, and succeeded in causing the spectators to imagine that they wrought miracles similar to his. And if we adopt the hypothesis of those who maintain that real serpents were produced, that

* Farmer on Miracles.

the magicians cast down their rods, or seemed to do so, and then that by sleight of hand, serpents which they had prepared on purpose, were dexterously substituted for them, (and this appears to me by far the most probable opinion,) we can easily see why Moses says, "They cast down their rods, and they became serpents," or "they were *to* serpents," or "*for* serpents." In both cases there was a real substitution. When Moses cast down his rod, it was by the power of God changed into a serpent, and when the magicians cast down their rods, serpents were dexterously introduced instead of them, so that the spectators thought the former had been changed into the latter. And besides the expression, "they did so," or "they did in like manner," cannot possibly imply that their performances equalled his, or that they wrought any miracle at all; for the very same language is used in recording their failure, Chap. viii. 18, "And the magicians *did so* with their enchantments to bring forth lice, but they could not," and even when they to a certain extent succeeded, the language does not imply that their works were equal to his. Thus when Moses had turned all the water into blood, it is said the magicians did so with their enchantments; and when he had covered all the land of Egypt with frogs, it is again said they did so with their enchantments; but how could they possibly turn all the water into blood, or cover all the land with frogs, when this was done already? All that can be meant is, that they produced some humble imitation of the miracles of Moses, which afforded Pharoah a pretext to ascribe the latter as well as the former to magic, and thus to reject the claims of the God of Israel.

Third. It should be further observed here, that the Egyptians, as well as the Indians and Chaldeans, were famous for their skill in legerdemain and magical arts. They made them their peculiar study, and may therefore be expected to be able to effect, by way of deception and seeming wonders, all that can be thus effected. Moreover they had all the prejudices and wishes of the Egyptians, (that is of all the spectators,) in their favour; and doubtless they had all necessary time and facilities afforded them for carrying on the deception. It is said, "They did so with their enchantments," or with their arts. They must then have had time allowed them to practise these arts, to go through all their ceremonies, and to use all the means which

they would maintain were necessary to secure success. There can be little doubt that their practices in this respect were similar to those of the pretended magicians and sorcerers of modern times, who are very far from ever undertaking to operate instantaneously, or in any place or circumstances. They must always have time to prepare.

Fourth. If we examine in detail their pretended miracles, we shall not find in them any thing which might not be effected by legerdemain; especially in such circumstances as those of the Egyptian magicians. The feat which presents the greatest difficulty, and which appears, both in itself, and on account of the way in which it is narrated, to exhibit the nearest resemblance to the real miracle of Moses, is that of the change of their rods into serpents. But really, when we recollect that they could easily procure tame serpents, (for it is well known that they can be tamed,) or those whose stings had previously been extracted, prepared for the purpose, there could be no great difficulty for those who were skilled in legerdemain, and who would have all necessary facilities afforded them—while Moses would not be allowed to expose their arts, or to put them to any such test as he might wish to employ—to convey the rods away, and to substitute serpents in their place. Feats equally wonderful, or even more so, are frequently performed with serpents, as well as in other ways, by Indian jugglers to this day. Nay some more difficult are exhibited by professors of legerdemain, or natural magic, in our own country. Surely it would be more easy for them to cause the Egyptians to suppose that they changed their rods into serpents, than for jugglers amongst us to cause spectators to imagine that they can eat or spit fire, or swallow knives or swords, or change an egg into a beautiful bird—singing most delightfully, and again transform it into an egg, or that they can stand the discharge of a musket loaded with ball, without being injured. I must maintain, that some of these things require much greater skill and dexterity, than would be requisite to enable the Egyptian magicians to substitute a serpent for a rod, in such a way that ignorant and credulous spectators would think that the latter had been changed into the former.

Moses' rod, we are informed, swallowed up those of the magicians. Moses would not have been permitted, had he made

the attempt, to expose their arts, and to prove that they effected all their seeming wonders by sleight of hand; and as God was pleased to permit them to succeed so far as to substitute serpents for their rods, the best, the only way of exposing them was, to cause the serpent which had been produced from the rod of Moses to swallow up theirs. As the spectators thought, whatever were the real facts of the case, that the magicians had produced serpents as well as Moses, this would be to them a proof, and one which they could easily understand, that the God of Israel was far superior to their gods, and that he would at last destroy them, and punish their worshippers.

The next miracle which the magicians attempted to imitate, was the turning of all the water in the land of Egypt, whether in the Nile, or in the streams, or ponds, or even in vessels of all kinds, into blood. And how did the magicians imitate or rival this? Did they wait till the water had been restored to its natural state, and then change it all again into blood, as Moses had done? No; they doubtless got a small quantity of that which the Egyptians procured by digging, and operated on it, or substituted one quantity of it for another, in such a way as to cause the spectators to imagine that they produced a change in it similar to that which had been effected by the power of the God of Israel. Surely it was no difficult matter for dexterous jugglers to do this.

The third and last miracle which they attempted, with some degree of success to imitate, was that of producing frogs. These reptiles had been suddenly generated in such swarms, when at the command of God Aaron stretched out his rod, that they soon filled the whole land of Egypt; and it is plain that they were not removed till after the magicians had performed their feats; they were utterly unable to destroy the frogs, however they might profess to bring them. The probability then is, that a comparatively small space was cleared, and then in a short time, caused to swarm with these reptiles, produced as the jugglers pretended, by their arts. A matter of no great difficulty surely, when they were crawling all around, and intruding themselves into every place.

In their attempts to mimic the next miracle, the magicians utterly failed, and when we examine its nature and circumstance,

it is not difficult to discover the cause of their failure. In the two former miracles, they had notice of what was expected of them, and time to make preparation. The plague of lice was inflicted without any warning being given, and consequently the magicians were taken by surprise. Not to say, though it deserves to be noticed, that those parasites which were the infliction of the fourth plague, from their smallness, and from the circumstance of their being found only on the bodies of men and animals, and therefore on the magicians themselves, were not easily managed by legerdemain, could not with facility be removed from one place to another, so as to impose on the spectators. No wonder then that, though the jugglers succeeded in their imitations in the former cases, they utterly failed in this, and were obliged, in order to save their credit, to confess, "This is the finger of God," or "of a god," as some render it; for it is not at all probable that they intended to acknowledge: that the God of Israel was the true God, but merely that the miracle had been performed by some god, whose influence was superior to that of magic, and that therefore their failure was not at all wonderful or disgraceful.

Whether the magicians attempted to oppose Moses in the next two plagues, we are not informed. Warning was given of the plague of flies. But when these insects were swarming everywhere, and probably being still produced almost every hour in countless myriads, it is difficult to see how the jugglers could find an opportunity of counterfeiting it, and perhaps as it was in some respects similar to the last in which they failed, they retired from the contest. And the imitation of the murrain on the cattle would be still more beyond the reach of their legerdemain. How, when almost all the cattle of the Egyptians were affected, and contagious disease raging amongst them, so that fresh victims were constantly falling under its power, could the magicians so far impose on the credulity of the king and his servants, as to make them believe that they sent a murrain likewise. Had they inflicted it on the cattle of the Israelites, this would have answered some purpose; it would have shown that their gods were as powerful as the God of Israel. And if they could change rods into serpents, as some would have us to think was the case, surely they might have affected cattle with disease.

I know it will be said, that both on this occasion, and when they were unable to produce lice and flies, they were restrained by the power of God. But where is the evidence of this? There is not a single intimation given that this was the case, and we cannot accept assertions for arguments. The whole history certainly indicates, that whatever the magicians did, they effected by their own art, and that it was because this art failed them, (not because they were forsaken by the evil spirits, or laid under any restraint by God,) that they could imitate Moses and impose on the Egyptians no longer. At last they were completely baffled and put to shame. Their folly was made apparent to all. The plague of the boils affected them as much as it did the rest of the Egyptians, and reduced them to such a state, that they at once were ashamed, afraid, and unable to appear before Moses; and hence we are told, Chap. ix. 11, that "the magicians could not stand before Moses, because of the boils; for the boils were upon the magicians and upon all the Egyptians." And thus it was demonstrated that the former were impostors, that they had been grossly imposing on all who believed on them; that Moses had wrought genuine miracles; and that the God of Israel was the true God, the author of the laws of nature, and the creator of the universe; and Pharoah and his subjects were left utterly inexcusable in persisting in their rebellion. The plagues, comparatively light and gentle at first, became more and more severe, as the conduct of the king of Egypt, and of his servants became more and more inexcusable, till the country was almost destroyed; and then at last the death of the first-born in every house in one night, and by a similar disease, according to the prediction of Moses, affected for a time the most hardened, not excepting even Pharoah himself; subdued the most obstinate, and rendered them willing even to purchase the departure of God's chosen people by loading them with wealth of every description. I hope it appears then from the critical investigation of the meaning of the terms which Moses employs, from general considerations, and from a particular examination of the miracles which were performed, and which the magicians endeavoured to imitate, that there is no reason to think that they wrought anything supernatural; or that they had intercourse with evil spirits, any farther than they were tempted and stimulated by them, as

wicked men and impostors generally are. It deserves particular notice that the miracles which the Egyptians counterfeited, were precisely those in the imitation of which persons who were skilled in the arts of juggling were most likely to be successful ; that they failed in those which were obviously most difficult of imitation, and that when at last Moses was commissioned to work such as it was impossible for any art, any skill in legerdemain, to counterfeit, they were utterly baffled, and were forced to retire from the contest. And when God arose in his might, thundered in the heavens, and poured forth tempests of hail and fire ; when he spake, and swarms of locusts covered the land, and destroyed the remainder of its produce which the hail had left ; (to have counterfeited this miracle the magicians must have brought similar swarms after the former were removed ;) when he covered the whole land with darkness as gloomy as if the sun had been blotted out from the heavens ; and when by the sword of the destroying angel, or by the pestilence which walketh in darkness, he laid the first-born in every family dead at once ; when he thus stretched out his mighty arm in a way which no power or art of man could even in the humblest degree imitate, the magicians entirely desisted from all attempts to counterfeit the powers of Jehovah's Omnipotence. In other words, the history agrees exactly with the hypothesis of their being gross impostors and jugglers, and not with the supposition that they were assisted by any Satanic agency.

ON HINDU SLAVERY.

BY THE REV. J. M. LECHLER, SALEM.

THERE is a species of slavery, practised by the more wealthy farmers in the country, which although it cannot be brought before any tribunal of justice as *slavery*, is so in the strictest sense, and is called so both by master and servant. The secrecy with which it is carried on intimates it. The slave-holders, knowing that the law patronizes no slavery as such, at present carefully avoid in their documentary engagements with persons whom they thus bind, any expression that might even refer to it; and the poor people themselves generally dislike being questioned on the subject, especially by Europeans.

It is well known that the lower classes of Natives in this country will borrow money to any extent, and from any one who is ready to lend it to them; never for a moment considering into what circumstances they may be thrown thereby, or whether they will ever be able to repay it. In this manner many of them enslave themselves, and make not only themselves, but their families miserable for life. A poor person for instance goes to a farmer and borrows 10 Rupees for his marriage, or some other purpose. The farmer, fully aware that he will never be repaid, at least not in full, lends him this sum, and binds him to a state of slavery from that day. Often, it appears, the farmers themselves offer to lend money to such persons, in order to secure labourers for their farms. Sometimes a document is drawn up in the following manner, "I Chinnatomby, of the Pariar-street Chintarapetty, borrow this day, January 15th, 1844, from Ramalinga Retty, of the above town, the sum of 10 Rupees, which I promise to pay, with 25 per cent interest, whenever called upon.

Witnesses,

Ramasamy,

Mootoosamy.

x (mark instead of his signature.)

Although nothing is said here of personal labour, in every such case it is clearly understood that the debtor is bound to work for

his creditor from the time of his receiving the money, and if he miss a day, the master calls him back with the lash. He is allowed to reside wherever he pleases, as long as he performs his work; and at the close of each day he receives a small quantity of dry grain, worth about six pice, or at most half the hire he would obtain as a free labourer. As this quantity of food will scarcely be enough for himself, his wife is obliged to manage the best way she can for herself and children, if there be any. In case of sickness he is sent to his own hovel; where, if his wife cannot sufficiently provide for him, he borrows more money from his master to prolong his existence, and procure means of restoration. If restored to health, he returns to his work; but if he die, the eldest son or the widow, or both, are bound in his place, and any little property left is seized by the master. As there is seldom any probability of persons of this character ever paying their debts, there have been instances of several generations serving for one small debt.

In many cases when money is thus borrowed, and the slavery engagement formed, no document is drawn up; the master being aware that a written document would frighten the poor person from coming to such an agreement. An instance of this kind lately came to my notice. A person who had been brought into this work of bondage on account of five Rupees, after serving five years in the manner above described, told his master that he would remain no longer in this condition, that he considered his debt amply repaid by actual work, and that in future he would work for himself, or for persons who were willing to give him his full hire, and consequently stayed away. When the master saw that his slave had determined to keep to his word, he, it appears, reasoned with the latter thus, "you took from me five Rupees, which you must give me back with interest, Rupees 6-4, in all 11 Rupees and 4 annas. Besides, if I had taken those five Rupees, and merchandized with them, I should have obtained at least 25 Rupees, now you must pay me 25 Rupees, or I shall prefer a complaint against you." As the poor man neither could nor would pay so much, the master (as is generally reported in the village) forged a document in the name of the slave, stating that the latter owed him 25 Rupees; put the names of two of his relations, or had them put, as witnesses,

and then smoked the ola over the fire, to give it an old appearance. When this was done, he went to Salem, and presented his complaint to the Native judge. When the poor man was summoned, he went about in great distress, and at last got an answer written with which he went into the native court. The poor man, it appears not being aware that the judge was a brahmin, and that he as pariar ought not to approach so holy a personage, went into the court and offered his paper, but to his great surprise he was driven out, because, as they said, he was a pariar. His answer was taken in, and the case decided against him. His little house was immediately sold for 10 Rupees, which the master obtained, and he is now anxiously looking out to see whether the poor fellow will build another house, or acquire some other property, that he may seize that also, for the 15 Rupees which he still claims.

When I was lately in the village, where the above circumstance took place, and in the presence of a few Native Christians, expressed my indignation regarding a system as pernicious as it is cruel, my remarks were overheard by a boy of about 14 years of age, who is thus enslaved. His history is as follows :

It appears that his father when he first married, borrowed 10 Rupees from a farmer, in order to perform the ceremonies which he thought requisite on the occasion. After his marriage he was obliged to go and work daily for his creditor, in the way already described, and he continued so till about a year, since when either from choice or other causes, his son, the boy above mentioned, then 13 years old, was put in his stead. When at the beginning of last year, several families of that village embraced Christianity, and assembled every morning and evening for prayer and reading the Scriptures, the boy managed to join them before he went to his work, and when he came home at night. So eager, it appears, was he to learn and hear the word of God, that at night, instead of first going home to his parents and endeavouring to satisfy his hunger, he usually stayed in the school till very late, and often lost his supper, because his parents were, and still are decidedly opposed to his adhering to the Christian religion. During my stay in that place, he would not leave me ; and when I told him to go to his work, lest his parents and his master should beat him and let him starve, he

replied, "I do not mind all this, I wish to stay with you." When I examined the people under Christian instruction, in their Scripture knowledge, I found that the poor boy, notwithstanding the disadvantages under which he is labouring, had learned as much, and had obtained as clear ideas of the doctrines of Christianity as almost any of them. When I had left the village, and come about one mile's distance, I observed the boy running after me, and on inquiry found that he had come away elandestinely with the intention to come with me to Salem. He said he did not dislike to work, but he wished to have some little time, at least, for learning, which his master refused to allow; besides, he had heard me say that slavery (for so they call it themselves) was wrong, and therefore he thought he might at once come away to Salem, where he might both learn and work. However much I wished to release the poor boy, I should not have thought it proper to do so then, had I possessed the means, as his father is opposed to his becoming a Christian, and would not like to see him liberated. The Native Christians also, who had accompanied me from that place, thought that if the boy were released, his father and other heathen would receive an unfavourable opinion of Christianity, which had only just found its way to their village.

I therefore advised him to return to his parents and to his master, to go on learning as much as he could in his present condition, to show by activity and honesty that the Christian religion had made him a better boy; and particularly to pray for his parents that God might change their hearts, and bring them also to the Saviour; and I had no doubt that soon a way would be opened for his liberation.

It appears to me exceedingly hard that this poor child should be thus kept in bondage without any cause; but such is the cruelty of the farmers, and of many parents, that, as soon as their children are able to take care of a few cows or sheep, they are bound, or in other words sold, into a state of slavery; from which perhaps their children's children cannot extricate themselves. And for what is this? chiefly to gratify the avarice of the farmers.

During the past year we have liberated several persons, and a few entire families, from such a state of misery. One of them

is a boy of 12 years, whom we have received into the school, and the rest have settled among our Native Christians; where they now enjoy not only the full profits of their labour, but also the superior blessings of the Gospel.

Many of those poor persons having been in this state of bondage all their lives, and seeing no possibility of being freed, are, as may be expected, in a manner reconciled to their condition. This in itself, besides the horrible and degrading effects of caste, and above all—idolatry, have almost deprived them of the use of their mental faculties, and brought them nearly to a level with the brutes.

A missionary when brought into contact with these people, and while proclaiming to them that liberty, with which Christ has made his people free, cannot help testifying, that slavery of every kind is unlawful, and a gross infringement of the most common rights of man; and yet, it is evident, that by doing so he treads upon tender ground. On the one hand, the slaveholder considers him as instilling improper principles into the minds of his labourers, and as exciting them to rebellion; and on the other hand, he is bound to his God and Saviour to be a witness of the truth, and to point out injustice whenever he meets with it.

Again, speaking of my own sphere in particular, a small number of such persons having lately been liberated, principally by the help of a few Native Christians, an excitement has been caused among the rest, and many have already applied for the same benefits, although perhaps not with the same object in view, namely, to be brought under Christian instruction. Now, in such cases, what is to be done? who is to decide—and who shall value the amount of labour performed by those persons? Ought the demands of the masters to be paid in full or in part? Or ought they not to be disregarded entirely as resting upon a wrong principle?

A change is likely to take place among these people through the introduction of the Gospel, and I have no doubt that an offer of liberty, by Christian benevolence, would produce effects similar to those witnessed in the liberated slaves of the West Indies. As it regards their temporal prosperity, I confess there is some obstacle; I refer to the high assessment of lands in these

parts. In many places it is utterly impossible for a poor man to take up waste land and cultivate it; as the first and second year's produce will do little more than pay the quit-rent, and should one of his crops fail, he is likely to be thrown into worse circumstances than he was in before. Some of our Native Christians last year took up a tract of land which had been lying waste for at least 10 years; and although, as may be expected, it yields only about one-half of what the adjoining field produces, which has been cultivated for a long time, our people pay just as much ground-rent as their neighbours. Had they not had some assistance from us, they could never have thought of cultivating for themselves, and several of them would have been obliged to remain in a state of servitude.

In a second place, while standing near another piece of land lately taken up by Native Christians, I asked the village accountant what amount of ground-rent they pay for it. His reply was 8 Rupees and 12 annas. As this sum appeared to me very large, I asked whether this year's produce would be worth so much. He said, "no sir, not quite." Turning round to one of the Native Christians who stood by, I said, "how will you then manage if you do not reap enough to pay your ground-rent?" He answered "we must manage the best way we can. This year you know we have a little assistance from our Native Philanthropic Association, and next year we shall try to improve the soil, and expect a better crop." Probably if government were informed of the real state of affairs in this respect, they would interpose, and thus enable many a poor creature to earn his livelihood independently, and with some degree of comfort: while they, on the other hand would be far from losing; as much more land would be brought under cultivation. A farmer sometime since (when I was speaking to him about the impropriety of keeping slaves) remarked to me "if I did not endeavour to help myself a little, by keeping slaves, it would be impossible for me to pay my land taxes."

As, however, the assessment seems to be more lenient in some other parts, the difficulty just mentioned may not be felt there.

From what has been said, it will be evident that, although the Hindús generally stand in need of our sympathy; those who are in a twofold state of slavery have the strongest claims

upon our efforts and prayers. Let us continue to make known unto them the Word of Life, and as far as lies in us use all lawful means to liberate them from the yoke of bondage. May God in his infinite mercy pour upon them His Holy Spirit, and incline them to seek first His kingdom and righteousness, and outward necessities will be added unto them ; that they may experience that "godliness is profitable to all things, having the promise of the life that now is, and that which is to come !" Let us pray and labour to enlighten their minds, and lead them to the truth, and the "truth will make them free !"

[We commend the above statements from a zealous and prudent missionary, who may be fully relied on, to the careful and prayerful consideration of all who may in any way have the means of lessening the evils mentioned ; and we invite similar disclosures from our friends in different parts of the country, so far as *authentic facts* may be obtained, regarding the oppression under which the lower classes of Natives are suffering, especially where practical remedies can be pointed out. The selling and kidnapping of children deserves particular notice.—Eds.]

A BRIEF NOTICE OF THE JACCOON TRIBE.

BY J. G. BAUSUM.

German Missionary, on the Malayan Peninsula.

THE Jacoon tribe is scattered abroad in the forest of the Malayan Peninsula, where they live quite separated from the Malays. From the south to the east coast, as far as Pahang, I have found them in some places numerous, and in other places a few families only, having their abodes on the tops of hills, where their little spots of cultivation afforded a beautiful sight to the sojourner in the valley. Their stature is of the middling size of the human race, with fine long hair ; and of a much fairer complexion than that of the Malays, notwithstanding their exposure to the weather—as both men and women go generally quite naked, with the exception of a piece of the bark of a tree tied round their middle. They are divided into two classes, Ryats and Jacoons ;

the former reside generally for a longer period on the same spot, where they build a little hut raised some feet from the ground like the common Malay houses, and cultivate the ground, plant paddy, vegetables and fruit trees; and they are governed by tshan-tshans (Burgomaster) and batins.

They profess no religion at all, neither have I discovered any idolatrous observances during the time of my sojourning among them, which was about 12 days: the only ceremony I discovered was that of their mode of marriages, which is very simple; the bridegroom makes a present of a fine cock and a new rice-pot to the bride, and after partaking of a meal, the young pair are acknowledged by the parents and friends as married. Over a few of the Ryats in Jehor I suppose the Hajees prevailed and circumcised them, but the generality seem to be averse to Mohammedanism. The second class are more given to moving about from one place to another, they reside but a few years in one spot: abandoning the one thus last occupied they take their abode in another; they also abandon the place where some of their relations have expired. These, like the first class, plant paddy and vegetables, and go fishing in the rivers, close to which they generally prefer to dwell. They are also fond of hunting with their blowpipes. They gather damar, and being honest and laborious, they would long since have been in a much better condition than the Malays, were it not that the latter, the chiefs especially, are depriving them of their paddy, vegetables, and damar in a clandestine way, which I myself have witnessed. Thus these poor people continue to suffer, even to a greater extent than regular slaves.

When I first visited them, which was on the 27th of April, 1838, I was accompanied by Mr. Mitthofer, on a missionary tour in the interior, about 35 miles distant from Malacca, where we came to the first Jacoon house, in which we saw no people as we were passing; when of a sudden a Jacoon woman rushed out, and called us to stop. On asking the reason thereof, we were told that the small pox was in the next house, wherefore nobody was allowed to pass, for fear that the strange spirit would cause an increase of affliction; but she kindly invited us into her house, and told us that the batin would come immediately, whom we said we were anxious to see. The batin

shortly after arrived, and treated us very kindly ; ordered immediately that they should boil rice for us, &c., and immediately we were surrounded by Jacoons, both men and women ; the women were here half dressed with a sarong.

This Batin was of the Ryats class ; he told us that the people under him were about 2,000, and that he would gladly bring us among them at another time, but could not do it now, on account of the above mentioned reason. As they understood the Malay tolerably well, we had some intercourse with them about the great advantage of having a written language, as they have none ; and of the useful knowledge which the white people in their young age were taught in schools, which of course sounded all very strange in their ears. On the 9th of February, 1839, I spent an evening with the Jacoons at Seketing, a Malay village in the Jumpul district, about 70 miles from Malacca ; as they spoke the Malay, I wrote down the herein annexed vocabulary of their mother tongue.

After leaving Seketing, which is the last Malay village, I past on along a river through a large jungle towards Pahang. Here I met almost daily with some Jacoons ; but on the 17th February, 1839, I had a very interesting discourse with several of this poor people and was quite surprised by hearing one of them saying to another in Malay, "we are descendants of this gentleman's nation," which led me to inquire how they knew that ? I was here made acquainted that they believe that their ancestors have been the former inhabitants of Malacca, but when the Malays invaded the Peninsula, they had been conquered ; hence they had taken to flight into the bush, and consequently had come into their present poor condition. Some of them bore great resemblance to the Portuguese features, but as their language differs so materially from any European one known to me, I have great hesitation in entertaining the idea of their being of European descent. Some days after that, hearing that a batin was residing a few miles distant in the jungle, I went to see him : he likewise treated me very kindly, and repeated the same story that I had heard a few days previous, and evidently was much attached to me.

I felt very much concerned for this poor people, but in what way to be of any benefit to them is the question to be illus-

trated. To live in the jungle with them, I feared that my state of health would not allow; besides the Malay chiefs would soon become my bitter enemies, as it would have been a natural consequence that I should have rebuked them for their unjust oppression towards these poor people. I therefore proposed to the batin, that he and his people should go with me into the Company's territory, where there is land enough to be had, and they would have proper protection; of which the batin quite approved, and expressing his willingness, he exclaimed "when the Malay rajah calls me, I must appear before him, why should I not go with our own rajah?" Hence he promised to go himself and to persuade his people to accompany him. But I was afterwards obliged to return to Singapore and Malacca by sea on account of ill-health. I was also given to understand that a great number were living in the Pahang jungles, whom I also intended to visit, but was likewise prevented on account of my indisposition.

May the Lord in his infinite mercy remember them, and open a way for them of deliverance, and of all other tribes and nations who are yet in heathen darkness.

VOCABULARY OF THE JACCOON TONGUE.

Maling,	<i>Heaven.</i>	Demdaue,	<i>To lie down.</i>
Kerais,	<i>Heart.</i>	Tro,	<i>Tired.</i>
Sēmah,	<i>Men.</i>	Jedāck,	<i>Sleep.</i>
Remawl,	<i>A man.</i>	Chinchong,	<i>Stretch out.</i>
Teodoor,	<i>A woman.</i>	Jong,	<i>Feet.</i>
Kenoon,	<i>A child.</i>	Wava,	<i>To rise.</i>
Benar,	<i>True.</i>	Uwai,	<i>Parang.</i>
Iong,	<i>I.</i>	Oos,	<i>Fire.</i>
Sēlay,	<i>Hunger.</i>	Dawl,	<i>House.</i>
Hagee,	<i>Ask, beg.</i>	Da,	<i>Is, have.</i>
Chah,	<i>To eat.</i>	Mulut,	<i>Mouth,</i>
Hoot,	<i>Rice.</i>	Iole,	<i>Speak,</i>
Cheray,	<i>Fish.</i>	Lepase,	<i>Tongue.</i>
Teoke,	<i>Plantain.</i>	Moo,	<i>Nose.</i>
Iok,	<i>Thirst.</i>	Maut,	<i>Eyes,</i>
Dawk,	<i>Water.</i>	Leman,	<i>Teeth.</i>
Pehi,	<i>Satisfy.</i>	Tong,	<i>Ears.</i>
Doom,	<i>Yes.</i>	Shook,	<i>Hair.</i>

Pědadáh,	<i>No.</i>	Quey,	<i>Head.</i>
Kekay,	<i>This.</i>	Tee,	<i>Finger.</i>
Drong,	<i>Way.</i>	Belaing,	<i>Arm.</i>
Haudey,	<i>Where.</i>	Tombelaing,	<i>Shoulder.</i>
Bawi,	<i>Not.</i>	Kaltong,	<i>Knee.</i>
Iawk,	<i>To take.</i>	Beloo,	<i>Leg, thigh.</i>
Serdore,	<i>To watch.</i>	Lepad,	<i>Belly.</i>

Handey drong,	<i>Where is the way.</i>
Kekay drong,	<i>This is the way.</i>
Da teoke,	<i>Are there plantains.</i>
Pedadáh teoke,	<i>There are no plantains.</i>

THE DEATH-BED OF A LIBERTINE; OR,

WHAT IS TO BE DONE WITH US?

IN one of the cities near the Mediterranean sea, but a few years since, a missionary was called to visit a dying man. Following the messenger who had come for him, he was led to the house of a physician, where he found an English traveller rapidly sinking under the ravages of an acute and violent fever. His appearance indicated a man of pleasure and fashion, broken down and ruined by a reckless career of dissipation, and now the victim of disease that his wicked indulgences had induced. A glance at the wreck of a man prostrate and wasted, dispelled the idea of recovery, and awakened the lively sympathy of the missionary. The wretched sufferer was aware of his danger, and in view of coming death, was terribly alarmed for the safety of his immortal soul. He had seldom, perhaps never, thought of it before; but compelled to look back on a life of sin, he saw that he had made no preparation for eternity. As the man of God entered the room where he lay, he was crying for mercy as if he felt the flames of hell kindling around him.

There was no time to lose. Death was urging on his destroying work. Whatever could be done must be done quickly; and addressing himself to the dying profligate, the missionary directed him to the Lord Jesus Christ, as a Saviour able and willing to

save unto the uttermost all that come to God by him. Suddenly starting up in the bed, and looking wildly around the room, the wretched man groaned out, "I am burdened, I am burdened ; I must unbosom myself, I must confess my sin." He was told that it would do him no good to confess his sins to man, but if even now in his extremity, with sorrow for his guilt, he would trust in Jesus, that he might find mercy. He insisted, however, that he must tell the tale of his iniquity, and proceeded to confess his past sins resulting in the ruin of those who had trusted in his honor ; *sins* that now haunted his dying couch like the ghosts of murdered victims, planting thorns in his pillow and arrows in his heart. After thus "unbosoming" himself, he felt no relief ; and when exhausted by suffering he sank into temporary slumber, his ravings continued distracted and frightful. His whole frame was shaken with the intensity of his anguish, and every feature and muscle was distorted. Now and then he would cry out with earnestness "Lord Jesus ;" and once after a long cessation of groans, when those at his bedside thought his soul was in eternity, he exclaimed : "*Lord Jesus, have mercy !*" Roused again to the terrible consciousness of his situation, he inquired impatiently, if it would not soon be over ; feeling life in so much mental misery insupportable, though death must introduce his soul to misery still more dreadful to endure.

The good missionary had exhausted all his powers of persuasion to win this poor sinner to the Saviour, and despairing of his salvation, sat in the dark chamber of death, overpowered with his own emotions, and listening to the half uttered lamentations of the sufferer. The dying man would repeat his shameful story as if the repetition would relieve his heart, and as he mentioned one sin of peculiar guilt, he cried out, "*That's the load that weighs on my conscience !*" Rising suddenly and summoning his last energies, he threw off the clothes from the bed, and gazing round the room, said to the minister at his side, "Oh, sir, that's a mighty idea ! *THAT'S A MIGHTY IDEA !* to go and throw one's-self down before God, to see what is to be done with us. Yes, sir ; it's to see what is to be done with us." He tossed himself a little longer on his bed of thorns, raved of those whom he had ruined, screamed for mercy, though no mercy came, wept and prayed, and groaned and died.

It was, in truth, a *mighty idea* ! Strange that a rational man, with the revelation of God within his reach, and knowing the destiny of the immortal soul, should never have waked to the greatness, the solemnity, the majesty of the thought, until the last moment of a wasted life.

What is to be done with us ? A great question to be asked, but one which God has made easy to be answered. It depends on the character we sustain, in the sight of Him who holds the disposal of our souls in his own hands. Careless sinners who live unmindful of death and a coming judgment ; lovers of pleasure more than lovers of God ; all whose hearts are set on this world, and who are anxious as to what they shall eat, and what they shall drink, and wherewithal they shall be clothed, are not disposed to agitate this question seriously, lest the answer should disturb their slumbers. Perhaps the reader of these lines has never yet settled the question in the fear of God. Look at it for a moment, and see if it be not wise to learn *now*, what is to be done with you *in the world to come*.

It concerns your immortal soul. What is to be done with this body is a matter of small importance, though it does engross the hearts and hands of men, as if priceless interests were at stake. *Here* you are to live at the longest but a very few years, perhaps a few days only ; and when the cold hand of death is laid on your heart, and this body moulders in its native dust, of what importance will it be, whether you have lived in luxury, or have eaten the bread of industry and care ? If then you ask, what is to be done with this body which will soon become the food of worms, you form no conception of the anxiety that preyed on the mind of that dying man. He began to comprehend the import of that greatest of all questions, "What shall it profit a man if he gain the whole world, and lose his own SOUL ?" The soul, for which the body is but a temporary hiding place ; the soul, which feels and reasons, hopes and fears, which makes you to differ from the brute and likens you to angels ; the *soul*, your soul, is to be cared for according to its value. The miserable wretch, who died under the overwhelming thought of throwing himself down before God to know what was to be done with him, had spent his life in the pleasures of the world ; but in the hour of death, to his

unspeakable dismay, he learned his fatal error in caring for the body instead of the soul. But think of time in contrast with eternity! try to form some estimate of the length of that life that has no end; add years to years and ages to ages, till the mind is wearied in the vain attempt to compute infinity; think that all that future, which no mind can reckon, is the lifetime of the soul; and is it not important to determine soon what is to be done with *you*?

Then think of the capacities of that soul. How vast its powers! How exquisite its sensibilities! For ever enlarging its capacities for happiness or woe, and destined to live on and on, while the throne of God stands, you cannot approach to a just estimate of what it may yet endure or enjoy. What a vast accumulation of blessedness dwells in the bosom of an angel in heaven! What a sum of wretchedness has for ages torn the breast of a devil in hell! And yet an angel's present happiness may be far surpassed, by the joy that shall hereafter fill your heart. Or the present misery of a devil in hell may be bliss, compared to that which millions of ages hence may distract your ruined soul. "Oh! it is a mighty idea—to throw one's-self down before God to see what is to be done with us!" It is a thought that involves the soul's life or death. Heaven and hell hang upon it. What is to be done with *me*!

You may settle this mighty question now, or leave it to be decided when you stand before God in judgment. There are means by which you may determine for yourself, what is to be your destiny in the dread eternity on which you are soon to enter. The wretched man whom we found on his dying bed calling for mercy with bitter and unavailing tears, set his heart on the pleasures of the world, plunged into the vices and follies that enticed him toward hell, and sealed his own destruction. Like him you may cast off the fear of God, banish all thoughts of *hereafter*, and make this world your highest good, and it is easy to see what is to be done with *you*. God has made no secret of what he intends to do with those who thus live and die. The rich man in hell, crying for one drop of water to cool his parched tongue, had learned by bitter suffering, what you may learn to shun, before you are tormented in the same flame. *What was done with him will be done with all those who, like*

him, choose their portion here. You may live at ease, clothed in purple and fine linen, faring sumptuously every day; you may revel in mirth, and walk in the ways of your own heart, and in the sight of your own eyes; you may die in your bed with your friends around you, and perhaps escape the horrors that haunted the dying hours of him whose fearful thought has suggested these remarks, and then you must go and throw yourself before God, to see what is to be done with you! And when in the presence of an assembled universe, he shall speak from his judgment throne to them on his left hand, his voice will fall on your ear in terror that no language can describe, saying, *DÉPART* into everlasting fire prepared for the devil and his angels. Then, lost sinner, then shalt thou know what is to be done with thee!

Would you know *now* what is to be your portion in the eternal world? Renounce the sinful pursuits that engross your heart, in humble dependence on divine grace for aid; resolve this moment to turn unto the Lord and make him the object of supreme and unchanging love, consecrate yourself to his service, and by repentance for your past sins, and faith in the great atonement of Christ, trust for pardon and eternal life, and your portion is equally sure. Happiness will be yours in life; this world will lose none of its joys, but will rather shine the brighter in your eyes; its sorrows will be soothed, and its pleasures sweetened, by the love which Christ pours freely into the hearts of those who have chosen him as their Saviour; your sun will go down in peace, and the light of eternity will break in glory on your freed spirit, as the voice of the Redeemer calls you to inherit the kingdom prepared for you from the foundation of the world. You shall enter on the blessed enjoyments of heaven, and be happy as the angels, world without end. *THAT* is to be done with all those who believe on the Lord Jesus Christ.—*New York Observer*.

Religious Intelligence.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

BANGALORE, *March 16, 1844.*

DEAR SIRS,—I have the pleasure to enclose a brief Report of the Annual Sermon and Meeting in connection with the London Society's Mission at this place; which, if you think it suitable for the purpose, we shall be glad to see inserted in the pages of your Magazine.

Wishing you abundant success in this, and in all your labours,

I am, Dear Sirs,

Yours very truly,

BENJAMIN RICE.

LONDON MISSION—BANGALORE.

THE ANNUAL SERMON on behalf of the London Missionary Society was preached at the Mission Chapel, Bangalore, on Lord's Day evening, the 10th of March; when the Rev. E. CRISP delivered an interesting and appropriate discourse, to a numerous auditory, from Acts xv. 3. In the introduction to the discourse it was observed that Paul and Barnabas, having been specially called by the Holy Ghost to go forth to preach the Gospel to the Gentiles, on their return to Antioch, whence they had been sent, held what may be called "a missionary meeting," for "they gathered the church together, and rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles;" which is, in fact, the design of all our missionary meetings. Sometime after, as they passed on their way to Jerusalem, this was still the theme on which they delighted to dwell, for "they declared the conversion of the Gentiles, and caused great joy to all the brethren." Attention was then directed,

I. *To the subject on which Paul and Barnabas dwelt. "The conversion of the Gentiles."*

1. This was a grand, and a new view of the Divine procedure.
2. The great object sought by the Apostles was, the *conversion* of those amongst whom they laboured. They found Gentiles then much in the same state as heathens are now—under the influence of a sys-

tem which pervaded all their thoughts and pursuits; (Acts xvii. 16.) and called forth all the enthusiasm of popular feeling. (xix. 34.) Such is Hinduism, as seen in places more particularly devoted to it, and in the scenes which the great festivals present. 3. But as they witnessed conversions from among these idolaters, so do we among the Hindus. This is evident in the progress which Christianity has made in Travancore, and in other parts of India. The system of idolatry is not here set aside, nor was it at Paphos, Lystra, and other places which the Apostles visited; but God had blessed their labours, and *dwelling on the good which had been done*, "they declared the conversion of the Gentiles." Reviewing the whole of the mission field, and even in reference to this country also, we do the same. If our accounts are mingled with discouragements, so were theirs. They encountered opposition as well as ourselves, yet, "they declared the conversion of the Gentiles."

II. *What was there in this to occasion so much joy to the brethren?*

1. They felt themselves one with Christ, and looked on these as *His* triumphs. 2. They knew that man's *salvation* was secured, as well as the Redeemer's honour. 3. They might well rejoice that Gentiles, formerly no part of the family of God, were made members of the household of faith. 4. They might rejoice that the great remedy for all the moral evils of man, was taking effect. 5. They rejoiced over it as a sample and pledge of more abundant blessings of the same kind. And in their joy they were as the angels of God; (Luke xv. 10.)—as God himself; (Luke xv. 7.)—and like to Christ, who "sees of the travail of His soul and is satisfied."

III. *What practical effects may be expected to follow upon such joy as this over the conversion of the heathen?*

1. It must be mingled with much humiliation, that there are so many parts of the earth where the Gospel has never yet been heard. 2. It should remove prejudice, wherever it may exist, against missionary efforts. 3. It should confirm our faith in the Divine promises. 4. It should put us upon our guard against any interpretation of any part of the word of God which would either lead us to the idea that it is not our duty to spread the Gospel through the whole earth, or that God has not a *merciful* design in causing it to be made known. 5. It should excite us to pray much for those whom we cannot reach, and to do all we can amongst those around us. 6. And it becomes a reason for sympathizing in the efforts made by others, and shows in what spirit we are to make our contributions to the cause of missions; remembering, 7. that *conversion* is their great design; and looking well to it that we are converted ourselves.

The ANNUAL MEETING was held on Monday evening, March 11th. The attendance was large, although not so numerous as on the preceding evening. Lieut. Col. CLARKE having kindly consented to preside on the occasion, took the chair at six o'clock. After singing, prayer was offered by the Rev. E. CRISP. The chairman then addressed the meeting in an excellent speech of considerable length, dwelling on the great importance of the missionary enterprize, alluding to the efforts which had been made in various parts of the world, and commending missionaries and their work, with much earnestness, to the sympathy and support of Christians.

An abstract of the Report was then read by the Rev. J. SEWELL. The Report stated that this mission is divided into two departments, the one Canarese, and the other Tamil. The *Canarese* missionaries (Messrs. Rice and Sewell, with whom are associated four Native Teachers) record that the Gospel has been preached to the inhabitants of the Bangalore Pettah, in public thoroughfares, and in various parts of the town, on an average three or four times a week; besides the regular preaching on Sabbath mornings, when a number of the heathen are always present in addition to the ordinary congregation of professing Christians. Although numerous instances of conversion have not been witnessed, yet there are favourable indications of the beneficial influence which Divine truth is exerting upon the minds of the people. On account of the absence of one of the missionaries during the greater part of the year, itinerant labours have not been carried on to the same extent as in former years; but the good effects of past efforts of this kind have been apparent from the visits which Natives of the country have paid at the mission house, seeking further instruction and books. Many portions of Scripture, and a considerable number of tracts and school-books have been distributed, from the circulation of which it is hoped that much good is being silently effected. There are two boarding schools, and nine day schools, containing altogether 259 boys and 73 girls. Instances have been met with, of boys who had left the schools and entered on the business of life, still retaining their knowledge and convictions, and evidently yielding with great reluctance to an outward conformity to the religion of their friends and neighbours. The church contains 11 members, and there is one candidate for admission. Three regular services are conducted every week in Canarese, and a Missionary Prayer Meeting held once a month. The members of the church have contributed, for the spread of the Gospel, and for other purposes, 25 Rupees during the latter half of the year. An epitome of Old Testament History has been prepared, and carried through the press to p. 290. Progress has also been made in the preparation of a Canarese Hymn Book.

The *Tamil* Department has been conducted by Mr. Regel, and one Native Teacher, with the occasional aid of Mr. Crisp. The general attention of those who attend the preaching of the word in the chapel is encouraging. The heathen, in general, do not manifest much serious attention. A few, however, receive the message which is delivered to them, as glad tidings of great joy. A heathen man and his wife have placed themselves under instruction, with a view to baptism. The present number of church members is 34, and there are six candidates for admission. Upwards of 61 Rupees have been subscribed towards the funds of the society, and for benevolent objects. There are three Tamil day schools containing 90 children.

The Infant school has increased in numbers and in interest, during the past year. The present attendance averages about 40. The Tamil female boarding school contains 14 boarders, and 11 day scholars. Two heathen girls have been baptized, and two others are very anxious publicly to profess themselves Christians, by receiving baptism. One girl became so deeply convinced of the errors of popery, that she was led to converse about them with her mother, who after hearing further upon the subject from the Native Teacher, has become convinced of her former errors. This has led to the withdrawal of the child from the school, by the father, since which all the Roman Catholic children have left.

The *Theological Seminary* is under the care of Mr. Crisp, and has assumed an appearance so full of encouragement and promise, as to call for much of humble gratitude; and to warrant the cheering hope that, under the Divine blessing, it will become the means of extensive good. The present number of students is 13.

The *English Congregation*, and the Sunday Schools and Bible classes connected with it, have continued encouraging both as to the numbers that attend, and the evident blessing which has rested on this department of labour.

It having been considered advisable to dispense with the formality of moving and seconding Resolutions, at the conclusion of the Report, appropriate addresses were delivered on the following subjects,—

I. By the Rev. T. HASWELL. "That the acknowledged fact—that Christianity has produced such an impression on many minds, as to have considerably weakened their attachment to their idolatrous system, and excited a strong desire to receive the Gospel, though they are still held back from a public profession of the truth—is a strong ground of encouragement to go on, abounding in every effort for the spread of Scriptural knowledge, with a full assurance, that under the Divine blessing, "in due season we shall reap, if we faint not."

II. By the Rev. B. RICE. "That the progress which has been made in the spread of the Gospel, together with the fact that many whose judgments are convinced of the truth of Christianity, are found to stop short of a saving reception of that truth; emphatically proclaim the necessity for the abundant putting forth of Divine power: and that it is, therefore, of supreme importance to pray for missionaries and their families, and their various helpers, as well as for the churches gathered around them, and all among whom they labour that "the Spirit may be poured out upon them from on high."

III. By the Rev. J. GARRETT. "That it is of great importance in this heathen land to endeavour to pre-occupy the youthful mind with correct views of the character of God, and of the only way of salvation; and that, as divine truth cannot fully be brought in contact with the minds of the rising generation, but by Christian education, the careful instruction of the young in thoroughly Christian schools, is a most important part of the general system of means to be employed in making known "the Gospel to every creature."

IV. By the Rev. D. SANDERSON. "That the increased activity and zeal for the spread of the Gospel of Christ, manifested by almost every section of His Church—viewed in connection with the wonderful openings afforded by the Providence of God, for the introduction of the word of truth amongst the seed of Israel, and amongst the nations generally—encourage the cheerful hope that many of the glorious predictions which God has given, for the comfort of His Church, are rapidly advancing towards their accomplishment."

"Praise God from whom all blessings flow," &c., having been sung, and the blessing pronounced by the Rev. E. Crisp, the meeting separated at about quarter before nine o'clock.

Deep attention was manifested throughout the whole of the proceedings, and liberal contributions made at the close of each service. It is hoped that both the Sermon and Meeting have been productive of good in imparting interesting information, and in stimulating the missionary zeal of those who were present. "God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations!"

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

DEAR BRETHREN,—Since writing the article on “Missionary Encouragement in Southern India,” that appeared in the eighth No. of your periodical, it has been suggested to me that a brief history of the rise, progress, &c., of the several mission stations of the Presidency would be acceptable to your readers. To the friend who suggested the thought, I promised the furnishing of but one (that of Madura) though I hoped that more could be obtained. Through a kind friend at Dindigul (the Rev. J. J. Lawrence) I have obtained a copy of a valuable letter from the Rev. C. Mault, of Nagercoil, containing a brief narrative of the Mission Station with which he is connected. I cannot but think that it will be read with interest by all who heartily bid “God speed,” to the cause of Divine truth in this ignorant, idolatrous land. I wish that the perusal of this letter might induce others to furnish like communications from their several stations. What subjects are more appropriate than these to the pages of a “*Missionary Record*?”

Faithfully yours,
F. D. W. WARD.

NOTICES OF NAGERCOIL MISSION.

THE Mission here was begun by Mr. Ringletaube in the year 1809, who quitted it in 1815. Several congregations were raised by his exertions, and many people baptized. In admitting candidates to that ordinance, his system appears to have been very lax; hence very few of his converts are now members of our churches. Mr. R. was followed by Mr. Mead, now of Neyoor, in 1817, and was shortly after joined by Mr. Knill, who remained only a few months. At the end of 1819, I arrived, and Mr. Smith the following year, who in a few months left for Quilon. In 1827, Mr. Addis arrived, and was associated with me for a short period. He rendered great assistance in superintending our numerous schools. In 1831, Mr. W. Miller commenced his labours in this mission; but they were soon interrupted by ill-health, in which state he lingered till 1838, when he was called to his rest. A few days before Mr. Miller's death, Mr. Russell joined us, who is now located in the east of the mission, about 10 miles distant. In 1839, Mr. C. Miller removed from Neyoor, and took a share of the labour of this station. He died at Poonamallee in 1841. Mr. Whitehouse, who occupies his place in the Seminary, came the latter end of the last year. This is a brief but correct account of the European missionaries who have taken a share in the toils and labours of this part of the vineyard.

The number of our congregations is 70; which are made up of about 2,380 families, containing 7,300 individuals. Some of these have been baptized; 318 united in fellowship in five churches situated in different parts of the mission. There are about 100 candidates for baptism, and more than 600 in our Bible classes, many of whom are interesting persons. It is of little importance under whose personal ministry these persons have made a profession, but in justice to our Native assistants, I must say, they have been the principal instruments in bringing them to the knowledge of the truth. As we have hitherto made no distinction between a fitness for baptism and for the Lord's Supper, our terms of admission have been strict. We have not only required a competent knowledge of Divine truths, but a change of heart as far as we can ascertain it by clear Scriptural marks; hence but few comparatively have been baptized. I would here mention, that I have for some time entertained serious doubts whether our practice is agreeable to the Scriptures. It appears the Apostles required from their converts nothing more than a profession of faith in Jesus Christ, and that in no instance did they wait for the evidence of its sincerity. Most of the persons who have made a profession here are from the heathen; three or four from the Mahomedans, and about 200 from the Roman Catholics. Most of the Roman Catholics in this neighbourhood are extremely ignorant, vicious and hostile to the light of the Gospel. With a few honourable exceptions, those who have joined us are more difficult to bring into any kind of order than those from heathenism. They have a great aversion to learn, and to attend regularly on the means of grace. With one or two exceptions all our out-stations are within twelve miles of us, and some or other of them are visited every week by the missionary. To each congregation is attached a Native teacher to instruct them, and a schoolmaster to teach their children. Most congregations have a neat chapel.

The education of the rising generation in this district is to a considerable extent in our hands, and is conducted as far as a vigilant superintendence can secure it on Christian principles. We furnish the books, and claim the right of explaining and enforcing the truths contained in them on the children in our regular visitations of the schools. At the home station we have separate boarding establishments for boys and girls. Part of the boys are orphans, who are generally admitted when young, and if promising are drafted out into the seminary when of proper age. The latter is also recruited from the most promising youths in our village schools. It is our aim to give a good English education to the seminarists, adapted to fit them for employment in the mission. It had long been our wish to introduce some useful manual employment, but hitherto we have not been

able to overcome the obstacles in the way. Many of the youths, after being in the institution for many years are found unfit for mission work, and unwilling to engage in the ordinary labour of the country, which is often a cause of great anxiety and distress for the want of an employment to which we could put them, to obtain an honest livelihood. Our girls' boarding school contains about 90 children, some of whom are employed part of the day in rotation in the kitchen, in making lace, and in learning to sew. They are kept quite distinct from the boys, and have no intercourse with their parents or friends, except during the vacations, which occur twice in the year for short periods. With the exception of a few orphans and foundlings they are all children of Christian parents. Many of the scholars trained up in this institution have turned out well, and are the most intelligent and devoted members in our churches. Some are employed as schoolmistresses in the villages around, a novelty in India. We look upon the education of the rising generation as an object of great importance, and the most likely means of sapping the foundations of idolatry. In the towns and villages around, for boys we have 103 schools, containing 4,375 scholars. For girls, 30 schools with 750 scholars. The schoolmasters are paid according to the number and proficiency of their scholars, who are of course often and regularly examined. The schoolmasters assemble here once a week for instruction, and are regularly drilled into the things to be taught, as well as the manner of teaching them.

By so extensive a system of education we are creating a large demand for books, and not to supply them would be worse than infatuation; it would be in effect saying to our interesting charge, slake your thirst at your own polluted puddle; which has poisoned the mind of your forefathers and will poison yours. No, we must provide books whatever may be the cost of time and labour, and for this purpose we must have more help. It is not necessary, however, that all should be makers of books; among missionaries a division of labour may be made to great advantage. I have been rather extensively employed in this department, but it has only been at intervals, and such intervals will be afforded in a climate like this, where foreigners cannot expose themselves at all hours in the day. The direct preaching of the Gospel is of primary importance, and I wish our friends at home could be made to understand that there are more ways than one in which the Gospel is preached, and preached most efficiently. It is preached in our school-houses, and if I am not mistaken our Tracts and Books are preaching it to many to whom we have no access, which God in his good and wise Providence is blessing, to the undermining of idolatry, and to the diffusing of the important truths of our holy religion. In concluding, I would with due

deference observe, give as much of your time and energy to preaching as you can. If you have a talent for conversation, make good use of it, for it is well adapted to promote the important work in which we are engaged. A letter to our Native friends at a distance, accompanied with a Tract or Book, is sometimes useful. But above all, a heart full of love to God, and compassion for souls, diffusing itself through all our engagements, is of the highest importance. O for more of the Spirit's influences to fit us for every part of our holy calling.

I remain, my dear brother,

Yours truly,

C. MAULT.

ANNIVERSARY MEETINGS—CALCUTTA.

Abridged from the Calcutta Christian Observer.

THE *Annual Meeting of the Calcutta Christian Tract and Book Society* was held in the Town Hall, on Friday evening, the 5th January. Hon. F. Millett occupied the chair. The Rev. G. Pearce opened the business with prayer.

The Chairman pointed out the important situation which the society occupied in reference to other religious societies. He ranked it next to the Bible Society, and as an almost indispensable auxiliary to Missionary Institutions. It was itself a Missionary Society preaching the word by the mute eloquence of its publications, embodying as they do the saving truths of the Gospel.

The meeting was addressed by the Rev. Messrs. Morton, Osborne, Ewart and Wenger. The speakers dwelt principally upon the report, which was an interesting document. The society was greatly in need of funds. Several hundred thousands of tracts in the Native languages had been issued from its depository, but these were on a few general topics. The expediency of having tracts on a greater variety of subjects was pointed out by the fact that a missionary in one district had a large store laid by, the people refusing to receive any more copies of those with which they were already well supplied. Messrs. Morton and Ewart referred to the formation of a society among the Vedantists similar to the Tract Society, and enforced on the meeting the duty of counteracting the influence of its publications by new and fresh issues of sound religious truth. They had no doubt that qualified persons would undertake to prepare treatises, (and Christian laymen competent in the vernacular dialects were asked to share in

the work,) but it entirely lay with the Christian public to furnish the means of printing them.

Another great object was to provide Native converts with a Christian literature. There was a time when a call of this nature was not felt, but the converts may now be numbered by hundreds and even thousands. The Rev. J. F. Osborne could find in the present almost destitute condition of our converts in this respect, a sufficient explanation for their defective knowledge, and faults of character and conduct; and he as well as other speakers, pointed out the duty of preparing and fortifying them against the prevailing errors of the day. The Rev. J. Wenger enumerated some of the topics on which tracts may be written suited to the prominent wants of Christian converts.

Messrs. Osborne and Wenger bore testimony to the valuable help they received in their missionary operations from the Tract Society. Mr. Morton in support of the society's claims, adduced several cases in which mighty results followed the employment of means comparatively insignificant; and related instances in which the giving away of a tract had been blessed of God to the conversion of souls. He earnestly impressed the duty of tract-distribution upon Christians, pointing out that it was a work which cost no labour. Every Christian ought to provide himself from the Tract Depository; and ladies particularly might induce a servant, a bill-sirkar or a hawker, who comes to her, to accept and read a tract which he may not feel disposed to receive at the hands of a missionary.

The Anniversary of the Calcutta Auxiliary Bible Society was held at the Town Hall, on Friday evening, the 26th January—F. Millet, Esq. presided.—The meeting commenced with prayer by the Rev. H. Fisher, Senior.

The Chairman in a neat introductory speech remarked upon the importance of the society, adducing one or two striking thoughts in illustration of his position.

The Secretary read an abstract of the report, which we shall not notice further until its publication—it was upon the whole cheering.

The resolutions were moved and seconded by the Archdeacon, the Rev. Messrs. A. F. Lacroix, J. Wenger and G. Pickance, and M. Wylie and J. C. Stewart, Esqs.

The Archdeacon referred to the cheering nature of the report.—He had attended the meeting although he had an engagement elsewhere; but he was not willing at such a time when the Bible and Bible principles were attacked, and attempts made to undermine the truths of God, to be absent. He came to express his strong and unqualified attachment to the Bible and the Bible Society. The longer he lived, and the more he read and saw of the efforts now making by Popery

and semi-popery—Puseyism—the more he felt constrained to love the Bible and the Bible Society.

Rev. A. F. Lacroix dwelt in his usually fervid, catholic and happy manner on the uniting influence of the Bible and the Bible Society. In illustration he referred to several interesting facts connected with his late tour on the continent and his visit to England.

M. Wylie, Esq. enforced the duty of consecration and devotedness in the work of God, and especially in the Bible cause. He referred to a proposal for united closet prayer on Saturday mornings at half-past seven o'clock, for the out-pouring of the Spirit, and exhorted all to unite in the work.—He stated that not more than twenty-five subscribers were to be found amongst the list of donors to the society resident in Calcutta—a fact that would lead us to say of the Christian church in this city of merchant princes—we write this to your shame.

J. C. Stewart, Esq. dwelt upon the power of the Bible to convert the soul. He related two striking instances of conversion, one of an old dissipated traveller by a little child, by the repetition of a text—the other of a young officer by the alone reading of the word, away from all ordinances, Christian instruction or intercourse.

Rev. J. Wenger spoke of the tendency of the Bible to preserve and bless the church, and to make her vigorous in her efforts to do good. He referred to one or two striking instances in the history of the Christian church in illustration. He expressed his gratification at the success of the society, although conscientiously attached to another but similar institution.

The Chairman in conclusion again referred to the greatness and importance of the Bible cause. The meeting united in singing the Doxology

“Praise God from whom all blessings flow”—

after which the Rev. T. Boaz pronounced the benediction.

The Annual Meeting of the Calcutta Sailors' Home was held on Thursday the 1st instant. Sir J. P. Grant presided.

Among the resolutions passed were the following.

Proposed by Capt. E. Onslow, seconded by Capt. T. E. Rogers, and carried unanimously,—That the thanks of this meeting are due, and hereby given to the Deputy Governor of Bengal, for the practical support given, and kind consideration always shown by him to the Sailors' Home.

Proposed by Samuel Smith, Esq. seconded by Capt. J. R. Engledue, and carried unanimously,—That this meeting recognizes with much thankfulness the interest evinced in the welfare of the Calcutta Sailors' Home by the Honorable the Court of Directors, and desires to record the grateful sense it entertains of the generous donation of 100

rupees per month, recently granted to the institution by the Home Government, as communicated in Mr. Under Secretary Beadon's letter, of the 22d January, 1844, to the Honorable Sir J. P. Grant.

Temperance Meeting—Fort William.—On Tuesday, the 23d January, the first Anniversary Meeting of the Members of the Temperance Society was held by the 10th Regiment in their Coffee Room, in the Garrison of Fort William. There were about eighty members present, and the arrangements were excellent.

The cleanly appearance of the men, and their quiet and orderly behaviour, were creditable to themselves, and spoke favourably of the effects of temperance.

Tea and coffee, with bread and butter and cakes, were placed upon the table by the committee, who acted as stewards upon the occasion, and after grace had been said by the Senior Chaplain, the members partook of their social repast, and appeared to enjoy it very much. After one of the temperance hymns had been sung, the Rev. R. Eteson addressed the meeting and gave an account of their proceedings during the past year. He mentioned one very striking fact; that while the deaths in the regiments had amounted to seven and a half in every hundred men, there had not been quite two per cent. in the number of those who had joined the society. This clearly proves, that the use of ardent spirits tends to shorten life, and is a very strong argument in favour of temperance. Mr. Eteson's address was followed by three hearty cheers for the committee, the Queen and their Clergyman. The Junior Chaplain then said a few words, after which the Archdeacon of Calcutta addressed the society, and was listened to with great attention.

It was most gratifying to witness the orderly behaviour of all present, and the pleasure which they evidently took in the proceedings of the evening. The committee deserve great praise for their arrangements.

The Twenty-fifth Anniversary of the Bengal Auxiliary to the London Missionary Society was held in the Union Chapel, on Wednesday evening, the 14th February.

The meeting opened with singing the hymn "O'er the gloomy hills of darkness," &c. and prayer by Rev. J. Mullens, B. A. of the London Missionary Society.

J. Calder Stewart, Esq. Secretary to the Union Bank, was then called to the chair on the motion of the Rev. T. Boaz, seconded by Rev. A. F. Lacroix.

The Chairman remarked that it was the missionary spirit which brought the Lord Jesus to our world. Professing Christians, he feared, are not thoroughly impressed with the importance of Christian mis-

sions. This cause is identified with Christianity, and until it be accomplished, the heavens and the earth shall not pass away—the “end” will not be.

For the accomplishment of this object, as far as human agency is concerned, the Chairman referred to the desirableness and expediency of forming societies like the one whose anniversary was now commemorated. United efforts are always better than detached individual exertions; and the amount of good, missionary societies have effected will be fully appreciated only in the disclosures of the great day of the Lord.

On being requested, the Secretary, Rev. T. Boaz, read an abstract of the committee's report for the past year.

M. Wylie, Esq., (Barrister at Law,) rose to move the first Resolution,—“That the report, portions of which have now been read, be published and circulated for the information of the subscribers to the society and the friends of missions generally. And that the following friends be the committee for conducting the affairs of the Society, with prayer that they may be blessed by the approbation of the Divine Spirit in all their deliberations and plans, and supported by the supplications and pecuniary aid of the Catholic Church.” [Names omitted.]

Mr. Wylie felt much pleasure in recommending the publication of the report, portions of which had been read to the meeting. He did so with the greater confidence, as he had been favoured with a perusal of the whole document, and was therefore able to speak of its merits.

The report recorded the death of the Rev. R. de Rodt, to whose memory the tablet which the meeting saw before them, had been erected most appropriately by Christians of all denominations; for his praise was indeed in all the churches. The tablet had inscribed upon it the words of Holy Writ that the lamented deceased was “a good man, full of faith and of the Holy Ghost.” This Mr. Wylie from his personal knowledge of Mr. de Rodt could testify was strictly true. It used to be said of Archbishop Leighton that those who had enjoyed the privilege of conversing with him had received one talent more for which they would have to render account—this might with great propriety be said of the late Mr. de Rodt. Acquaintance with him had left a savour on the memory which frequently compelled the exclamation, “He *was* a good man full of the Holy Ghost and faith.” And though he was not permitted to see any fruit resulting from his brief but faithful labours, scarcely was he laid in his grave when a student of the Sanskrit College—the first, it is supposed, who had felt the power of converting grace in that institution—calling to recollection the numerous exhortations of the late Mr. de Rodt, began to think seriously on religious subjects, sought further instruction and was finally baptized by Mr. Osborne, of the Church Missionary Society.

[Want of space obliges us to omit the remainder of Mr. Wylie's speech, and that of the Rev. W. W. Evans.]

Rev. A. F. Lacroix, of the London Missionary Society, moved the next resolution:—"The cause of missions in the conversion and redemption of souls is the cause of God, the end for which the Son of God suffered, died, rose again and ever liveth as the Intercessor before God—for this the world and all nature are maintained, that Christ may be glorified in the conversion and salvation of mankind. Hence is it the duty and privilege of every disciple of the Saviour to watch and pray, and labour that His kingdom may come, and his will be done on earth as it is in heaven."

Mr. Lacroix stated that it was now two years since he took leave of a meeting similar to the one now assembled, and when leaving, he pledged himself to return and bring with him a re-inforcement. In the merciful Providence of God he had been able to do both, and he entreated his friends to unite with him in thanking God for His bountiful goodness.

The London Society intended to have sent four new labourers; two have arrived in company with him; one was taken ill in England, and the fourth was prevented by circumstances from joining Mr. Lacroix. The number will however be completed this year, and of the two expected, one is the son of the well known Dr. Philip.

During his absence Mr. Lacroix visited England, Scotland, France, Switzerland, Germany, and Holland. He preached in all these countries, and was rejoiced to find a ready response to missionary objects in all of them. Indeed he felt it difficult to quit these places. In Paris, where he delivered a course of lectures on missionary topics, he was well nigh prevailed upon to remain for a time. A great number of Protestant Ministers there wrote to the London Directors to allow Mr. Lacroix to make a tour through the whole of France. But he felt that whatever good he might do elsewhere, his proper business was in India; and as his heart was bent on returning without delay, he was compelled to decline the undertaking.

So much of self, said Mr. Lacroix, and he proceeded to speak upon the resolution. The resolution stated, and it spoke truly, that the cause of missions is the cause of God. The cause is in very good hands when it is in God's hands. Men may fail from deficiency both in the wisdom and power to carry it on, but God is Almighty, All-wise. Where our faith was most likely to stagger, he has upheld it. The work is too vast—the world corrupt, the instruments are human. The natural eye would fail to realize the conversion to God of such a world and by such agency. At this very point we are met by the "exceeding rich and precious promises" of our God.

Mr. Lacroix could not forget the dying words of his much loved

friend, the Rev. C. Piffard—a man who had devoted his wealth and himself, to missionary objects—when he bid him tell his missionary brethren not to faint or tire because, said he, he felt an assurance that the cause will succeed. Mr. Lacroix also felt this assurance, and he appealed to the missionaries present, and to Dr. Duff in particular, whether there was any room for discouragement. And if missionaries who every day come into rude encounter with difficulties, do not feel discouraged, ordinary Christians ought not, for a moment to entertain such a feeling.

The resolution says further that it is the duty and privilege of every disciple of the Saviour to pray and labour that Christ's kingdom may come. The work does not belong exclusively to the missionaries. The Governor General and other officers of Government are not the only persons who should be loyal and obedient to the laws. Peculiar duties devolve on some, but it is the duty of all to honor the king and respect the laws. There are many here and in Europe who profess the religion of the Bible, but feel no concern for the salvation of their fellow-men. If a man who lives in the daily violation of God's commandments can claim to be a Christian, so may he who cares not for the souls of men, "for which the Son of God suffered, died, rose again and ever liveth as the Intercessor before God."

Dr. Duff, of the mission connected with the Free Church of Scotland, seconded the resolution in a brilliant speech. He stated at such a season and under existing circumstances, it was pleasant to dwell in reminiscences of the past. When he saw the Chairman he could not refrain from alluding to his father, the justly revered Dr. Stewart, who was the instrument of a great revival in a parish in a remote district in the highlands of Scotland—the birth-place of Dr. Duff. A Clergyman of the Church of England—for in those days an Episcopalian did not hesitate to officiate in a Presbyterian Church—the Rev. Mr. Simeon—had preached a sermon in Dr. Stewart's pulpit, which served to awaken him, and through him the whole parish. The fruits of that revival are still to be seen.

Two years ago Dr. Duff occupied the chair at a similar meeting when Mr. Lacroix was about to leave Calcutta, and he then adverted to the prospect of his return. In the good providence of God, he is now among us, and Dr. Duff could not but appreciate the feelings which had brought him back. He could well imagine how difficult it is for one to exile himself afresh after revisiting his native soil, and renewing the hallowed associations of home and the sympathies of by-gone friendships. As a native of the highlands, he could also enter into the feelings which must have agitated the heart of his friend when among the wild and majestic scenery of Switzerland. There

is a fascinating harmony in the aspect of external nature in Switzerland and Scotland; and the doctor eloquently drew the descriptive parallel. There was also a strong bond of sympathy between the natives of the two countries, for Switzerland afforded a refuge to the Scotch fathers during the age of persecution. And here it was that Knox met Calvin, and carried the already kindled flame of the Reformation back to Caledonia. Dr. Duff could welcome back his friend to the level plains of Bengal with peculiar feelings to which a mere lowlander could not aspire.

Turning to the resolution Dr. Duff found there a congeries of texts. He had but time left to dwell upon one—that which asserts that the world and all nature are maintained for the glory of Christ in the conversion and salvation of mankind.

The world as created for man in his primeval state, was not destroyed when he fell. It was reserved to be the theatre for the display of God's glorious perfections—it is kept for believers, and shall be their ultimate possession.

Nature has through all ages been made subservient to the wants of God's people. The heavens rain down manna to them for food, and the flinty rocks yield them drink. The sea and the land, the desert and the fruitful field are equally laid under contribution for their benefit. Here has transpired the wondrous story of redeeming love, and this world shall be the paradise of the saints,—the scene of Messiah's triumphant reign, when all shall be peace and love, and joy shall be the portion of his people.

The world is the believer's possession even now. With the Bible in his hand he enjoys all things around. He is happy in the furnace of affliction, and feels the consciousness that he shall be happy when that is in flames. He is above the chances and vicissitudes of life; he feels his independence of all things out of God—with his presence he realizes the design and object of all things around; for all things have been planned, and built, and are still upheld, "clothed with beauty," for man's happiness in God his Saviour.

The Chairman offered a few remarks in conclusion, pressing the claims of the society on the meeting.

The service concluded with singing the hymn, "Before Jehovah's awful throne," &c.; and the benediction was pronounced by the Rev. T. Boaz.

The chapel was full of attentive hearers: the service was not inconveniently protracted; and the whole was pervaded by a very gratifying spirit.

The collections during the Sabbath, and on the evening of the meeting, exceeded Rupees 1,000.

The Meeting of the Calcutta Temperance Sailors' Home and Temperance Society was held on Friday the 10th February, at the Town Hall. We are, with slight alterations and additions, indebted to the *Hurkaru* for the report of the meeting and editorial remarks. We will only add that we sincerely rejoice in the prospects of the Home, and do trust that all our friends will come forward promptly and liberally to the aid of the committee; a nobler or more deserving object could not command the attention, or call forth the benevolence of the Christian public, than the Calcutta Temperance Sailors' Home.

"The Meeting of the Calcutta Temperance Sailors' Home, held at the Town Hall, on Friday evening, was one of the most spirited and extraordinary of the kind, which it has ever been our lot to witness. The number of sailors and soldiers present, fraternizing for so good and excellent a cause was cheering; the more especially when we remember the antipathy usually subsisting between these two classes. The number of merchants, or other influential citizens, was indeed, not large, but still more numerous than on almost any similar occasion. The welfare of seamen has not yet found a large place in the affections and sympathies of the merchant princes of Calcutta. We are confident, however, that when the abominations of the crimping system shall be fully exposed, (and, we purpose, dissecting and anatomizing it at our earliest convenience,) then all, from the Government down to the most retiring of our fellow-citizens, and they of the softer sex too, will unite in "a long pull, a strong pull, and a pull altogether," to suppress and to annihilate this system, the bane and curse of poor Jack. Let but the Government enact salutary laws, set their faces against those dens of infamy, the punch houses, and expend as large sums in striving to render the sailor happy and moral, as they are compelled to do in attempting, through a corrupt police, and other mediums, to punish the crimes which flow from the punch house and the crimping system;—let but our merchants, usually generous and princely, come forward and unite heart and hand with the Homes and determine to ship no crews but from these institutions;—let the owners and captains of vessels adopt the same course and offer small premiums for sobriety and industry; and let the heads of the Marine, Magisterial, and Police departments, all endeavour practically to uphold the principles of the Sailors' Homes—and we are confident that in one year the crimping system, tortuous and potent though it now be, would be almost among the things that were. It would be but the shadow of its former self. For an object so noble, we should hope all can and will unite."

PROGRESS OF CHRISTIANITY AT TINNEVELLY.

WE have lately received a letter from one of the missionaries of the S. P. G. F. P. in the Tinnevelly District mentioning, that, by the blessing of God, he had within two months received under Christian instruction 700 individuals lately heathens; and was intending, on Easter Sunday, to baptize 70, some of them of high caste. From other sources we hear that many villages—partly on account of difficulties between the cultivators of the soil and the zemindars—have come over, or offered to come over to Christianity; hoping thereby to be protected from oppression. These villages contain, according to the accounts, which may be exaggerated, not far from 10,000 inhabitants. Though in itself the movement is much less encouraging than an awakening under the influence of Divine truth, it will afford a great opening to the faithful labourers in that fruitful field; and we may hope that the Spirit of God will be given to many who as yet “know not that there is any Holy Ghost.”

We add the following, relating perhaps to the same events, from the *United Service Gazette* of the 12th ultimo.

“We had the pleasure in last number of noticing the good effects of missionary labour in Southern India, and have since been favoured with additional particulars of a truly gratifying character from the same quarter. Our information too we can fully depend on, as it comes from a very faithful and excellent missionary, which gentleman, though he has only recently taken charge of his present district, has been long a resident in the Southern Provinces, and notwithstanding that the station of ——— has been formed but a very brief period,—we believe considerably less than two years, its congregation of Native Christians already amounts to about 300 persons; besides which the same worthy pastor has three other congregations on the coast, within two or three miles of his principal station. The inclination for Christianity too would seem to be fast extending throughout those districts, as a deputation of four intelligent persons had waited on the minister immediately after his arrival, and solicited him to take the families of their village, about thirty in number, under Christian instruction; assuring the missionary that they are sensible of the folly of idolatry, and wish to be instructed in and embrace Christianity. Here is a further proof that missionary labours have not been in vain, and though it is true that the glorious lights of the Gospel have been slow to penetrate the pagan darkness of ages, yet a noble commencement seems to have been made; and as the good cause has not been forced prematurely forward, but allowed gradually to work its way,—Christian instruction, by degrees, opening the road to a conviction of its own truths; we may securely trust under the Almighty blessing that a permanent good has been worked,—that a desire for Christian instruction has been instilled, which now only requires more extensive means of cultivation, and such it is to be hoped will not be found wanting!

We learn indeed that great interest is at present taken regarding the Tinnevely missions in the *highest* quarter, and in one section alone of that extensive district, about 900* persons have lately entreated Christian instruction from the minister there located. Our informant too assures us that these are not solitary instances, for that a great movement in favour of Christianity is observable in other places, and indeed we know that two ministers who were a few weeks since on a missionary tour through the Northern parts of the Tinnevely District, were invited by the headmen of a village, after a previous conference with them, to visit the place. They accordingly did so, and found the whole of the inhabitants assembled to receive them, two of whom to show their contempt for idolatry, removed the principal idol from its throne in the pagoda, and dashed it into a deep well, together with some smaller images; and on the following evening, the ministers of our holy religion were seen seated in the temple, and addressing prayer and exhortation to the people, on the very same spot, where twenty-four hours previously, the pagan idol had been enthroned. The zealous and excellent person to whom we have referred in speaking of the above events, observes, that he 'feels now in a field of labour that agrees with his notions of mission work. The field does indeed seem to be one affording every promise of a productive harvest, and of a surety no good Christian can withhold his prayers for the Lord's blessing on the labours of his faithful and zealous servants therein employed!'

BRAHMIN CONVERTS.

IN our number for February, under the head of "*Baptisms at Mangalore*" we briefly noticed the conversion of some Native youths at that station. We then hoped to have, before this time, a more particular account of the interesting circumstances attending the event from some party on the ground, but have received none more full than was published in the *Bombay Times* of January 27; which we now transfer to our pages. Such accounts are fragrant and refreshing, in this land of drought and death.

"For the last fortnight the Native population of Mangalore has been in a state of great excitement, on account of the conversion of some Brahmins to the Christian faith. It is thought that a simple statement of the facts connected with their conversion will be of some interest:—For the last three years there has been an English school at Mangalore, supported by contributions of the English residents at this station, and conducted by the German missionaries. Various branches of knowledge, such as geography, history, mathematics, &c., were taught there; but the chief aim of the mission was from the beginning to impart unto their pupils some knowledge of the word of God.

* We are not certain as to the figures.—Ed. *U. S. Gazette*.

The proficiency of several of the boys, as shown at different times in public examinations, encouraged the teachers; and for some time past they cherished the hope that a lasting impression of the truth of Christianity might have been made on the minds of some of the more advanced boys. Still they were far from thinking that the day when this impression should ripen into conviction was so close at hand; when, towards the end of November of the last year, one of the scholars, an able young man, more than 18 years of age, nearly related to several influential Brahmins of this place, and comparatively wealthy, declared not only his conviction of the truth of Christianity in general, but also his intention to profess the faith which he had found true. This change in his mind could not be long hidden from some of his friends and fellow scholars—and these, who had hitherto been in a measure restrained from avowing their persuasion by his objections, speedily joined him. After a few days, the number of young men acknowledging the falsehood of Brahminism, and desiring to be instructed in the Christian religion, was increased to five. They used to pay daily visits to the mission house, where they were occupied in reading the word of God and prayer. Their knowledge of the truth as it is in Christ, as well as their courage for the approaching combat with the prejudices which have swayed their nation for ages, increased daily.

After the lapse of a month, the change which had taken place in these young men could no longer escape the attention of their relations. The consequence was, that three of their number were put under restraint, and prohibited from continuing their visits to the mission house. The two others, being independent men, and employed in the service of the mission, in the printing department, since their departure from the English school, were still left free to continue their accustomed visits. On the 30th of December, the first mentioned youth found means to escape from the surveillance of his relations, and to come to the mission house. After some conversation with the missionaries, it was clear to him that the day had arrived on which it must be decided whether he should follow the impulse of his convictions, or gradually yield to the influence of his Brahmin relations. He resolved to break through all obstacles at once, and requested leave to remain at the mission house. After all the difficulties and trials which would await him on his embracing Christianity had been recalled to his mind, he still adhered to his former resolve, and at once decided on separating from his people and staying with the missionaries. The two others, who happened to be on the mission premises at the time, likewise determined on joining him. After half an hour the relations and friends of the first mentioned youth arrived in great numbers, trying every possible argument of persuasion in order to bring him back to their house. He remained firm in his resolution; told them that they might take to themselves his house and property, but that they should leave him in peace, and allow him to follow his new persuasion. The whole numerous and mixed assembly behaved with great propriety, and dispersed after some hours.

On the evening of the 31st, when most of the inmates of the mission compound were absent on account of the evening service, a large crowd of Brahmins and low caste people, with some Mussulmans, desired an interview with the converts. This was readily granted. Two missionaries and the converts sat down to converse with them in an open hall, in the centre of their house, but scarcely had they begun to speak a few words, when some called, "Seize, seize." Immediately the two elder converts were pulled out of the hall by a number of people, while some hundreds of others were looking on, evidently waiting only for the success of the first rush, and ready to help on if things should go according to their desires. Yet the converts (the third one had also been seized during the confusion) were liberated without much difficulty, and the moment the mob saw that they had failed, the whole of them made off as fast as possible. During the ensuing night there were many rumours of a meditated attack on the mission house, but the vigilant care of the magistrate of this place, who was applied to for protection, frustrated the plan of the enraged mob.

Security seemed to be perfectly re-established after some days, so that it was possible to baptize the converts in the mission chapel (about a mile distant from the premises on which they stay) on the 6th January; but a more mischievous attempt than the first was yet to come. On the morning of the 7th, it was discovered that the head and entrails of a pig had been thrown into the tank adjoining the Jumma Musjid, the chief mosque of the numerous Mapilla community of this place. This had evidently been done with a view to rouse the Mahomedan population against the Christians; and certainly there were not a few prepared to take a bloody revenge for this affront. Things were in a very critical state, but thanks to God—and, under him, to the conciliatory discretion of Mr. Blair, the principal collector and magistrate, who sent for the head men of the Mapillas, and succeeded in convincing them that the outrages committed in the mosque could not have emanated from the missionaries—the rising waves of fanaticism were calmed down—the excitement subsided as quickly as it had arisen—and the security of the Christian community at this place, which had been so seriously threatened, continued uninterrupted.

It is due to the Mussulmen of this place, and chiefly to the head men of the Mapillas, to state, that they behaved very well indeed on this occasion. At a time when it would not have been at all surprising to see them give vent to a burst of rage and fanaticism, they listened to the peaceful words of our excellent chief magistrate, saw the truth, and the thousands who had assembled on the road at the time of the interview of the head men with the collector, dispersed in the most quiet and orderly manner. A reward of Rupees 500 has been offered for the discovery of the author of the mischief; and it is said that there are several persons now under examination, on suspicion of being concerned in it. The three converts are now staying at the mission house, and have, throughout the trying events of the last week, given most incontrovertible proofs of the sincerity and firmness of their Christian faith. Another young Brahmin, educated in one of the German Mission Canarcee

schools was likewise baptized on the 6th January, in a village 15 miles to the north of Mangalore: his relations seem to be less infuriated than those of the others. The Brahmins have sent complaints to Madras, and earnestly desire to drive us out of the country; but, as the whole case is as clear as possible (there being no doubt about the age of the young men, and about their right to act independently) I think there can be no doubt about the answer of Government." [*Communicated.*]

EDUCATION IN BRITAIN.

It appears that since the defeat of Sir James Graham's Bill, the different denominations of Christians in England have aroused themselves to prosecute the work of education on the voluntary principle. The Episcopalian body, it is said, have raised £150,000, the Wesleyans have resolved to raise £200,000, and the Independents £100,000, which it is supposed they will exceed. In Scotland also no less energy is shown by the *Free Church*, as notwithstanding the many other pressing objects for which it is raising funds so largely, it proposes a very noble fund for education.

IRELAND.

THE accounts by the last Overland confirm the hope that Government will not introduce a Bill for the maintenance of the Roman priesthood in Ireland.

The further progress of the State trials seems to increase the probability of the conviction of some or all of the traversers. Such conviction, if obtained, and the punishment which it is not probably the object of Government to make heavy—be so graduated as not to call forth too much sympathy for the sufferers, will tend much to the pacification of the country.

ECCLESIASTICAL MOVEMENTS.

THE BISHOP OF MADRAS after a protracted visitation of all the Western parts of his diocese, and having also been at Ahmednuggur and Pūnah, is we understand returning to the Neilgherries by way of Bombay.

THE REV. HENRY TAYLOR, Chaplain of Bellary, has proceeded to sea for New South Wales, on account of his health.

THE REV. DR. POWELL is about to proceed to Bellary as acting Chaplain of that station. THE REV. HENRY STUART, Chaplain of Trichinopoly, is to act as Junior Presidency Chaplain. THE REV. R. W. WHITFORD to act as Chaplain at Poonamallec. THE REV. B. CLARKE to act as Chaplain at Trichinopoly. THE REV. A. J. ROGERS to be joint Chaplain at Secunderabad.

MISSIONARY PRAYER MEETING.

THE Address at the last meeting, of the REV. W. PORTER, on the "*Church at Antioch*," was highly practical, and worthy the subject and the speaker.

The meeting on the 1st instant will be at the *Wesleyan Chapel*. Address by the REV. M. WINSLOW—on "*Missions in North Ceylon*."

MADRAS CHRISTIAN INSTRUCTOR

AND

MISSIONARY RECORD.

Vol. II.

JUNE, 1844.

No. 1.

EDITORIAL.

THE present number commences a new volume. It may be necessary for the information of some, to repeat the intimation in our last that this volume will end with December, for the purpose of having the future volumes correspond with the civil year; and that the price, to common subscribers, for the seven months, will be *five* rupees in advance.

It may be proper also to state that, while we promised in our Prospectus from *forty* to *fifty* pages in each number, we have, except in the first, given from *fifty-six* to *sixty-four*, besides the cover; and should oftener have given the latter but from liability to increased postage. We intend in future to do the same, making our usual issue *fifty-six* pages, which is the minimum of the *Calcutta Christian Observer*, charged at *ten* rupees a year.

As some may think it would be better to have a more crowded page, we would state that this is purposely avoided because we wish to be read, and to be read with pleasure, lest we should fail to *instruct*!

We are aware that in this utilitarian age, many require that books should be like some cities, which are so covered with brick and mortar that you can scarcely find a wide street in which to drive, or a handsome square in which to walk under the shade of trees, or beside cooling foun-

tains. The space is too valuable for dwellings, or warehouses, to be given up for the purpose of pleasing the eye, or enabling loungers to breathe the pure air of heaven. Many would have every page of a periodical crowded like a "lady's letter," but unhappily it has not always the charm to the reader which such a letter has, and which may be necessary to insure labour in the perusal. It used to be said of some books that they contained a "river of text through a meadow of margin," but now the waters frequently cover all the banks. This is very well when there is a real freshet of genius, and the stream is as deep and clear as it is broad, but not if it expands only in a shallow and muddy current.

We have most sincerely to thank our friends for the kind encouragement given us, and to inform them that their subscriptions have exceeded the cost of the work. If all are paid, there will be a profit on the past year of at least *two hundred rupees* for the *Madras Tract and Book Society*.

We wish, however, as stated in the last issue, to increase the expense and value of the publication, by giving lithographic drawings of the principal Hindù gods, with a description of each. Fifty additional subscribers would enable us to do this. May we not ask those interested in the object to lend their aid, for this purpose among others, in increasing our subscription list?

We are also much obliged by the favourable notice of our labours, at different times, by nearly the whole Madras press. It is a pleasing indication when the editors of even political newspapers, are themselves disposed to encourage with a word of approbation a religious journal; and much more so when they intimate their opinion of the state of feeling among a majority of their readers, by introducing into their columns a strictly religious article from such a journal. In this class we are particularly beholden to the *Spectator*, the *Athenæum*, and the *Record*.

The *Christian Herald* has of course always given us encouragement.

At a time when the different denominations of Christians find, or think they find, important reasons for strengthening their own separate enclosures, and striving for the peculiarities of their several denominations, it is not to be expected, that a work neutral on these points, though it "contend earnestly for the faith once delivered to the saints," as that is held by the great body of Protestant Christians, should have the peculiar interest, to distinct classes, of a more belligerent publication. But on the other hand, as its object is to promote Christian *union*, and not uniformity in Christians, or to aid in making those one in *spirit* who are not likely to become one in *form*, we have the privilege of inviting our readers to more important if not to more exciting contemplations. We ask them, when wearied with controversy, to ascend a pyramid, though on different sides, which will bring them the nearer to each other, in proportion as they rise the higher above the dust and clouds below. We ask them to assist in presenting to the Romanists, the Mohammedans, and the Heathen of this land, one attitude at least of a united Christianity.

We do not by these remarks mean to imply that discussions in the spirit of charity of denominational differences may not be important, as well as exciting; but we think with a good minister, of whom many of our readers have no doubt heard, who at a conference with his brethren in the ministry, after several had spoken of their sermons as being on particular subjects which the state of things seemed to demand, when asked if he also preached to the times, said, as so many more able men were preaching to the times, he hoped one poor minister might be allowed to preach for Eternity.

It is no doubt a mark of wisdom in the age that not only every denomination and society has, as far as practicable, its peculiar and often exclusive organs of commu-

nication through the Press, but almost every project is sought to be promoted by periodical publications devoted to it. Hence there are *Rail-road Journals*, and *Temperance Recorders*, and *Anti-slavery Reporters*, and *Heralds of Peace*, with many other *Heralds*, and *Reporters*, and *Recorders*, and *Journals*; and each one has an opportunity of producing an impression, because there is a concentration of energy to a particular point. In spiritual matters, to say nothing of denominational publications, it is found well to have periodicals devoted to the explanation and defence of the great principles of Protestantism, in opposition to Popery and Tractarianism; and to upholding the Supreme Headship of Christ over his church, in opposition to Erastianism; but it does not follow that these should be leading topics in a journal having missionary and other catholic objects in view. On the contrary, the very fact of this division of labour makes it proper that each journal should be confined principally to its appropriate sphere; and those concerned in promoting specific projects should not require all others to magnify or glorify these, as they, by constantly dwelling upon them with absorbing interest, may be able or inclined to do.

For ourselves, however, we do not forget that we are steadfastly to maintain "the purity of evangelical truth in opposition to existing errors and corruptions, from whatever source they may arise, and by whatever professedly Christian denomination they may be advocated;" and that at some seasons all are especially called upon to lift up a standard against errors coming in like a flood. In this respect we hope not to be found wanting.

We are glad to quote, and wish to adopt, the language of the *Calcutta Christian Observer*, at the beginning of the present year, which took the lead twelve years ago, as the first publication of this kind in India, and with the extracts, we close these few desultory observations.

"The *Christian Observer* is both literary and religious, and

is particularly designed to aid the progress of education and Christianity in the east. It was originally projected solely with a view of doing good, by opening a chaunel for useful communications of every description, connected with religion and morals, and the general improvement of India ; untinctured by party spirit, and unstained by selfish exclusiveness. It is in fact so catholic in its principles, that the editors venture to assert, that there is not a Christian in India that need be conscientiously precluded from rallying round them with his co-operation and support.

"To render its utility universal, it has studiously, and constantly, avoided all discussions of minor distinction among Christians ; of questions respecting 'Church and State,' 'Church and Dissent,' of all peculiarities whatsoever in matters of Church Government, and the administration of Christian ordinances. It has always endeavoured to do justice to good plans and good men, in whatever denomination of Christians the former may have originated, and to whatever class the latter may have belonged. * * * *

"Amidst so much of conflict and division, as is manifested in our day, it is hoped that the members of Christ's church will not fail to rally round a periodical which is faithful to all, but a party to none, and which in its humble measure is endeavouring to unite that church which sin hath divided. The editors are selected out of the members of the Missionary Conference, and must pertain to the different sections of the church in that body. * * * *

"The editors trust that all Christians, and especially all Christian ministers and missionaries, will endeavour to aid in the circulation of the *Observer*."

Without interfering with the *Observer*, to which we wish all the success its long tried and sterling merit demands, we would desire *our friends* to read in these extracts, where applicable, *Instructor for Observer* !

ON CIVILIZING THE HEATHEN.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

SIRS,—In lately reading the “Researches in South Africa” of Dr. Philip, I was much struck with the applicability to the poorer classes of the Natives of this country, of some of the remarks made in the tenth chapter of that work, on the former state and habits of the Hottentots. It appears clear from various other parts of the book, that the efforts made for the improvement of the temporal condition of that people have been greatly blessed, so as to bring forth fruit abundantly; and I cannot but think that similar efforts on behalf of the miserable heathen around us might also have their reward. I therefore send to you the following extracts which I have made from Dr. Philip’s book, under the impression that such very interesting passages may possibly serve as a means of stimulating some of the readers of your valuable periodical, to pay more attention to the temporal necessities of our heathen neighbours, than as yet they seem to have met with.

The love of the *comforts* of civilized life, may of course be carried too far. A man’s life consisteth not, said our Lord, in the abundance of the things which he possesseth. But without a due amount of regard to such comforts, it seems almost impossible to maintain attention to the *décencies* of civilized life. And that these are obligatory on us, there can be no question. It is certain, by God’s word in Deut. xxiii. 13, “Thou shalt have a paddle on thy weapon,” &c.—that the behaviour of the great mass of Natives of this country, male and female, in respect of the particular matter therein adverted to, is displeasing and offensive to the Divine Majesty.

I am, Sirs,

Yours faithfully,

A SUBSCRIBER.

Savages may be baptized according to the forms of any particular church, and may assume the Christian name, but they will never be any credit to religion unless they are civilized by their instructions. We may say of idleness what Solomon says of pride,—it was not made for man. Civilization bears to religion a relation similar to what the foliage bears to the tree. Trees

are not planted in our gardens for the sake of their leaves ; but without leaves in their season, the garden would be without beauty, and the fruit would be neither well flavoured nor abundant.

One of the first steps in attempting the elevation of a savage people, in connexion with religious and moral instruction, is to endeavour to impart unto them a relish for the decencies and comforts of life. Little can be done towards their general improvement, till you can get them to exchange their straw cabins for decent houses. Their miserable reed-huts are unfavorable to health and morals. Great numbers of the Hottentots die of consumption partly from this cause. Continually enveloped in smoke, sleeping on their earthen floors, and covered with filth, they are almost always sickly, and are frequently cut off in early life, having the appearance of old age before they arrive at their fortieth year.

These huts are as unfavorable to industry, as they are to health. If one visit them in the evening he will find from five to ten human beings sitting round a fire on the floor, in a place where they want elbow room, and where they must find it difficult to stretch themselves when they sleep. In such circumstances, not being able to employ themselves at any thing, they acquire indolent habits which it is very difficult to eradicate. This is one reason, perhaps, why the women, in such a state of things, are more indolent than the men. The work of the men being chiefly out of doors, when they retire to their huts it is for rest ; but the women, from the nature of their employment, not requiring rest at the same time, require to be employed at needle-work or other domestic occupations. But..... in those miserable sheds it is impossible they can follow any industrious employment ; and if the women were inclined to sew, and to overcome the difficulty arising from the want of a steady light, the injury their materials would receive lying about in their dirty huts, and the loss of needles and thimbles, would discourage them.

While they live in these huts, habits of cleanliness can never be acquired. They may put on new clothes, and the young girls may, out of vanity, or the desire of admiration, appear clean on particular occasions ; but they will still remain slovenly in

their habits, till they have habitations in which they can preserve their clothes and persons uniformly clean.

The destruction of clothing occasioned by the condition of these huts, has a tendency to prevent the formation of domestic habits, and to generate the opposite vices. The Hottentots at our institutions have acquired a taste for good clothing, particularly the young women at Bethelsdorp. This has given rise to exertions never witnessed among them before, and like most young women, in more civilized countries, they spend the greater part of their earnings in dress. Their appearance on the sabbath is not only respectable but showy. Such of them, however, as live in those huts, no sooner get a good article than it is soiled. When it has lost its fine appearance, they lose their relish for it, and it is put on for every day wear; and having no chests, nor places to preserve their clothes in, they lie about on the earth, or are packed into a filthy skin bag in a corner of their miserable dwellings, and are worn out in one-fourth or fifth of the time they would have lasted under better treatment. The wives of the missionaries at this station have remarked, in my hearing, that some of the young Hottentot females lay out more money for dress in one month than they themselves do in three. It is no uncommon thing to see them collecting the juice of the aloe, a business which brings them in, at this institution, considerable sums of money, dressed in printed cotton gowns and expensive shawls,—a degree of extravagance which never could have become general but from this circumstance, that these clothes are as speedily destroyed in the way in which they are thrown about in their huts, as when they are kept in constant use.

These habitations are also unfavorable to decency. When men and women are huddled together in a place not more than six or eight feet square, delicacy is impossible. Modesty has been defined as the outwork of virtue; and we can do very little for a people in the scale of morals, if we do not succeed in imparting this virtue to the females.

Books and literature connected with civilization can never become general while the people live in such dwellings. When a Hottentot is taught to read, and obtains a house where he can lay up his books upon shelves, where they will be pre-

served from damp, from filth, from vermin, from children and the dogs, he is likely to have his taste improved ; but if he has no means for preserving them from such enemies, he will seldom addict himself to reading. He may attend schools, he may acquire an ability to read, but the talent will soon be neglected if books are wanting, or what is the same thing, if he has not the means of preserving them. How many are retarded from making progress in knowledge, even in civilized countries, by inconsiderable objections ! and how are we to expect success among savages, where the desire is of course weak, if much greater obstacles are not removed ! Many literary men would be ashamed to mention the trifles by which they have been discouraged in their pursuits, or the loss they have sustained by the operations of mere trifles upon their minds.

..... I stated to them (the people at the mission institutions) that the world, and the church of Christ, looked for civilization and industry as proofs of their capacity for improvement, and of the utility of our labours ; that results were to them what the external evidences of Christianity are to an unbeliever ; that they knew nothing of the internal work of God upon the soul, of which they themselves had had no experience ; but that the things I recommended to them were level to their capacities, and might have the same influence on their minds which the external evidences of Divine truth had on the minds of unbelievers, in leading them to a knowledge of the internal evidence of the truth. I added, that they were not to consider what I now recommended as carnal things, and for that reason of no importance ; that the words of unerring truth said—“By their fruits ye shall know them ;” that money was a carnal thing, and yet Paul speaks of the gift he had received from the church at Philippi, as “of a savor of a sweet smell, acceptable to God ;” that our food and drink were carnal things, and that we could not live without them ; that to feed the hungry, to clothe the naked, to give drink to the thirsty, are carnal things ; and yet our Lord in the 25th chapter of Matthew, has taught us that the reality of religion in the heart will be decided by these things in the day of judgment.

* * * * *

On visiting Bethelsdorp in 1825, I had the pleasure of observing the spirit of improvement advancing with a steady and accelerated pace. Many of the Hottentots have now substantial, clean, and commodious houses, indicating a degree of comfort possessed by few of the frontier boors, and far surpassing the great body of the English settlers. The sheepskin dress with its filthy accompaniments has disappeared, and the great body of the people and the children are clothed in British manufactures. The people belonging to Bethelsdorp are in possession of fifty waggons; and this place, which was lately represented as the opprobrium of missions, is at the present moment a thriving and rapidly improving village. Instead of the indifference to each other's sufferings, and the exclusive selfishness generated by the oppressions they groaned under, and the vices which follow such a state of things, their conduct to each other is now marked with humanity and Christian affection, of which a beautiful line of alms-houses, (the only thing of the kind in the colony) and their contributions to support their poor, furnish striking examples. In addition to their other exertions, a spacious school-room, valued at five thousand rix dollars, in which the youth are taught to read both in the English and Dutch languages, and many of them also instructed in writing and arithmetic, has been erected at the expense and by the hands of the Hottentots. A church of larger dimensions has recently been constructed. Bethelsdorp moreover possesses the best blacksmith's shop on the frontier, or indeed in the colony. Other trades, especially those of the mason, thatcher, sawyer, &c. are successfully followed by many inhabitants of Bethelsdorp. The inhabitants have, besides, within the last two or three years, raised seven thousand rix dollars, by gratuitous contributions from their hard earned savings to pay for a valuable farm, purchased in aid of the very inadequate resources of Bethelsdorp.

In 1822, the Hottentots became contractors with government, to carry military stores from Algoa Bay, to Graham's Town. In this contract they employed thirty waggons, and created a net saving to the government in the first six months of 11,175 rix dollars, 5 skillings, and 4 stivers. The people of this institution, who were formerly burdensome to the colo-

nial government when Dr. Vanderkemp commenced his labours among them, and in the condition of naked savages, are at this time in the habit of paying in direct taxes, between two and three thousand rix dollars, and are consumers of British goods to the amount of twenty thousand rix dollars per annum.

It is impossible to give any correct idea of the state of religion at our missionary stations without a reference to the domestic condition of the people. It has been justly remarked by Dr. Robertson that the private and domestic situation of mankind is the chief circumstance which forms their character, and becomes the great source of their happiness or misery. Any poison in this fountain communicates itself to the manners of men; any bitterness there affects all the pleasures of life. Domestic society is founded in the union between husband and wife. Among all civilized nations this union has been esteemed sacred and honorable; and from it are derived those exquisite joys or sorrows which can embitter all the pleasures or alleviate all the pains in human life. At the introduction of our missions among the Hottentots, their sexual connexions were of the most casual and temporary nature. Without any standard of morals, they were abandoned to the grossest licentiousness. The marriage covenant has been introduced by the Gospel; it is now regarded by the Hottentots as an indissoluble alliance; and young females who have lost their character have now no chance of being asked in marriage or even noticed, by respectable young men of their own nation.

NOTE. On this general subject of *domestic reform* among converts to Christianity from partially civilized nations, we add a brief extract from one of our correspondents under the signature of A. His communication was received some time ago, and is on *Caste*; for the removal of which from the Native church, he thinks *one method* to be, *reforming the habits of the lower classes*, to prevent that disgust which too often their uncleanness is fitted to excite.

"It appears to me that the first step to be taken in this matter is to reform the domestic habits of the lower classes.

"The Native church with which I am connected is composed of those who were Brahmins, cultivators and Mahars or Pariahs. They can all take water out of the same well, can meet together at each other's houses. The upper classes can eat with the lower, provided the food is cooked by one of the higher order. Still they will not be found sitting down promiscuously, but precedence is regarded almost as much as it is among Europeans in this country. The same might be said as to the manner in which they are seated in the church.

They do not mix promiscuously. The same is the case at the communion table, and this distinction is noticed. The upper classes of Natives are more neat in their dress and clean in their habits than the lower classes, and consequently do not like to sit near them or eat their food. We must improve the domestic habits of the lower classes of converts. Turn filth out of the church and caste will more easily follow. To reform the habits of the lower orders will be a most arduous task. This will be the case in particular where a part of the family are not Christians but Hindus, or mere outcasts. It will require patience and perseverance. Nothing will be accomplished unless those of the higher order are interested in this reform. The wives of missionaries also should feel their responsibility in this matter. Their zeal, with the co-operation of the Native Christians of the higher orders, must result in a domestic reform, and tend to the annihilation of caste."—EDTS.

ON THE SACRAMENTS.*

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

DEAR BRETHREN,—The leading essay of your *Christian Instructor* for March, 1844, entitled "The Sacraments in the hands of the Missionary," having occupied my mind for some days, I think it right to offer to your discretion my thoughts on the subject of baptism, as far as referred to in that eloquent address. If my speech is much weaker, mine own sentiment less clearly expressed, you will not be prevented thereby from regarding the Scriptures adduced in the following pages to oppose the views which your periodical appears to countenance.

The above essay takes it for granted that "discipleship, the essential element of which is—a living and intelligent faith—or faith in Christ founded upon knowledge and followed by good works, must precede baptism"—and adduces Matt. xxviii. 19, as proof. But there we read only that the Apostles were to make disciples of all nations *by* baptizing them, and teaching them to hold all that Christ commanded (this is the plain version of the

* We insert this article, not because we agree with the respected writer in his views of the design of baptism, or on some other points, but because there are thoughts in it worthy of consideration; and we are willing that the subject treated in the Essay, to which it is a reply, should be fully discussed. We hope some of our correspondents may pursue it farther.—EDTS.

imperative Aor.—*σατε*, connected with the two present participles—*οντες*.) An unprejudiced reader would therefore conclude that discipleship begins with baptism, and is perfected by subsequent teaching. We nowhere in Scripture see baptism preceded by a course of doctrine, but merely by the testimony, the delivery of the Gospel message, (*το μαρτυριον*, Acts iv. 33 ; xxii. 18 ; 2 Thess. i. 10, etc. ; 1 Tim. ii. 6. Christ the ransom for all, the testimony for the proper times, 2 Tim. i. 8, etc.) Teaching is in all apostolic writings considered as one of the gifts exercised within the church, among the baptized. (*διδαχης*, *διδασκαλια*, Rom. vi. 17, the wholesome form of doctrine delivered to the church, 1 Tim. i. 10 ; iv. 6 ; vi. 1, 3 ; 2 Tim. iii. 10—16 ; Titus i. 9—13 ; ii. 1 ; 1 John ii. 27.) Testifying to Jews and Greeks was in a measure the duty of every Christian, but especially of the Evangelists, (who, on this account, Eph. iv. 11, are mentioned before the teachers,) but teaching the church is, James iii. 1, described as the gift of a comparatively small number, (the English version has “masters” instead of “teachers.”) From Heb. vi. 2, we learn that repentance and faith towards God (a certain degree of confidence in him) do precede baptism, which in its turn is followed by the doctrine and the gift of the Holy Spirit through laying on of hands, (the genitives *βαπτισμων*, *διδαχης* are certainly to be separated by a comma.) Whenever the testimony had produced some repentance and faith in God, the confidence that he is in this church of a truth, a person was baptized and thereby made a disciple. Nor does Mark xvi. 15, convey a different meaning. The Apostles were to go out as heralds with their messages to awaken a sleeping world with the facts of Christ crucified for all and risen for all, to seal those in whom the message gained ground by baptism, and then to initiate them into all the fulness of the Gospel. Not faith alone, Christ says, but faith *and* baptism do save, yet whoever does not believe though he be baptized will be damned. Baptism is accordingly a seal and earnest of salvation, and does communicate grace, for “according to his mercy he saved us by the washing of regeneration,” etc. Tit. iii. God does indeed not bind himself *by* baptism,—such a supposition would lead into Jewish and Romish errors, but gives with it grace, which like all his gifts, may be thankfully received and developed, or despised and

turned into condemnation. If the foolishness of God has planned this mean channel for conveying grace, shall we not still think it wiser than our wisdom. Yet does the essay assert that "superstition only makes the external rite the cause, or at least the medium of spiritual blessing." Are we then superstitious when distrusting our fallen reason we accept the words of God in their original meaning, when for instance we take *δια* with the genitive to signify the cause or at least the medium. If God has connected "water and spirit" "believe and be baptized" as His own way for salvation, who are we that we should separate them, and say, in the first half, viz. spirit, faith, we recognize operations of God for our salvation, resting on intelligible foundations—the other half, "water, baptism" seem to be mere external rites, delightful acts of worship, but not more real than others, giving nothing which Spirit and faith in the word would not suffice to give. In fact what is baptism to him, who possesses already the whole substance? The essay answers, "an act of obedience—part of our duties, an act of worship," whereas Scripture makes it above all an act of God's mercy. "Christ has purified the church with the washing of water promissorially," (Eph. v. 26, *ἐκ ῥημάτων* without the article) "born again" or "born from above out of water and Spirit," (John iii. 5, the water takes the precedence, not as ranking higher, but because in time the gift is the first, the conscious appropriation of all that it conveys, is later.) How then does the essay teach that "men are purified not by being baptized, but baptized because they are purified." Does Scripture speak more of what we must bring to our baptism, or more of what we receive thereby?

But the essayist is afraid of every thing external, and apparently forgets that wisdom of old rejoiced and played with men in the habitable parts of God's earth. Fearful of the many tricks which human religions have resorted to, to deceive souls, he accuses Beschi's words "a material substance confers grace," of giving the lie to the words of inspiration that God is a Spirit, to be worshipped in spirit and in truth. But is spirit in Scripture language that which excludes all matter, and not rather that which is to pervade, to sanctify and to glorify the material creation? (Rom. viii., 1 Cor. xv.) Are things material in themselves unworthy of God their Creator, their Renewer? Has the

Spirit never condescended to such channels as material hands, be they Moses' or the Apostles'? And why do Spirit, water and blood agree in one for the whole time of this dispensation? Why has the Spirit clothed himself for all ages to come in matter, why given a perfect image of himself in the likeness of sinful flesh, even the word seen and handled by the Apostles, and as we humbly hope once to be seen and enjoyed by us also in space? Are our future spiritual bodies to be immaterial? Are the new heavens and earth wherein righteousness dwelleth, all immaterial (Ap. xxi. 22,) or is there not a material city lighted by the glory of God dwelling therein? I have no hesitation to say that this sort of materiality is just the genius of Christianity, whilst "the genius of heathenism" may rather be defined as a false spirituality, developed for instance in the Hindu and Platonic philosophy, a morbid dread of all matter, an inveterate enmity of the doctrines of creation and resurrection, an aërial transparent system of ideality. I would therefore rather side in this point with Beschi, than with the brother who wrote the essay, always premising, that none but God by His word can thus connect what is spiritual with the material.

God does nothing unnecessary, and we may well find a reason why he has connected so gracious promises with the outward substance of water. His will for the salvation of mankind embraces all (1 Tim. ii.) this is his universal grace; but grace in each generation is offered to some only in the word of testimony, This special grace towards the called, requires to be sealed to the individual who by nature doubts of his being comprised in the counsel of grace, even when most desirous of this assurance. This individual assurance is given by baptism to those who are anxious to believe, and God has appointed this way, knowing that the word, the Spirit cannot reach our corrupted hearts so effectually as Spirit, water and blood agreeing in one. This is the mercy according to which he has promissorially purified us through the washing of regeneration. Baptism does not only signify but gives grace to those whom God has called, it is to them the word of grace embodied in a fact tangible to each person; whereas a baptism resting solely upon man's previous appropriation of grace, upon his full regeneration, is no seal at all; for what is a seal of grace that holds good only as long as the indi-

vidual does not doubt of the fact of his real conversion? Could we in such a case say to the afflicted, the erring, those tempted by Satan, what Paul says to the Corinthians, "But you are washed, you are justified," (1 Cor. vi. 11.) The comfort of being baptized rests in its being an act of God, exercised through his acknowledged representant on earth, the living church: she has received us, and he does ratify in heaven what is done by her on earth; she has immersed us in the name of the triune God, (Matt. xxviii.) planted us into the likeness of Christ's death, he has then declared our old man buried, and laid within us the seeds of a new and heavenly life in communion with himself. (Gal. iii. 27; Rom. vi. 3; Col. ii. 12.) Also in this last passage we have baptism *before* faith, baptism *for* faith. Not we are to work, to serve, to obey by being baptized, but God works, and we are to receive, to yield ourselves to God. Thus we enter the kingdom of God by water and Spirit, and are baptized into one new body (1 Cor. xii. 13,) to be built up in it by the sound doctrine and the ministrations of every member.

It is only the weakness of the church's inward life which in various periods has made men over-anxious about the qualifications for baptism. But let us take care not to view the apostolic age through our eye-glasses narrowed and weakened by little faith in us and around us. What was the primitive course of discipleship? Our Lord had disciples, but knew amongst them such as believed not; (Job vi. 4,) still they were disciples and baptized too. The 3000 on Pentecost were recommended to repent, their faith was considered as sure to follow baptism, there was no question about examining their several degrees of knowledge—those who baptized them did indeed go more by faith, than by sight—but were not disappointed, the doctrine and intelligent living faith appeared after baptism (Acts ii. 42.) A church praying with one accord has great promises, the Apostles therefore left baptismal administrations to the whole body, and, themselves baptized rarely. Even Peter did not baptize Cornelius (Acts x. 48,) nor do we hear of the Apostles giving directions for baptism: they strove to produce faith by their testimony and doctrine, but did not consider the sacraments as confided more to themselves than to any other living member of the body. The Samari-

tans were baptized by the Deacon Philip, but there was so little faith in them that the Holy Ghost did not fall upon the new church members, and the prayers of the Apostles were necessary to produce what in Cornelius' case was done without human intervention. Simon was baptized, being momentarily seized by the powerful impression of the new message, but did not repent nor give up his selfish views. Yet Peter does not find fault with the manner in which baptism had been administered; nor does he exclude him, but exhorts to repentance. The only passage which might suit the prevailing Baptist views, Acts viii. 37, is decidedly spurious. The best code have not that verse, the others differ considerably in the wording of it. Neither then did Philip speak thus, as if warned by Simon's case, nor has Luke written thus: but the church of the following centuries knew of no other passage to support their prevailing system of demanding living faith before baptism, so that the question of the eunuch was made use of, to insert an answer according to their best conviction. Paul when repenting is baptized for faith to come (Acts ix. 19, explained by xxii. 16, by calling on the Lord's name his sins are to be washed away in baptism). Saving faith may indeed precede baptism, as in Cornelius' case, only this must not be taken for the rule. Peter could not have been persuaded without a wonder that God accepted these Gentile first-fruits, but even there in spite of the visible gift, Peter distinguishes Cornelius unbaptized from "us who believe in the Lord Jesus." Acts xi. 17. Lydia with a heart opened by the Lord, attends to the message, and when baptized begins to know herself a believer. (xvi. 15.) The Jailor receives baptism as a help towards attaining saving faith. (xvi. 31—34.) All these precedents show that the Corinthians believing and being baptized (xviii. 8,) are so denominated only from having the beginning of faith, but they knew themselves justified only after being washed (1 Cor. vi. 11.) The disciples of John who knew nothing of the Holy Ghost, and did not think themselves Christians, were baptized as soon as assured, they had not well understood the Baptist. Christ himself had continued John's baptism, made disciples and had them baptized, without waiting for an explicit faith in His Sonship; but afterwards he worked with all his might that this

faith might be born and grow in them (John xvi. 31,) until the accomplished facts of his death and resurrection and the power given him over all, did enable him to order the new baptism, by conversion in the name of Father, Son, and Holy Ghost. Yet was that first baptism sufficient for the Apostles and the hundred and twenty; and what but an express commandment which Christ has nowhere given, would have led the Apostles to demand and expect much more from their candidates for baptism than they themselves had brought to it.

There is one point more I have to advert to. The essayist appears to be a Pædo-baptist, as he remarks that discipleship must precede baptism—"in those capable of it," thus leaving us to conclude that children may receive it also. It seems difficult to conceive how the writer in holding Pædo-baptism can escape from his own propositions, "that every missionary in so far as he departs from the first of these methods of administering the sacrament and approaches the second, does to that extent deceive the souls of men," or the other "that superstition makes—grace to follow the rite." Will not the heathen think the missionary inconsistent when they hear him telling his catechumens that "they must be purified, regenerated before they can be fit to receive baptism;" and that baptism conveys no grace, when perhaps next morning they see him baptize his own infant? How, will they ask, has this infant been born again before its baptism? or does the missionary perform a mere outward ceremony, like unto our own rites, to give luck to the child by a Mantra or Tantra? Then he is superstitious on his own showing; or if he himself does not think the rite will benefit the child, then to be sure he is obedient to his Master in doing what he sees no reason for. But where then remains all the extravagant praise he bestows on his religion as altogether rational, intellectual, spiritual? whereas the very act of initiation into it does split in two extremes, a baptism upon the very hardest conditions which can be put to a man, and another baptism with no conditions but that the child be born of professing Christians? I myself am Pædo-baptist, that is, believe to have received a gracious gift before I knew of it, and believe that children of Christians are in the church (1 John ii. 13,) though excluded from the Lord's

Supper till they can "examine themselves." The children of the Corinthians were "not purified that is not baptized and yet holy," as belonging to members of the church (1 Cor. vii. 14.) We can find no scriptural warrant for infant baptism, if we judge persons deserving of baptism for what *they* have attained unto, rather than on the grounds of their equal want, as born in Adam's likeness, and the declared willingness of God to receive into his kingdom all that come like unpretending children. The heathen adult with a world of lies grown up in his bosom is not so easily connected with the church, as a new-born child entering the course of sound doctrine with a mind yet unformed, and therefore most accessible to the operations of him who delights to glorify himself in babes and sucklings. The heathen if he hears the testimony, appears attracted by it, and openly states his wish to be planted into communion with Christ, *may* be baptized without offending any Scripture rule, however little honour the world may bestow on such a baptism. But delay will often be necessary, where there is a difficulty in becoming assured of the spiritual nature of his wants. We surely will not surfeit one who is neither hungry nor thirsty. To become sure of this point, is chiefly difficult in an Indian mission; and the cause is to be sought in the very low degree of spiritual life which most of our new churches exhibit at present, no matter on what principle each individual member was once received into the fellowship of the Gospel. Their witness is poor, their prayers hindered in many ways, their trumpets combined give no harmonious sound, their light does not reprove darkness freely; the words, the actions even of a body of truly converted Hindus do very rarely convey to the inquirer that strong tangible and heart-searching testimony, which not Apostolic churches only but humble congregations or households of truly Christian Europeans, have often been known to exhibit. How rarely do we hear of an unbeliever entering into the midst of our Christians who is forced to confess, God is in you of a truth. It is the whole church, not the missionary only, which ought to receive new disciples by baptism: but in most cases though he seeks their aid they will leave all to his judgment. Native brethren, whatever cunning they may have retained of the old

man, are slow to discover and to reprove insincerity in a new-comer: so much are they captivated by any one apparently condescending to their low estate. They do not as a body feel themselves very highly honoured by God, set as it were on princely and priestly thrones, with the promise to judge even angels; and therefore they cannot honour him much by their bearing and testimony. Their own low and desponding feelings cannot but powerfully re-act upon the missionary: he feels himself guilty in a measure of not having fed the church sufficiently with wholesome words, of not having done all he could to make the word of God with manifold gifts abound in the church. But let him not on this account devise new remedies, let him not try to delay baptism till persuaded by all the fruits of faith that no possibility of self-deception is left: let him not fear the taunts of Heathens and Romanists, nor the sneers of the unconverted European: the disciples like humble and happy children continuing steadfastly in the Apostles' doctrine and in fellowship and in breaking of bread and in prayer, know their promises, and have already what they ask for even in these days of little things: they fear none, but trust in good time to awe the world into a salutary fear, and it is their faith, not their sight or intelligence, that overcometh the world.

TELLICHERRY, }
15th March, 1844. }

H. G.

REVIEW OF THE SIXTEENTH REPORT OF THE MADRAS DISTRICT COMMITTEE OF THE LONDON MISSIONARY SOCIETY.

Much as has been said and written on the subject of Christian missions to the heathen, we fear that a large proportion of the valuable information which is communicated to the public in the numerous reports of the missionaries themselves, does not secure that measure of attention which it deserves; and which, in the name of Him whose glory is sought by its publication, it demands. Many complain that they "cannot find time to read long reports." A judi-

cious economy of time would, we think, enable such persons to read at least, the most important records of what God is doing in the mission field;—and we would ask them, whether they are quite sure they do not spend some portions of their time in a far less profitable manner? Others again evidently insinuate as an excuse for the neglect of such publications, that they do not think them all quite true. Such insinuations convey a grave charge against a class of men, who either are worthy of full credence, or utterly unworthy of their sacred office.

That missionaries may sometimes form erroneous views of the state and progress of their work in general, we do not think any of them will deny. Indeed it would be a miracle if they did not. In the field of politics, when there are two opposing parties, do not the most sagacious frequently mistake the strength of their party and the feeling of the public generally, and come to utterly wrong conclusions from premises which they thought undeniable?

We do not hesitate to affirm that very few, if any, possess the same means of judging correctly of the progress of the Gospel, as the men who are devoting all their energies to the acceleration of that progress. In all ordinary circumstances, if a class of upright honest men engage to carry out any extensive system of operation for the attainment of a given object,—they will undoubtedly be looked up to, as the men best qualified to form a correct judgment of the actual progress of their undertaking. All we ask, then, is, that the same may be done with respect to missionaries. Surely this is not too much to require. So long as their character as ministers of God's holy truth stands in all other respects unimpeachable,—surely the simple facts they relate are worthy of being received with undoubting confidence;—and so long as they are diligently engaged in their sacred vocation, and are duly qualified for it, we think their views of the state of mind prevalent among the people for whose good they daily labour, are worthy of considerable deference. They may be partially wrong, but the probability, it must be admitted, is that they are nearer the truth than those who have fewer opportunities of forming an accurate estimate of the real state of things in this particular respect. They may too sometimes so express themselves that others may misapprehend their meaning, and take up notions they never intended to convey. This, however, is a usual defect of all human proceedings,—and would be remedied by a more patient and attentive consideration of all the various facts and statements laid before the public. On the whole therefore we think the objections urged have no validity whatever. We have not met with a single individual, who could say, I have read attentively all the Reports of the various missionaries and societies,—who

could not, and who did not, also express his satisfaction with them in general, and the pure pleasure he had enjoyed in their perusal. We therefore call upon all the disciples of the Redeemer, and all who feel any interest whatever in the progress of Christianity, with all its numerous attendant blessings,—to endeavour to make themselves acquainted with what God is doing by his servants in relation to this most glorious of all objects.

We are fully persuaded that nothing would be more encouraging to the missionaries themselves in the midst of their toils and trials, than to witness the universal prevalence of a sincere and hearty endeavour to become acquainted with the real state and progress of the work in which they are engaged. They know and feel that it is not their work, but their great Lord and Master's,—and that the prayers and contributions of *all* his people are absolutely necessary to its complete success. They feel quite sure too that Christians cannot pray either in faith, or with fervency, for the success of the Gospel, if they do not feel so much interested in its progress as to devote the required portion of their time to an investigation of what that progress really is. Nor do they expect anything like an adequate amount of contributions for the furtherance of it until the spirit of indifference, now so common, has given way to a spirit of earnest inquiry and diligent investigation. "The kingdom of God," they read in the church's book of laws and instructions, "cometh not with observation," or "with outward show." Hence the necessity of pains-taking investigation by those who would see it coming. It consists not in mere external changes, though eventually it produces the greatest. It is pre-eminently a dominion of the mind,—controlling and regulating the secret springs of thought and feeling, and producing new principles of action. In its incipency, therefore, it is, of necessity, concealed from the mere casual observer, and even those who are in the habit of vigilantly watching for the first indications of its commencement, have often been surprised by seeing it suddenly manifest its mighty power over the souls of men,—and by finding that it had been a considerable time established in the hearts of those who had previously shown no definite and tangible proofs of being under its influence. Should it then be matter of surprise, that those who will not carefully look for the coming of this kingdom, should not be able to see it?

It is a deeply interesting and instructive fact, that angels watch with intense anxiety the progress of the Gospel, and every fresh instance of its triumph, however mean, in human estimation, may be the subject of it, fills their holy and benevolent minds with rapturous delight. How must it grieve these holy beings, then, to see any of those "heirs of salvation," to whom they are "sent forth" to be

“ministering spirits,”—careless and indifferent in respect of that which they regard with so deep an interest!—And, how must it distress those pure intelligences, who “judge righteous judgment,”—when they see the conversion of a poor Pariah child almost despised,—while that of a wealthy Brahmin is lauded to the skies! Let Christians meekly receive the reproof, which arises from the conduct of angels as contrasted with their own;—and endeavour henceforth to vie with them in the manifestation of joy over *every* “one sinner that repenteth.”

We feel the fullest persuasion that nothing but a deep interest in the conversion of souls to God is wanting to excite an unquenchable thirst for all possible information respecting those operations which are divinely appointed to be carried on for the attainment of so glorious an object. Many evidently look upon missionary operations too much in the light of a mere human scheme, and hence, when the labours of missionaries are referred to,—they frequently ask, with *evident satisfaction*, and sometimes, with a *contemptuous smile*,—“But have they converted any?” And how ready are many also to throw suspicion upon the cases of conversion brought to their notice,—and to impute them to any cause but the right one: viz. the mighty power of God, who has promised to be with his servants for the very purpose of producing such effects by the instrumentality of their ministry.

We hope the number of *real* Christians who indulge in even the least measure of this spirit is small, and we sincerely wish we could believe it had no place among them. It certainly ought not to receive any countenance from them. Among those who have “the form, but deny the power of godliness,” we need not be surprised at the prevalence of such feelings and sentiments. The extension of a mere nominal Christianity, which would not put them at all out of countenance, would be far more agreeable to such, than the actual conversion of souls to God, which somewhat rudely disturbs the peace of their consciences, and rather unpleasantly reminds them that “except *they* also “be born again they cannot enter into the kingdom of God.” It forcibly brings to their minds too, that solemn and unpalatable truth, that “many who are first shall be last, and many who are last shall be first.” They are now as it regards knowledge and spiritual privileges far a-head of the poor neglected Hindus; but, except they truly “repent and be converted,”—they are doomed, as the just punishment of the abuse of their advantages, to be left far behind in the race, and to see many of those, whom they now esteem as the dirt beneath their feet, entering the portals of heaven’s blissful and glorious mansions, while they themselves are thrust out,—and cast into outer darkness, where there shall be weeping and wailing and gnashing of teeth, and that for ever.

Let then all such take warning, and remember, that there is only

one path to heaven, the path of genuine repentance,—true faith, and real holiness. It is as necessary for *them* to walk in this path, as it is for the Hindus. It will avail them nothing to have walked by the side of it all their days, if they do not enter it. And, let all Christians “take heed that they despise not one of the little ones” of Christ’s flock,—for he takes the most tender care of such, and regards neglect of them as neglect of himself.

In that day when the truth, the whole truth, and nothing but the truth, shall stand forth in the most vivid colours before the eyes of all intelligent beings, it will be seen,—that many, who are *now* esteemed outcasts from society, and who are viewed with no more concern than the beasts that perish,—will *then* be “made kings and priests to God” for ever,—while many,—who have dazzled the world by the brilliancy of their intellectual endowments,—or who have excited its admiring wonder by the extent of their information and the stores of their learning,—or who have waded through seas of blood to reach the summit of earthly ambition,—or who have wielded the sceptres of mighty empires,—or who have worn the gorgeous robes of a blindly venerated priesthood,—will be “cast into the lake of fire,” their names never having been “written in the book of life,”—though they may have been emblazoned on many a page of this world’s history.

We trust these remarks, bearing so directly on the grand object of all missionary operations, will not be out of place here. But we proceeded to review the Report before us.

One of the *first* things that strikes the mind, in looking over its pages, is the *diversified character of the operations* it records.

This is deserving of notice, especially in the present day,—when there exists so strong a tendency to exalt one mode of proceeding above another,—though no greater success can be shown to attend the one, than attends the other.

Here then we have preaching to adults, both by Europeans and by Natives—preaching in English and in the vernaculars,—preaching in towns and villages, in chapels, and school-rooms, in streets and lanes, at public festivals and in private dwelling houses. Here too we have the teaching of the young of both sexes, both in sacred learning and secular, both in the vernaculars and in English. Here churches are gathered with care and charity, and nursed with patience and gentleness. Here we see that the multitudes are called to repentance,—to forsake dumb idols and turn to the living God. Here we find the Gospel is not only preached, but that objections to it are met and refuted. Here too we see the printing press vigorously employed in multiplying “the words of eternal life.” It appears that nearly *two millions* of octavo pages of the word of God in Canarese and Telugu were printed at the Bellary Mission Press in 1843,—besides

many pages of human composition adapted to explain and enforce that word. Here too we see the press in India, as elsewhere, gives employment to the pen, and the pen to the press. And thus all the comparatively recent advantages of printing, which can hardly be over-estimated, are brought to bear on the diffusion of the Gospel, and the overthrow of error, by the rapid multiplication and diffusion of silent, unobserved, but not powerless witnesses to the truth. Here again is a "School of the Prophets,"—fitting a pious and intelligent Native Ministry to carry on the work of God where it is already commenced,—and to commence it in the regions beyond. Here too we see all the sacraments regularly administered with a faithful regard to the inspired records. What more can be done than is seen to be done here? What additional method of carrying on the work of God can be suggested? Truly we know of none, which would stand the test of God's word,—or of well-tried expediency.

We do not say that all these diversified modes of operation severally receive the exact amount of attention they respectively deserve; but it is clear they are none of them despised, or neglected. Hence we may fairly infer that the missionaries of this Society are more concerned to gain the end of their mission, than scrupulous as to the exact mode by which they seek it; while, at the same time, they evidently regard the public preaching and teaching of the Gospel to all classes and ages, and to both sexes,—*in their own tongue*,—as the Divinely appointed method of proceeding.

We would, however, earnestly counsel them to pay more attention to the Christian education of the young,—and to leave no stone unturned to improve the character of their vernacular day-schools, also to increase the number of their boarding-schools, as well as to establish at each of their stations a good normal school, embracing both an English and a vernacular Bible education of the most thorough kind possible. Such schools will be found to be nurseries for the church, auxiliaries to the raising up of an efficient Native ministry, and powerful instruments in subverting idolatry and in giving Christianity a footing in the land from which her open enemies cannot drive her; while it will be the surest means of preserving her from the seducing wiles of Popery, and its pet-child,—Puseyism.

We would also urge them to spare no pains in preparing suitable mental food for the rapidly increasing number of readers. Only let what is written be plain and popular in its style, without any sacrifice of purity of diction, and adapted to the state of the Native mind both as it regards the subjects brought forward, and the mode of treating them; and they may rest assured the press and the pen will ultimately achieve mightier wonders in India than the church has ever seen since the days of the reformation.

Another thing that can hardly fail to strike the mind, on looking over a report like this, is, *the vast range of country over which the operations it records extend, and the importance of all the positions occupied.*

In the north-west we find Belgaum standing on the borders of the Southern Mahratta country, and exerting an influence on that high-spirited people on that side, while it also acts on the Canarese people on the southern side. The Tamil and English speaking population of the cantonment are also cared for,—and amongst all these classes a greater or a lesser measure of success has been realized.

In the north-east, Vizagapatam, one of the oldest stations of the London Society in India, is admirably situated in reference to the millions of the Telinga people, for whom, until very lately, but little has been done by any other society. Chicacole is another large and important station connected with Vizagapatam, and though comparatively a new mission, has already yielded promising fruit.

About 400 miles to the south-west of Vizagapatam, Cuddapah has been long occupied, and a Christian church and congregation raised. Untoward circumstances have lately impeded the efficient working of this important and interesting mission. About 150 miles to the north-west of Cuddapah, and 200 south-east of Belgaum, we find the important station of Bellary, where the labours of the mission are carried on in four of the Native languages, besides English. This mission is more than 30 years old, and has some highly honoured names connected with its history. The church, the congregations, and the schools reported on at this mission show that God's servants have not laboured in vain. Here are four or five printing presses almost entirely employed in printing the Scriptures, religious Tracts, and school-books in Canarese and Telugu.

Nearly 200 miles to the south we find Bangaloré, one of the most important positions in Southern India, doubtless the most important one above the Ghauts. This mission is conducted in two of the Native languages, besides English. Here we find a most promising Theological Seminary,—likely, under the Divine blessing, to prove a powerful means of disseminating the Gospel through the whole district.

About 80 miles to the south-west of Bangalore we come to the large city of Mysore, where idolatry and all its attendant evils exhibit a rank luxuriance. This city forms a most important missionary station, and since its commencement in 1839, the seeds of immortal truth have been plentifully scattered among the people, and sooner or later, an abundant harvest will surely be reaped.

Crossing over the blue-mountains in a southerly direction, we arrive at Coimbatore, about 120 miles from Mysore. This is the

chief town of the extensive collectorate of the same name,—and with its numerous out-stations, and Native teachers, forms a most interesting and important mission;—and the blessing of God has evidently rested on the labours carried on there. They are almost entirely in the Tamil language.

Much the same may be said of Salem about 100 miles north-east of Coimbatore,—and of Combaconum, about 100 miles south-east of Salem, and about 180 south of Madras.

Lastly we come to Madras itself. Of its importance as a missionary station it is needless to say anything. Here the largest church of Native believers in connexion with the missions of the society in the Madras District,—has been gathered.

Here, then, are *eleven* of the most important places in this part of the Peninsula, at sufficient distances from each other, to allow of each being a centre around which, as the daughters around their mother, a circle of out-stations may be formed, which would more widely extend the influence of each of the centres, and gradually bring them all into one extensive combination, and thus diffuse the light and life of the Gospel through the whole of that vast region of darkness and death in which they are situated.

Considering the aim of the Society to be the evangelization of the whole country thus occupied,—it must, we think, be admitted, that all the places they hold are most advantageous positions. They are all very large towns, and possessed of all the characteristics to which importance is usually attached. We should think there must be nearly *a million of immortal souls in the eleven stations* thus occupied, and the whole extent of country over which they range, must contain from *twelve to fifteen millions of inhabitants*.

This review brings before us the outline of a vast and well-formed plan of operations, which if it were well carried out would demand, at least, double the number of missionaries to that now engaged. There are now only about *twenty* ordained missionaries to occupy this extensive field of labour. If we consider also the diversified character of their labours, as shown above, and that these labours are usually carried on in three or four different languages, it must be obvious, we think, to every mind that the present number of missionaries is totally inadequate to the extent of their undertaking. The society should, therefore, strengthen all its missions in this district, before it allows any new stations to be occupied, otherwise they will fail in accomplishing their undertaking, through having begun what they have not wherewithal to finish. The efficient working of any one part of a plan so extensive in its range, depends very much upon the simultaneous efficient-working of every other part.

Even when the society has doubled the number of its European missionaries, it will require all their efforts to be constantly put forth to multiply their hands and tongues in raising up and training a numerous band of truly pious and suitably qualified Native preachers and teachers, who shall go "forth every where preaching the Gospel."

There are dense masses of the people in several parts of this district who have never yet heard the word of life. When shall they hear it? Within the district marked out by the missions noticed above, there are a goodly number of the agents of other societies, but they are all too few. There is yet abundance of room. May the Lord open the hearts of those who have received, as a sacred trust, the riches of this world,—that they may be disposed to devote their wealth to this noble and holy undertaking! We believe it is in these last days, especially, that it will be seen "the silver and gold are the Lord's."

The next thing that seems to call for notice in our review of this Report, is—*the extent and importance of the labours now actually being carried on* at the various stations.

A great number of religious services are held by the missionaries and their Native assistants every week, not less than 200,—at each of which the words of eternal life are spoken to the people;—and as many of these services are held in as many different places, though the hearers on each occasion should not be numerous, the total number of those to whom the Gospel is preached must obviously be very large. But all the missionaries testify that they "frequently have large congregations."

Now it must, we think, be a highly gratifying fact, that the command of Christ to "preach the Gospel to every creature," is so extensively obeyed; and to those who regard the dissemination of the Gospel as God's appointed means of "adding to the church such as shall be saved," and who read in the prophetic announcements of the Bible, that the universal preaching of the Gospel is to usher in that—"end of all things,"—which will bring so much glory to God, and so much blessedness to the church and the world, it must be matter of devout joy and thankfulness.

In addition to this extensive preaching of the Gospel, the missionaries are conducting the Christian education of a large number of the young of both sexes. More than 4000 children are stated to be daily receiving instruction in the mission schools. Several hundreds of these are girls, a fact deeply interesting to all whose hearts mourn over the degraded condition of woman in India. Several hundreds of these children too of both sexes are boarded and clothed, and kept continually under the watchful eye of the missionaries and

their wives, as far away as possible, from all heathen, and every kind of evil influence, and are sought to be trained up for God as Christian children. The blessing of God evidently rests upon this mode of proceeding, and we refer our readers to the interesting cases of conversion and baptism from this class of young persons, which are stated in the Report.

The advantages of the day-school system are well stated in several parts of the report, and numerous facts are recorded, which clearly prove that they form an important auxiliary to the general proclamation of the Gospel.

We think, however, that much has yet to be done in vernacular Christian education, before a fair estimate will be formed of all the good it is capable of accomplishing. The quality of the school-books, in many cases, needs to be considerably improved, as well as many new ones prepared, which shall be so adapted to the thirst for knowledge already created,—that the pupils will necessarily be allured to their perusal, even should they leave the schools sooner than the missionaries wish. A new and more efficient race of schoolmasters in many cases is also necessary,—and we would suggest to the missionaries that they should carefully select the most promising boys in their schools, and promise them employment in this way, on the condition that they continue in the schools, and avail themselves of all the advantages afforded them. Something of this kind does appear to be done at some of the stations, but the plan pursued is not fully developed, nor does it appear to be universally adopted.

We have not specially noticed the labours of the missionaries in revising and improving the existing translations of the Scriptures,—and in writing religious tracts and school-books,—though such labours are both important and necessary. There does not appear to be so much doing in this way as we think there should be. Some however are diligently engaged in this department, and perhaps we shall hear of more of them being so engaged another year.

The next thing worthy of notice is *the actual fruit reaped in the numbers gathered into the fold of Christ.*

More than 320 Natives are represented to be in the enjoyment of the *full privileges* of the church; and from the great care which seems everywhere exercised to keep out improper persons, as well as from the great number of baptized persons, and candidates for baptism,—who form part of the congregations, but who are not admitted to the *full privileges* of Christian fellowship,—it seems equally the dictate of justice and charity to regard them all as sincere and humble believers in the Lord Jesus Christ. Another circumstance which strengthens this conclusion is the fact that the cases which have called for the exercise of wholesome discipline, during the past year,

are exceedingly few in number; and this evidently does not arise either from laxity of views, or negligence in practice, on the part of the missionaries.

Of the number of those now in the full communion of the church, upwards of 70 persons have been led to give their hearts to the Saviour during the past year, and it is fully believed they are really those, who have been "delivered from the power of darkness, and translated into the kingdom of God's dear Son." Most of them had been for a long time under a process of enlightening and conviction, and have not been admitted to the fellowship of the church without giving evidence of their having been "born again."

Inclusive of the 12 students in the Theological Seminary at Bangalore,—61 members of the Native churches are employed as teachers and preachers of the Gospel to their fellow-countrymen;—and decisive testimony to their devotedness and usefulness, is cheerfully borne by all the brethren. God has in many cases owned them as the instruments of conversion.

There are also three East Indians employed as assistants in the missionary work. Two assistant missionaries have been ordained after the Presbyterian mode during the year,—and are now usefully and honourably discharging the sacred functions of the ministry among the Natives of India.

The painful trial experienced by the missionaries in the loss of their devoted fellow-labourer, Mr. Smith, is well known to the public. It has called forth a noble and generous expression of Christian sympathy with the bereaved widow and fatherless children now in England.

We now present a statistical summary of the Missions which have passed under review.

	<i>Number.</i>
Principal stations occupied by ordained missionaries, - - -	11
Out-stations occupied by Native teachers, - - -	19
Total	30
Ordained Missionaries:—European and East Indian, - - -	20
Native, - - -	2
Total	22
Native teachers, exclusive of schoolmasters, - - -	61
Total of Agents,	83
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Students in the Theological Seminary, included in the above number of Native teachers, - - -	12
Children in the Mission schools, including day-scholars and boarders of both sexes, both Christian and Heathen, -	4000
Children baptized in 1843, on the responsibility of their parents or guardians, - - -	69

Young persons and adults baptized on their own responsibility in 1843, - - - - -	41
Number of baptized persons, or under Christian instruction, not being avowed heathens, - - - - -	585
Adult candidates for baptism, - - - - -	27
Natives in the full communion of the Church, - - - - -	320
Candidates for Church fellowship, - - - - -	50
Europeans and East Indians in Christian fellowship with the Churches under the care of the Missionaries, - - - - -	150
Total number of persons under the direct influence of the Missionaries, <i>exclusive</i> of those who are only hearers of the Gospel in the congregations, - - - - -	5150

This is truly a cheering summary of facts, and the more so when it is remembered that it records only the successful operations of one of the great Christian societies, labouring for the good of India. The numbers stated above are not to be considered as absolutely correct. They are generally, it is believed, a little under the mark.

From the vast extent of the country, the seeming multitudes of its population, and the open and showy character of its idolatry as contrasted with the comparatively unobtrusive character of Christian principles,—as well as that the mission stations and Native churches, congregations, and schools, are thinly scattered over the length and breadth of the land,—much of what has really been accomplished is in danger of escaping notice,—and hence discouragement may oppress the Christian, and God may be deprived of that praise and glory which this His noblest work demands. These views have induced us to attempt this review of the extensive, important, and successful operations of the London Missionary Society in the Madras District.

We trust others will furnish complete accounts of the labours of other Christian societies,—that all who desire it may have the fullest information possible relative to the work of God in India.

There are several deeply interesting incidents and narratives of Christian experience, scattered through the pages of the report, which we should have given here, had we not been desirous, rather of inducing all who read this paper, to read the Report itself, than of furnishing a substitute for it.

We cannot conclude our remarks, however, without expressing our joy that the labours of the missionaries are so nobly sustained by the disciples of the Redeemer in India. A sum amounting to nearly 16,000 rupees has been raised by their subscriptions and donations, which is all appropriated directly to the spiritual and temporal welfare of Natives only. No part of it goes towards the support of the missionaries themselves.

We now earnestly commend the Report itself to the attentive and

serious perusal of all who feel any interest in the progress of the Gospel in India. It contains more than a hundred closely printed octavo pages of most instructive and interesting matter, eminently adapted to stimulate to thanksgiving, humiliation and prayer, and to the consecration of time, talent, property, and influence, to the work of the Lord our God,—to whom we earnestly and affectionately commend the missionaries, their friends and supporters, and the souls under their care, praying that every future year may witness more and more splendid triumphs achieved by the doctrine of the cross, until the whole moral “desert” of India “shall rejoice and blossom as the rose.”

Religious Intelligence.

REPORT ON THE STATE OF THE AMERICAN MISSION CHURCH, JAFFNA.

BY THE REV. D. POOR.

WE shall notice first, the *Origin and Progress*—second, the *Present Character*—and third, the *Future Prospects* of this church.

I. *Its Origin and Progress.*—1. It is a church gathered from among *idolaters*; from the *idolaters* of INDIA. The import of this remark will be greater or less, in the minds of individuals, according to the different degrees of knowledge they may have, as to, what there *is* in India, which goes to form the *aggregate* of that abomination which we call *idolatry*. The more we become acquainted with the subject, the less we are surprised at the fact, that idolaters, though instructed in the truths of the Gospel are not converted. The conversion of an Indian idolater must be regarded as a far more wonderful and a more glorious event, than the miraculous curing of the sick, or raising of the dead. Wonderful indeed, then it is that any instrumentality which we are able to put forth, should be owned and blessed of God to the conversion of idolaters. It is to be remembered that this remark would have weight and meaning, even in reference to the conversion of *nominal Christians*; but we refer principally to that

which is peculiar to this people, as part and parcel of an unchanging race, which have been under the full influence of idolatry for thousands of years. It could not have appeared surprising to the Israelites though they had been called daily to surround the walls of Jericho for a period of seven *weeks*, or *months* or *years*, without witnessing the overthrow of the city through the instrumentality which they exerted,—if such had been the will of God. It must have been sufficient for their encouragement to be assured of ultimate success, and to have the pleasures of *hope*, that in every successive circuit the time was drawing nearer when the long wished for blast would be blown, attended with the power of the Almighty. This allusion will convey some idea of the feelings with which we view the mass of idolaters, from which the Native church has been gathered. To give some illustration of the subject, we will suppose that an individual, man or woman, is savingly converted by the power of the promised Spirit. *What is he or she to do? Where and with whom to live, and how to procure the necessities of subsistence?* These questions have comparatively no meaning in a Christian land, but here they are *unanswerable*. Up to the hour of his conversion, the all absorbing inquiry of the convert has been “what shall I eat, and what shall I drink, and wherewithal shall I be clothed.” Nor do these wants cease to pinch him after he has begun to eat and drink of the bread and water of life—on the contrary these same interrogatories return with an emphasis never before expressed; for having now lost caste and being perhaps discarded by his kindred, he is, to a great extent, deprived of the scanty resources which he enjoyed before. Whether old or young, single or married, he is *encompassed* by a host of difficulties, modified by his age, and standing in society;—difficulties touching the *mode* and *means* and fact—of his very existence. He is spoiled it may be for the former labours of his life,—*polluted* in his person, and banished from the face of his countrymen. What then, we repeat, is he to do? Where, and with whom to live? and how can he obtain the necessities of subsistence? No one is competent to grapple with these questions, unless he has been initiated into the state of Indian society, and the domestic habits of Indian idolaters.

2. The Native church in Jaffna so far as human instrumentality is concerned, is the *offspring* of the *school establishments* in the district,—more especially of the *Mission boarding schools*. The boarding school is an asylum where its inmates are at rest and in a new world. They have no occasion to *care* for what they shall eat, or drink, or wear. They are pensioners on the bounty of Christians in other lands, and under the immediate superintendence of those, who exercise more than a paternal care over them. Under such influences

what was to be expected from the beneficiaries? Certainly the best that human nature would allow, nor have we been altogether disappointed.

Immediately on being admitted to the boarding schools, the first of which was commenced in January, 1818, the children manifested great docility of character, and applied themselves with diligence and success to the studies prescribed for them. We had opportunity of giving the same direction to their studies, and to their whole course of conduct, which we should have given, had they been our own children, and designed to be our successors in mission labours. At an early period we had pleasing evidence that some of them had received the truth in the love of it, and given their hearts by faith to the Saviour. Those who gave the earliest evidence of being converted by the spirit of God, were among the most forward and influential members of the schools; consequently their influence was highly salutary upon their associates. The boarding school was a moral *oasis* in the desert; it was the whole world, in miniature, to those who had been received into it. They were easily weaned from their father's house, and learned to estimate the value of their existence by what they were, and by what they hoped to be, in the boarding school. Under such circumstances it was an important object with them to conform in all things to the wishes of the missionary, and thereby to secure his approbation and favour. This is worthy of special notice as it has had much influence in inducing them to make a profession of Christianity. The parents of these children manifested but little interest in what was going on in the schools. They were satisfied by seeing that their children were well fed, clothed and instructed; little knowing to what a transforming process they were subjected. When at length two were admitted to the church by baptism, which took place in April, 1827, an alarm was excited among the parents, and the people generally feared that their children were becoming Christians,—an evil which could not be tolerated. On the night previous to the baptism of these two youths, who had been previously propounded as candidates, we had some reason to apprehend that an assault would be made upon us, for the purpose of rescuing them from the threatened evil. All however was quiet, and the candidates were baptized under circumstances of deep interest, in the presence of a large congregation of Natives.

This event gave a new impulse to thought and feeling, in the community. Though many denounced such proceedings as dangerous innovations, there was a gradual yielding on the part of parents and of the people generally, on the ground that their children were supported by the mission. It was ere long understood by the community that some of the best scholars and most influential members of the board-

ing schools, and those who had the fairest prospects of obtaining a livelihood by their learning, were professed Christians. This discovery could not fail of having its full effect upon all connected with the boarding establishment. Instead of *disgrace*, as before, it came, in the process of time, to be an honor to make a profession of Christianity, and it was regarded by many as leading to worldly emolument. For several years we have been awake to the danger and to the evil of admitting those to baptism who have not been born again by the Spirit. It was easy to foresee that nothing short of a vital principle of holiness could enable them to stand in the hour of sore trial, which awaits every young man on his entrance upon life after leaving the walls of the seminary. We have not acted in the dark in this matter. Our course of preaching, our instructions to candidates, and our whole procedure, in reference to admissions to the church, have been with direct reference to such a crisis. Our boarding establishments are of the nature of a *hot house cultivation*; and it has for a long time been a deeply interesting question, whether the *exotics* reared in them at so much expense and trouble, would endure the deadly blasts which await them on being transferred to the moral deserts around, and where we had hoped they would bud and blossom. This problem is now in a course of solution, and we would caution ourselves against too hasty conclusions; for in some cases where we were ready to pronounce the plant to be *withered* and *dead*, we have afterwards discovered decisive indications of *life* and *health*. We think the period of one generation, at least, should be allowed to pass before a satisfactory judgment in the case is attempted. These remarks will sufficiently explain our meaning when we say, that our Native church, may, in an important sense, be regarded as the offspring of the boarding school establishment.

3. In tracing the progress or increase of the Native church, we should proceed from the boarding schools to the teachers of our Tamil free schools, to the domestics connected with our boarding and family establishments, and to a few of the numerous pupils in our common schools. The course pursued by the school teachers and by our domestics, has been in some respects, similar to that above described, of the pupils in the charity boarding schools. Having been brought fully under religious instruction, and the power of moral persuasion, many gradually yielded, at least in profession, to the claims of the Gospel, and became members of our churches. These and the youth from the schools form the majority in these churches.

With a very few exceptions, the members have been gathered *not from the general mass*, but from select classes of idolaters, who have been brought under the direct instruction and influence of the mis-

sion. It is now well understood in the country, that there need be no objection to any one becoming a professed Christian, who is in *immediate connexion with, and supported, by the mission*. On the other hand, it is deemed impracticable, even if it were desirable, for any one from among the heathen, who is not thus connected and supported, to live as a Christian. Hence we are frequently met with the proposal, often in jest, but sometimes seriously, "We will become Christians, if you will give us, or point out to us, the means of support." It will be indeed a day of the right hand of the Almighty, when any considerable number from the idolaters around us, shall make an open, consistent and *continued* profession of his faith in Christ wholly *irrespective of all worldly gain*. For this day we wait and pray;—being sustained and cheered by the belief that it is gradually approaching.

Finally in speaking of the origin and progress of the Native Mission Church, it should be prominently stated, and stated to the praise of God's sovereign grace and mercy, that from the year 1819 and onward, but more especially in the years 21, 24, 25, 31, 35, and 37, we were favoured, at nearly all our stations, with seasons of special refreshing from the presence of the Lord. The subjects of those awakenings were, with the exception of one small village of the fisher caste, almost entirely confined to the three classes of persons above mentioned. These in fact, were the only classes, who were brought under regular Christian instruction, in circumstances in which the claims of Christianity could be fully enforced inasmuch as "faith cometh by hearing." These were the classes from which, if from any, we were at liberty, on Gospel principles, to look for converts from heathenism to Christ. Nor were our expectations vain. These seasons of special awakening have ever been regarded by us as they are the most *prominent*, so also as the most *important* events in the history of the mission. The effects of these gracious visitations were equally obvious, whether in the ministrations of the missionaries, the movements of the Native church members, or in the deportment of those who were roused to consider the end of their existence, and to inquire what they must do to be saved. The remark of an intelligent heathen schoolmaster is worthy of notice, as expressive of the feelings of many who were spectators of what was in progress in these seasons to which we now refer. "I never before," said he, "understood what the padres meant by the coming of the Holy Ghost." This he said in allusion to having heard some of the seminarists speak, at a meeting in which they were permitted to tell what the Lord had done for their souls. He could not account for what he saw and heard, but on the supposition of supernatural influences.

These seasons of refreshment have ever been of great importance to those who were previously members of the church—for their advancement in Christian knowledge and Christian experience. In regard to the converts, the ripened fruit has not always been in proportion to the blossoms that appeared. The blossoms themselves however, presented such a scene of moral beauty, and put forth a fragrance so perceptible, even to the heathen around, that we are continually referring to these seasons, when we would give an idea of *what ought to be* the state of things among us in spiritual matters,—not only on the part of those *who hear* the Gospel, but on the part of the churches, and *their pastors*.

On a review of them we should in faithfulness record, that many who were brought most fully under Christian instruction, and who as we thought—"were once enlightened, and had tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God and the powers of the world to come," have apostatized from the faith. And it is the apostacy of not a few of this description, and the dwarfishness of most others, which give us the deepest impressions of the moral debasement of the Native character, and that the conversion and continued sanctification of a single Indian idolater is, with some speciality, a glorious achievement worthy of the power and grace of the Almighty. In view of what we have seen of *truth resisted*, and *convictions stifled*, by those who have been long instructed, not only by the missionaries, but by the word and Spirit of God, we cease to wonder that the heathen generally are not converted by the very limited and defective instrumentality now put forth by foreign missionaries to that end.

But whatever may have been the immediate or more remote results of those "times of refreshing," it is certain that a large majority of our churches look back to them as the seasons in which they were "quickened" from among those "who were dead in trespasses and sins."

II. *Present state and character of the Native Church.*—This topic may appropriately be introduced by the following table of statistics, made out from a revised catalogue of the church members, recently prepared for publication.

STATISTICS OF CHURCH MEMBERS AND BAPTIZED CHILDREN.

November 14th, 1843.

Whole number received from the beginning,	-	-	-	586
Number of male members,	-	-	-	421
Do. of female do.	-	-	-	165
Members who are children of church members,	-	-	-	65

Number of members who have died,	-	-	-	-	-	63
Do. still living,	-	-	-	-	-	523
Do. excommunicated,	-	-	-	-	-	62
Present number of members,	-	-	-	-	-	460
Members educated in Batticotta Seminary,	-	-	-	-	-	263
Do. do. Oodooville F. B. School,	-	-	-	-	-	97
Do. do. Varany F. B. School,	-	-	-	-	-	5
Do. now in the service of various Missions,	-	-	-	-	-	158
Do. do. do. of Government,	-	-	-	-	-	14
Do. unemployed by Missions or by Government, including females,	-	-	-	-	-	351
Whole number of baptized children,	-	-	-	-	-	456
Baptized children living,	-	-	-	-	-	408
Do. do. died,	-	-	-	-	-	48
Church members' children, who are, or who have been members of our Seminaries at Batticotta and Oodooville,	-	-	-	-	-	74

1. From an inspection of this table, it will be seen that the members, both males and females, are *an educated body*. The church comprises a very large proportion of the well educated classes who are to be found within the limits of our mission field. Nearly all of them are able to search the Scriptures daily, and to ascertain whether the things which their pastors teach and preach be according "to the law and the testimony." The Bible has in fact been their text book, throughout the whole course of their education.

2. A majority of the church are from the *Villale caste*, which forms the great body of the agricultural community, here second in rank only to the Brahmins.

3. A very large proportion of the male members of the church are in *important places of trust and influence*, and supported by the several missionary bodies in Tamil countries, by government, or by private individuals, in different parts of the Island of Ceylon, and of the continent of India.

4. A majority of the males, who are married, are *married to educated females*, who are also church members. The number of church members' children now living is 408, of whom 74 now are, or have been members of the Seminaries at Batticotta, Oodooville, and Varany. Nothing short of a liberal education for them will satisfy the young *mothers* or *fathers*, who have themselves been educated.

5. It must however be distinctly stated, that *we are reminded at every turn of the heathenish stock from which the Native church has been taken*. Ever and anon we are pained at witnessing developments, which show that heathenism is but partially displaced even from the minds of those who give the best evidence of having received the truth in the love of it. In regard to others, of whose conversion we had long cherished a trembling hope, that hope sometimes suddenly expires by positive evidence that the objects of our

solicitude are entirely reckless of Christian principle. In others, the features of the new man are so faintly drawn that it becomes a serious question, whether they have been the subjects of the transforming influences of the Spirit of God, or whether there be any thing more than a mere imitation of Christian character.

We see that the "old man" of heathenism may exist simultaneously with the new man, and exert a very great, if not, for a time, a reigning influence. In this first generation of Native converts, we shall probably see but a very partial approximation to the fulness of the stature of perfect ones in Christ Jesus. Though converted to Christianity, even our best members appear to be suffering the effects of that moral constitution which "a jealous God" has established, affecting the violators of the second command,—"*visiting the iniquities of the fathers upon the children* unto the third and fourth generation." *The remaining heathenism of the Native church is one of its foulest blots.*

6. The Native church is not *valiant for the truth*; neither for the truth of God, nor truth between man and man.

The imaginary *gods* which they formerly worshipped, and the *priests* and *patrons* of those gods, are *gross deceivers*. The standard and most approved treatise on ethics, taught in the country, approves the practice of *lying*, when great interests are at stake. A falsehood, if adroitly told and well defended or concealed, instead of being a mark of *baseness*, or of *cowardice*, is, in the estimation of the country, a commendable proof of shrewdness and energy of character. The habits of many professed Christians too plainly show, that they are the Natives of a country where "truth has fallen in the street and judgment cannot enter." We are often excessively tried by an exhibition of this trait of character, even where we had hoped some soundness of moral principle had been attained. On this subject we have some sympathy with David, and are ready to excuse his precipitancy in saying, "in his haste, all men are liars." The heat of our anger, however, towards the Native church is in some degree abated, though no relief is brought to the mind, when we turn our attention to *Christendom* for the purpose of instituting a comparison. Premising that "to whomsoever much is given, of him shall much be required," and what will be the result of the comparison? How fares it with heaven-born *truth* in the world of *politeness*? in the *trading* and *commercial* world? in the world of *legal oaths* and *promises*? in the world of *polemic* or *pugnacious theology*? and finally and emphatically, in the world of *devotion*, whether *public, social* or *private*,—in all of which the God of truth expects an exact accordance between the *state of the heart*, or *frame of spirit*, and the *formularies of devotion* that are used,—whether those formularies be written in a book

or in the memory. On instituting such a comparison, we find less reason for wholly abandoning the Native church.

7. The Native church is *mercenary in its views and practices*, and slow to imbibe and exhibit those evangelical principles of benevolence, which prompted American Christians to establish the mission, and to use means for gathering churches from among the heathen. Its mercenary spirit is to be ascribed, in part, to the peculiar circumstances in which the members have been brought forward to their present standing. The feeling is, that it is their privilege to *receive*, and not to *give*. It is true that in the beginning, they had nothing to give, but now that many of them are acquiring property, by the education they have obtained, it is fair to expect that they will bear their part in sustaining the system of benevolence that has been put in operation by foreigners for the benefit of their countrymen. We are labouring to train them to the practice of this important branch of Christian duty and privilege; but we have too much reason to adopt the language of the Apostle and say, "All seek their own, and not the things which are Jesus Christ's." We cannot complain that they are *wasteful* of the property they acquire; this is not the case; they are penurious to an extreme, and almost every one is intent on "bettering his own condition."

But here again, on looking at the present state of the Native church in comparison with that of Christendom, we are reminded, that a reasonable time should be allowed for the *growth* of a spirit of active benevolence. Christians every where are slow to learn "that it is more blessed to *give* than to *receive*." More fully to account for the worldliness of the Native church, and for the frequency of apostasy among our educated young men, we should notice a peculiarity in the state of society, among the Tamulians of this island. Property is, to a great extent, in the hands of *females*—given to them in dowry, and to be inherited by their daughters. Hence it happens that those parents, who have property, may look through the length and breadth of the land, in search of husbands for their daughters; and every young man is expecting to receive an inheritance, with the *damsel* who may be given to him as his spouse. Our young seminarists who have been gratuitously and *wonderfully* blessed with a liberal education, and who, it may be, were from indigent families, unexpectedly find themselves in great demand, by men of wealth and influence, who are *anxious* to bestow upon them their choicest and most attractive treasures,—their *daughters* and their *estates*. This is by no means because the parents wish to have educated *Christian* young men for their sons-in-law, but because these young men, by means of their education, have become prominent characters in the land, and hold or express to hold lucrative situations in high places.

Behold now the stripling in the days of his vanity—having it at his option, to become a son-in-law to the king, with all the consequences of being allied to the daughter of Jezebel, or, to be married to an educated, but it may be, *indigent* Christian female! This is the fatal rock on which very many of our most promising young men have made shipwreck of the faith, and apostatized from Christ!

Closely connected with this spirit of worldliness, and doubtless in part the consequence of it, is a dwarfishness of the whole spiritual man. This is not owing to any want of natural intellect, which we have proved to be of fair growth, but to an obtuseness of the new man, distinctly to apprehend, and firmly to grasp the grand essentials of Gospel truth. Their convictions of sin—of its turpitude, its enormous guilt, and its ill desert, are but slight; consequently they have no engrossing views of the love of God in the gift of his Son, nor of the love of the Son in the offering of himself upon the cross, nor of the mysterious love and fellowship of the Spirit, in dealing with the pollutions and enmity of a human heart, and in making it a temple for his abode.

8. We have from the beginning regarded credible evidence of repentance and faith in Jesus Christ, as the essential requisites for admission to the ordinances of the Gospel. We were aware of the evils, even in a Christian land, of admitting unconverted persons to the church; and we have had before our eyes the disastrous effects of the system pursued by the Dutch in this island, of baptizing unconverted heathens. But notwithstanding our principles and these monitions to circumspection and caution in the admission of candidates, cases are continually occurring which awaken our fears, that we may have mistaken the character of applicants to a greater extent than we were aware. Many appear to make shipwreck of the faith immediately on being brought to the ordeal through which they must pass.

The state of the church, from its origin to the present time, is admirably set forth by the parables of our Lord, as recorded in the 13th chapter of Matthew's Gospel. Those parables have been our manual, in relation to this subject, and have afforded us unfailing encouragement and support.

If we could give the *chapter* of our sorest trials, and the one which embodies a large proportion of the cases of church discipline that have occurred among us, the heading or caption of that chapter should be, *Peter and Judas acting out of character*. Peter, even "Simon Bar Jona," acting the part of an *adversary* and a traitor in denying his Lord, and "Judas Iscariot, who also betrayed him," acting for years the part of a *disciple* and an *Apostle* of the Lord Jesus!

While speaking thus freely of the deficiencies and deformities

of the Native church, we, especially the senior pastors, ought as freely to admit that we discover in the members too much of our *own image*, and much that should humble us before the Lord. In this way we would render the recital of their failings the means of instruction to ourselves. It is natural, if not scriptural, to suppose that converts from heathenism will, to an obvious degree, bear the impress of those, through whose instrumentality they have been converted. It is surprising, and in the way of contrast affecting, to read in what terms of unqualified approbation and joy, the great Apostle to the Gentiles, speaks to and of those whom he was instrumental of gathering to Christ. One obvious and practical deduction from contrasting the description, which he gives of *his* disciples, with that of *our own*, is, that if we would have *Paul's converts* we must more fully imbibe *his spirit* and *walk in his steps*.

III. *The future Prospects of the Native Church.*—We have, as we believe, by the good hand of our God upon us, taken many out-posts, if not, some strong-holds; and, from the heights which we have reached, we may leisurely survey the extensive dominions of the adversary, believing that the whole course we have pursued is preparatory to these dominions becoming the everlasting possession of our Lord and Master, as a part of his promised inheritance. On this point we shall mention several particulars, as the ground of our belief and cheering anticipations.

1. Our hearts are *set* on the spiritual prosperity and final salvation of the "four hundred and sixty church members now living;" and we would be duly mindful of the *condition* of the promise, which is in part the foundation of our hope, "*Delight thyself in the Lord* and he shall give thee the desires of thy heart." Of these as a body we can in truth say, "With all their faults we love them still;" and regard them as justly entitled to our best and continued services. They are not indeed what we could *wish them* to be, nor are they what we believe they *will be*. They are now in the school of Christ, and under a system of providential treatment, even beyond our immediate influence, which cannot fail of producing salutary results. They are pledged not only by oaths and promises, but by the circumstances in which they are placed, to espouse the cause of Christ for life. Though they have given offence to their family connexions, and are regarded as deserters by the heathen, they hold, in important respects, a commanding influence in the family circle, and in the community; and from the nature of the case this influence must increase.

True these church members have been, and to a great extent now are, pensioners upon the mission funds, but a large propor-

tion of them are usefully employed, and are receiving but a moderate compensation for important services, in almost every department of our mission establishments. It must be seen also from their number, and from their standing in society, that they must in self-defence, and in pursuit of the means of subsistence break forth upon the right hand and upon the left, and pervade the land.

While writing this sketch, a circumstance occurs which pointedly illustrates the subject under consideration.

A young man, educated at Batticotta, and now employed in the printing establishment, brings a petition, signed by a number of the principal inhabitants, (heathens) of a distant village, requesting that the mission will send to their assistance, a man who is competent to serve as a schoolmaster and catechist, and offering to render assistance in procuring a spot of land and erecting a bungalow. The young man expresses a willingness to leave the printing office, and engage as a religious teacher, if the mission has no more suitable candidates at their disposal. On inquiry it appears that this petition, from a heathen village for a Christian teacher, is the result of intercourse between the young man himself, and the inhabitants of the village, many of whom are his own relations. But this may nevertheless be a fair opening for the establishment of a new school and catechist's station.

2. We look with great desire and with raised expectations at the "four hundred and eight baptized children,"—the children of our church members,—a majority of whom were dedicated to God in infancy by their parents, and have from early childhood been under a continued course of Christian instruction. Of this interesting class of children, seventy-four, of both sexes, have either passed through a course of study in our Seminaries, or are now members of those institutions; very nearly the same number have made an open profession of their faith in Christ. Generally speaking, all others of this class, who are of sufficient age, are members either of our common Tamil, or English schools. Consequently their prospects for a substantial Christian education, place them far in advance of their Christian parents. As missionaries, we have a firmer hold of this second generation than we had of the first, and it is of no small account, that in our attentions to them, we are assisted by the co-operation of experienced fathers and mothers. The bearings of this state of things upon the future prospects of the Native church must be obvious.

3. We have not yet done with the "sixty-two" individuals who have been excommunicated from our churches. Most of them are young men of education, and of good standing in society. They are a peculiar class, who cannot pass unnoticed; and wherever they are

known, they are regarded, each one, as a "*pillar*" of testimony, bearing involuntary witness to certain portions of Scripture truth, and illustrating the principles and practice of discipline in the church. They cannot but have severe controversies with themselves, and from present appearances, our hope is that there are some *Peters* among them who, though now living in the denial of their Lord, will receive ere long from Him a *look*, a *rebuke*, or the promised "*rod*," that will melt their hearts in penitence and bring them back to the fold whence they have strayed.

4. The many young men educated in our boarding schools, but who have not joined the church, are an interesting class of the community, and sustain an important relation to the mission and to the cause of Christianity. Nearly all of them are convinced of the truth of the Gospel, and many of them would have made a profession of their faith, had they not been deterred by their heathen relatives. Though they are now widely scattered abroad in the land, special means are being used for keeping up an acquaintance with them, and for *harrowing* in the good seed that was sown in their hearts.

5. While contemplating the future prospects of our infant churches we cannot but inquire with interest, where are the tens of thousands of both sexes, who for the period of nearly a generation have been instructed in the principles of Christianity in the village schools? Multitudes of them are, we believe, waiting for a change of times when they will feel at full liberty to act according to the light and knowledge which have been imparted, and will voluntarily place themselves under the instruction and guidance of the mission, to which they must feel themselves indebted.

6. Several points have been gained which are of primary importance to the extension and prosperity of the Native church. We have gained access to the people for the purpose of delivering the Gospel message. The interests of the mission are, in some form, interwoven with the population of almost every village within our limits. We are well known to the people, and we well understand the position we hold in relation to them. We have outlived some of the evils of our system, arising from the very great pecuniary benefits we have conferred upon the people, and which they may, to some extent, have mistaken for bribes to them to receive Christianity. The *distinctive* object which we as missionaries have in view is now comparatively well understood, and we have a fairer opportunity than heretofore, for presenting the claims of Christianity and the offers of salvation through Christ, upon the proper *basis of their own merits*. The system of idolatry has received a *shock* from which it cannot recover. The country is in a state of transition from bigoted Hinduism to a state of scepticism, infidelity, and nominal Christianity. Multitudes have in-

deed become *sceptics* and *infidels*, but they are *sceptics* and *infidels* with the word of God in their hands, and in their memories. Mere nominal Christianity will not, it is true, be available in the day of trial; but by its prevalence, it is becoming more and more easy for all who sincerely wish it, to place themselves in circumstances favourable for hearing and obeying the Gospel.

The whole district is an extensive field, in which the precious seed has been most bountifully sown. And perhaps never were the labourers brought more fully to a *stand*, from a feeling of self-dependency, and of absolute dependence upon the sovereign mercy of God, to rain down a rain of righteousness upon the land. We have long been looking out for a *shower*, but we would have our minds deliberately made up to nothing less than a rainy *season* of spiritual blessings.

7. But the fairest prospect for the Native church, in our view, arises from a belief, that it is a *branch*, weak and feeble as it may be, of that church against which "the gates of hell shall never prevail." What hindereth, then, that it should not—clothed with the righteousness and adorned with the image of her Lord and Saviour—*speedily* "look forth as the morning, fair as the moon, clear as the sun, and *terrible*, as an army with banners."

NATIVE TRACT SOCIETY, NAGERCOIL.

BY REV. J. RUSSELL, A. B., MISSIONARY.

THE Twentieth Anniversary of this Society was held on Tuesday the 12th ultimo, in the large Chapel at Nagercoil. The day on which this meeting takes place is one of the few days in the year to which the Native Christians, poor and oppressed as many of them are, look forward as a welcome break in their monotony of toil. From an early hour in the morning joyous groups of men, women and children, clad in their gayest and cleanest clothing, were seen entering Nagercoil by the various roads and lanes leading from their respective villages, some of which are more than 12 or 14 miles distant. At about 10 A. M. they began to throng into the spacious and lofty building, and when the missionaries entered at 11 A. M. the scene was interesting and gratifying beyond description.

In this land of darkness, superstition, idolatry and sin, to look upon an assembly of four thousand persons drawn together from various parts of the country to worship the true God,—to manifest their ad-

herence to and preference of the Christian religion,—to listen to what had been done—and to give of their substance to extend the knowledge and influence of that religion among the thousands of their countrymen, who are still sitting in that darkness, which nothing but the truth as it is in Jesus can dispel, was well calculated to fill the soul with adoring gratitude and thankfulness to that God who had done so great things for this people. The chair was taken by the senior missionary, Rev. Charles Mault; after this a hymn was given out by one of the readers and sung by the vast assembly. After prayer the chairman made a few introductory remarks, and the report was read, which stated that the income of the Society arising from collections, subscriptions, &c. &c., received from both branches of the Society, viz., the Palamcottah and Nagercoil branches, amounted to Rupees 1,482-6-3, that the number of Tracts printed during the past year had been, General Tracts 40,600, Monthly Missionary Papers 12,000, Children's Series 16,000, making a total of 68,600. It further stated that the connexion which had existed between the Palamcottah and Nagercoil branches of this Society, with so much harmony during the long period of twenty years, had now terminated at the desire of the Palamcottah branch; that the reasons for this separation, which has taken place with the utmost good feeling on both sides, were the difficulty which they felt in getting such catechisms and other school books as they deemed desirable printed; owing to the rules of the Parent Society in London, on those matters, and also from the belief that the Native Christians would take an increased interest in the Society if it were entirely their own. When the reading of the report was concluded, Yesudian, the reader at Ettamorly, near Nagercoil, moved the first resolution. He commenced by saying:

“Dear Friends,—In order that you may be quiet and attentive to what is said at this time, I wish to bring something to your notice. When Heathens, Roman Catholics, or Mohammedans come together at their festivals, they make much noise and disturbance, and they express much surprise at the quietness which prevails at our meetings. We who see the disturbance which they make blame them for so doing. Now if any of them happen to come here and see us do the same, what will they say? How shall we ever be able to speak to them again on this subject? Will not our mouths be shut and we ourselves be quite ashamed? Think of this and act so that they may not be able to speak thus concerning us in this manner.

“The religious Tracts which are in circulation by us are well adapted to make known the glory of Christ and the way of salvation to perishing sinners. They are not useless and false like the four vedas of the Brahmins which have been cunningly devised. Nor do they teach many vain and unbecoming things like the Koran, which teaches

people to believe only Mohammed, the angry man, to be the chief prophet. Nor are they like Popery, which resembles poison mixed with pure food, and which allows none but the priests to read, and thus sets up men to do many vain works. Many of those who hear and read our Tracts embrace Christianity, knowing it to be the only religion given by our Creator. Now if these little books truly point out the difference between light and darkness, how diligent and faithful should we be to circulate them? I beseech you all therefore, at this time, to give your help according to your ability, and with a joyful mind to this good work, that the glory of Christ may be promoted. The Heathen, Mohammedans, and Roman Catholics spend their money for that which is not bread, and their labour for that which satisfieth not, and by so doing they increase their sin. But still how liberal they are. I heard a woman say to her neighbour in such a manner as to excite astonishment, "This year I have sent my son to work, and the vow which I then made was, that I would make an offering of cakes to the goddess whom I worship, with whatever he earns on the first day he begins to work." Another woman said with a cheerful mind, "the Company have determined not to take any more care of the temple at Tirutchentoor, we should therefore give more for it in future. To each of our families has been committed an earthen vessel in which we put chuckrams and rice. With this money instead of the wooden pillars, we shall have stone ones in the temple." If they who spend their money for that which is like mere chaff be so liberal, how much more liberal ought we to be to promote the glory of Christ. May God enable us all to do so by his Holy Spirit."

Masillamany, reader at Mylandy, next addressed the meeting. "Dear Brethren,—As those who walk in a dark night during the rainy season, not seeing the danger which is just before their feet fall into pits, so men who walk in the darkness of ignorance and sin, are in danger of falling into hell, which is the bottomless pit of everlasting fire. To preserve them from such danger, we have obtained the Gospel light of Jesus Christ, who alone is able and willing to save all kinds of sinners. That Gospel which calls men to walk in its own light, is not like a lamp which is in a man's hand, and which shines only a little round itself; but surpasses the light of the sun which shines in all places. It takes away the mental darkness, and imparts true knowledge and true happiness to all nations, and leads them to Christ, who is the Sun of righteousness. It is therefore necessary for all of us to make it known to all with much diligence and faithfulness. Now I will tell you what happened in a place, where I went to read the word of God and religious tracts. I saw a number of people standing together and disputing about something or

other. I went near them to inquire concerning it, and I found a young man disputing with a fortune-teller, saying, if what you say is true, you can know a comfortable and prosperous place for you to dwell in—you can be placed in better circumstances—you will not be in want of food—you can have enough for yourself and to give to the poor. But now you are wandering through the whole village begging to get a chuckram. I will give you two chuckrams, if you tell exactly how many chuckrams I have in my cloth. This the fortune-teller could not do. Which made him quite ashamed before all; and those who were consulting him also having their mouths shut up, were silent not being able to speak a single word. Dearly beloved, where did this young man get this knowledge? Did it come to him by nature or by chance? No it was the Holy Word of God that had impressed his mind, and that enabled him to speak so wisely and clearly. In like manner every one who is endowed with the knowledge of the truth, if he sees any one in the ways of sin must strive to show him the error of his ways, and lead him in the way of everlasting life. As this society is one of the means of doing good, let us all be moved with care for the souls of others, to give of our property according to our ability. Besides you have heard that the Palamcottah branch of this society has separated from us this year. When we consider this we all should be of one mind, to carry on this society with greater diligence, as a person who has been under the care and control of his parents, separates himself from the main family after he has come to manhood; and after that becomes more careful and diligent to manage all his affairs by himself. Remembering this let us render all the assistance we can to this society, and above all pray God individually for the promotion and continuance of this good work."

The third speaker was Joseph, reader at Anandanadam-goodiye-ruppoo, a few miles south-west from Nagercoil. He said: "Dearly Beloved,—God who is rich in mercy has preserved all of us alive in this unstable world, and has also brought us together at this time. Thanks be to him for all his mercies. Since the last yearly meeting great numbers have entered into the other world, but we are still preserved. This is by his infinite mercy. Let us therefore exert ourselves with faithfulness, diligence and watchfulness to discharge our several duties. As it is the will of God that no one should perish but that all should repent, he has revealed to us the way of everlasting life. We should not only faithfully receive this, but feel it to be our duty to make it known to others. This can be done in various ways. One of these is the circulation of religious tracts. These tracts have been distributed not only in the places around us, but also in the more distant parts of our country, such as Madura,

Salem, Coimbatoor, etc. The good which has been done by them in many places is great and of different kinds. By them the knowledge of many has been increased, they have been led to think of their sinful state, to experience a change of mind, to draw near to God through Jesus Christ, and becoming truly pious, have begun to walk in the good ways of God. Surely these things are well calculated to fill us with exceeding joy. Among yourselves also examples of this kind can be found. These little books do not speak particularly to one person in one way, to another in another. As a glass they make known to all their sins, and the destruction that comes to all on account of them, and the only way of escape from the wrath to come. By them how many have been made ashamed of their evil ways! How many have been led openly to confess their sins! How many have seen the unspeakable value of divine things, and on account of them have been led to esteem the wealth, the good opinion of friends, and every worldly advantage as nothing, and to forsake all to follow Christ! Some among those who read these books, besides thinking of their own ignorance and superstition, and being stirred up to embrace the true religion, are led to reprove the ignorance and superstition of others. For example. One day while going about to read the word of God, I saw a number of people who had come from the deceiver Moottookutty, sitting under the shadow of a tree. Having come near to them I began to read. Many among them being unwilling to listen, made vain and foolish objections. A heathen happening to pass at this time said to them, the things which are said about Moottookutty in the tract are true, and well fitted to make you ashamed. Why then do you continue to worship that deceiver as a god? Not long ago I was like you. I did not believe what the book said about sin, and when my son became unwell, I took him to that man whom you think a god, and according to his instruction I made the boy daily drink water and daub himself with holy earth. But from none of these things did he derive the least benefit. I said to him what must I do next. He replied if you give food to ten of my disciples he will become well. But although I did this also not the least health came to him. I then reprov'd him before all on account of his unsatisfactory conduct, and his many deceitful ways of procuring money; and taking up my son I returned home, and by means of the medicine which a doctor gave, my son became well. From that day to this my mind has been much disposed to embrace the Christian religion. And I take every opportunity of receiving and reading the books which make known that way. The people hearing these things and being greatly ashamed, hung down their heads and went away. After this I gave him a few books telling

him that embracing Christianity would not remove bodily diseases, but would provide the only medicine which removes the disease of sin from the soul. From these things and other accounts which you hear from year to year, it is evident that much good is done by the circulation of these books. For that let us give thanks to God. But let us not think that the enemies of the truth have been entirely defeated, and that the black darkness of heathenism has been altogether removed. Wherever we look the opposers of the true religion, which has come down from God and which leads to eternal life, are many. And the darkness of heathenism as the black rainy cloud is every where great. In the midst of this darkness, our books appear like little fire-flies. As our feeble labours are not sufficient to remove so much darkness, should we not try to give as much assistance as we can, to print and circulate religious tracts, which indeed make known the way of salvation to lost sinners and lead them into the way of life. Many around us not knowing the true God who made and preserves them, and His Son Jesus who died to save sinners, and the Holy Spirit who purifies men, offend him by their corrupt and sinful desires and idolatrous practices. Besides acting in this manner towards God, they have not the love which ought to exist among themselves; being in the habit of lying, deceiving and injuring one another. Can we be silent while they are thus perishing? We have the bread of life! Shall we see those around us perish without giving them that bread? Shall we see those who are wandering to and fro among the fountains of false religion, vainly striving to obtain rest and refreshment to their souls, without directing them to the only fountain of living water? Shall we see them going astray, and in danger of falling into the pit of everlasting woe without showing them the light we have? Alas unless we pity them and show them the way of salvation, we shall certainly be guilty and ungrateful before God. As we have immortal souls, so have they. Christ has not shed his blood for us only, but also for them. Those only who believe in that true Saviour can obtain everlasting life. I beseech you therefore not to be wearied in this work, but constrained by the love of Jesus Christ to continue to give more and more of your substance and prayers, to help forward the good work in which this society is engaged."

The fourth speaker was Arunamyagum, reader at James Town, the place where the missionary in charge of the eastern division of the mission resides. He said: "Dear Brethren,—You are all aware that some years ago our country was covered with the darkness of idolatry and all manner of sin. And that we were ignorantly hastening to everlasting misery. At that time God moved the benevolent people in England to give of their property to send and support among us pious

missionaries to make known the way of salvation from sin and everlasting woe through faith in his beloved Son.

“But because the work is so great, these teachers are not able to accomplish it by themselves, and therefore these kind friends of the Redeemer send money for the support of readers chosen from among ourselves. By the blessing of God accompanying these means, Gospel light has begun to shine in many of the dark parts of this country. There are as you all know many places to which neither the missionaries nor the readers can be allowed freely to go. Besides there are many proud self-willed, stubborn people who will not listen to the instructions of either the missionaries or readers, who unless some other means be employed must live in ignorance of the way of salvation and perish in their sins. To meet the case of these people, the circulation of religious tracts has been found to be most effectual. Each of these little books points the sinner in a brief but clear manner to the way of salvation through repentance and faith in Christ. And wherever it is received and read, it supplies well the place of a teacher. But as we are unable to supply the money for carrying on even this means of doing good, the friends of the Redeemer in England supply us yearly, and have continued to do so for the last twenty years with a large quantity of paper. Now the paper in my hand calls upon us to acknowledge our gratitude and obligations to them, and to that God who has put it into their heart to do such good things for us. This is surely a reasonable request, and that you may all be led to think so, listen attentively while I relate a short anecdote. A merchant while on a journey lost a bag containing fifty pagodas. An honest man found it and made it known to all, saying, that to whomsoever it belonged it should be returned on giving satisfactory evidence that it was theirs. The merchant hearing of this went to the man, and having shown that the money was his, the honest man immediately restored it to the owner ; who in order to show his gratitude presented twenty pagodas to him, which being refused he offered ten, this also was refused ; upon which the merchant being exceedingly sorry that the man would not receive any thing from him as a token of gratitude, declared that the money was no longer his. Upon this the honest man consented to receive five pagodas which he spent in works of charity. From this anecdote you perceive how people who are grateful show their gratitude. Now my beloved friends, if the merchant when he had received the lost money was willing to give a great part of it to the man who restored it to him, how much more grateful ought we to be to those kind friends, who made known to us the way of salvation. And how can we show our gratitude to them for the great privileges and blessings which we enjoy through their kindness? Will it be enough to write and tell them that we are grateful? Assuredly not. What then

must we do? We must do what we can to assist in collecting money to print the tracts. We must do what we can to lead people to read and help them to understand, believe and act according to the instructions contained in the tracts. We must, above all things, strive to live according to the commands of Christ, and be constant in prayer to God to grant his blessing, the blessing of his Spirit to assist in all these things. In this way only can we show ourselves truly grateful for all the good that God and his people have done to us."

The fifth speaker was Solomon, reader at Agateesuram, a large town a few miles to the south-east of Nagercoil. He began as follows: "Dearly Beloved,—The religion which God has graciously given is perfect and quickeneth the soul. We should therefore not only faithfully receive it, but also feel it to be our duty to make it known to those around us. By the word of God and religious tracts many who have been sunk in ignorance, idolatry and superstition, have become acquainted with the truth of the Gospel, and been excited to turn to God and to lead a holy life. These acknowledge that the word of God is a lamp to their feet and a light to their path, and do not fashion themselves according to the former lusts in their ignorance. But as he who called them is holy, so they also are holy in all manner of conversation. Besides this they pray to God that the truth which they themselves have obtained may be communicated to others and produce in them the same good effects. To illustrate this, listen to a few examples. A man in Agateesuram by hearing and reading these tracts was led to become serious, and knowing that Christianity is the only true religion, and that those alone who embrace and faithfully receive it will be saved, began to make it known to his own family, renounced his former heathen practices and embraced it. At present he observes the Lord's Day, is regular in attending public worship, and pays much attention to the reading and preaching of the word of God.

"A young man, a shepherd, by reading these books perceiving the great difference between heathenism and Christianity was strongly inclined to forsake heathenism and the sinful practices and customs of his forefathers. But the anger of his relations and the nature of his own occupation were hinderances to his public profession. A friend of his knowing this said, in great sorrow, 'See how soon the Spirit has been quenched, how easy a victory the world has gained.' But the case was not as he thought it to be. For the next year the shepherd wrote a letter to his friend saying, I am willing to act according to the doctrines which I have learned, and to worship the only true God. I wish you therefore to be kind enough to pray to God for me that He may preserve me from falling as a father does his child. By this you see that the word of God when sown in the heart of men is not lost but produces much fruit, as it is said in the Scriptures, 'That as the

rain cometh down and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' A few months ago I saw a great number of men and women coming from Tutocorin to a Roman Catholic festival at Cottar. I began to give them some instructions, and showed them briefly the pure doctrines contained in the Gospel, and their erroneous and anti-scriptural doctrines. An aged intelligent man among them replied, 'What you say is all true. As you are allowed by your teachers to read the Scriptures, you have obtained so much of the true understanding which makes you happy. But our priests do not allow us to read the Scriptures, and therefore we remain quite ignorant and wander from place to place.' I wish to hear from you now about these things, but as I am on a journey I cannot stay. However I beseech you to pray to our Lord for me, that he may grant me his grace after my arrival, to make known his Gospel to me, and lead me to receive it faithfully and to walk according to it.

"Thus some from among the heathen and other false religions are brought to the knowledge of the true God and the only Saviour Jesus, by means of the tracts and the instructions which they receive from Christians; and are convinced that Christianity is the true religion, that those who remain steadfast in the faith until their death will be saved, that the salvation of their soul is the chief thing which they ought to seek, that they should remove every obstacle out of the way of their attaining it, and that they should do all the good in their power to their neighbours. Nevertheless a great multitude of people are still dead in trespasses and sins, and walk in the broad way which leads to everlasting misery. As we shall be found guilty if they perish in this way by our carelessness, should we not show them this good way and be diligent in circulating religious tracts, and exciting those who have them to read them carefully, and also in making supplication for them. Dear friends, there is not a doubt that God by his blessing will more and more benefit the souls of men if we be diligent in printing and circulating tracts among the people. If God has been so merciful to us should we not be the same to those around us? I therefore beseech you to give of your substance a voluntary offering to this society, for this is one of the chief means of doing good. By so doing the mental darkness and evil habits of the people will be gradually removed, and true light and the Divine blessing will follow. And remember at the same time the word of God which says, 'To do good and communicate forget not, for with such sacrifices God is well pleased.'"

The sixth speaker was Davadausen, a converted Brahmin, who said : "Christian Brethren and Sisters, and heathen Friends,—Whatever our labour may be, unless it be attended with the grace of God, we can do no good by our own ability. We can plough and dig our fields, sow seed and do all things connected with it; but if God does not cause it to rain, our labour will be entirely lost. The grace of God therefore is the chief thing for which we ought to seek to bless all our labours. I will illustrate this by narrating facts. The first is concerning a woman under 30 years of age, a native of Cape Comorin, and one who served idols in the temple there. She was then an harlot. Her heathen name was Ootchnemakkaley, the name of a heathen goddess. Her name is now Mary. As she could read she was in the habit of reading our religious tracts for two or three years. She came once to Nagercoil with a view to embrace Christianity, and there heard the instructions of the missionaries, but returned to Cape Comorin promising that she would come again within a certain time. But fear and shame caught hold of her and she made up her mind not to return. The hope of her coming back was entirely gone. But as she continued to read a tract entitled the 'Pearl of Great Price' and other little books, and occasionally conversed with the school-master of that place on religious subjects, she was led at length sincerely to renounce all her former connexions, to abandon her wicked ways and to embrace the holy religion of Christ. At present she is employed in instructing the school girls at James Town. Let us all pray for her that he who has once begun a good work in her heart, may preserve her steadfast in the faith until her death. The other is of a heathen religious beggar, under forty years of age. On going to a congregation I met this man and began to converse with him concerning the way of salvation. He came along with me to the place where I intended to go. There I read and explained the 9th of John concerning the healing of the blind man, and also the tract mentioned before—the 'Pearl of Great Price.' The man having felt the power of the truth of the Gospel, began to take off his ear-rings and the brass ring from his finger in token of his renouncing heathenism, and knelt down and prayed with us. These things have been accomplished not by human power, but by the blessing of God. Let us therefore continue steadfast in praying to him for more of his blessing to accompany all our labours for the promotion of his glory and the benefit of men."

This is the mere outline of what this speaker said, but if fully reported it would be impossible to convey an adequate idea of the effect produced upon the vast assembly. His own feelings were deeply excited, and the silence, attention and interest manifested by

a people so proverbial for indifference and listlessness to things of a mental character, were truly astonishing.

The seventh and last speaker was Yesudian, head assistant in the Nagercoil Seminary for training young men for the office of readers. He said: "Dear Friends,—You know well that some of our brethren who attended the meeting last year have been taken away from us, and have entered upon that night where no man can work either for his own salvation, or that of his neighbours. But dearly beloved, we have still our day-light. It is our Lord who has brought us all here at this time, in order that we may rejoice together by seeing each other, and devise the best means of carrying on the operation of this society, which is the means of doing good to ourselves and our neighbours. Do you truly feel thankful to God for this? For what purpose do you think we are preserved alive? Is it merely that we should eat and drink with our families and fall down before images and cars; and thereby provoke God? No intelligent person would think so. Friends, perhaps some among you are rearing a calf. What trouble do you take for it. You give it water at proper time. And feed it with grass, cotton seed and other things, lest it should become lean; and thus are at great pains to rear it. But if the cow instead of being useful to you becomes too fat, is barren and vicious, what will you then think of that cow? Will you rejoice saying, my barren cow is very fat, and looks pretty? you will not. Will you not rather say in sorrow, when shall I have done with this useless cow? In like manner brethren we enjoy all the privileges of mercy from our God. If we prosper and do nothing to promote his glory, how will it grieve our kind Father? If you ask why then do we live, I answer you that the word of God says it is for God that we live. What is meant by living for God? It is living to promote his glory for which alone he has prolonged our lives. Do you therefore ask now with seriousness and anxiety what must we do to promote his glory? I reply that the work of which we are now come together to speak is one means of promoting his glory. Besides you pray to God every morning and evening, "Our Father who art in heaven, hallowed be thy name," and "thy will be done on earth as it is in heaven." Do you make then all possible efforts to see that it be done according to your requests? Is not this your chief duty? Suppose there was a good king in a country, who knew that fire would come down from heaven and destroy one of the provinces of his kingdom, and wishing to preserve the inhabitants from that destruction, wrote a letter to one whom he loved, and requested him to make the danger known all over that province, so that the people might escape from it; and this man when he read the letter and knew the danger, fled with his family to a place of safety; but not having the least compassion on his countrymen did

not make their danger known to them; and consequently the people perished in the destruction. What would you think of such a man? Would you not think that he was a great murderer, a traitor, and a hard hearted man who had no sympathy even for his own countrymen? Oh yes in this manner our heart would burn when we think about him. But friends, whom does he resemble? Certainly he is like many of us. Why? Is not our country filled with abominable idolatry, fornication, cruelty, murder and other heinous crimes? Does not the extreme wickedness of our country daily cry to God for vengeance? Is there not a great number liable to perish by the everlasting fire of God's wrath from heaven, like the cities of Sodom and Gomorrah. In order to escape from that destruction, God who is our heavenly King has sent us a letter—his word—by which he tells us all to flee to the only rock Jesus the Saviour of the world. Have you ever exerted yourselves faithfully with your whole heart to make known this danger and the only way of escape to the people of your country or village? If any of them perish will not his blood be upon you? If any one perish by your carelessness and laziness, a time will come when you will hang down your head before your heavenly King. In order to avoid this and that you may know what you ought to do in future, I will give an account of an aged man. Listen with great attention.

"A missionary who had some years ago come to this country and returned to Europe, one day when the people of a congregation had come together, told them that they should send out missionaries to some of the foreign islands to show the people the way of salvation. Among the hearers an aged man in the congregation, who had never learned to read, hearing this considered it, and next morning came to the missionary and said to him, Sir, is it for sending out missionaries to the heathen that you gave us instructions yesterday? Yes, he said. When he heard this, tears fell from his eyes, and he said I think I could do something to make known the glory of the Saviour to others. The missionary said to him, can you read? The reply was, when I was young my native place was not favoured with such charity schools as there are now, and therefore I did not obtain the privileges of education. But however I know a great deal to tell those poor heathens about my good Saviour. Then the missionary said, friend you are very old. It is impossible for you to go to a distant country to serve your Saviour. But when you labour in the field make known his glory to your fellow labourers, and thus be a field teacher. Immediately the aged man catching hold of both hands of the teacher kissed them with great joy; and readily said, I shall henceforth be a field teacher. From that time he began to make known the way of salvation with great zeal to his fellow-labourers, and

all those whom he met. And thus became an instrument of leading many into the way of life. Dear brethren and sisters, consider this servant of God. He was very old, he could not read, but still all the days of his old age he lived not for himself but for God. In like manner, friends, I entreat you all to follow his good example by making known the way of salvation in all places where people are engaged in any kind of work, either in the field, or where women sit together spinning. And as your efforts alone are not enough, ask God to grant you His Holy Spirit and bless your labours. If you be diligent and faithful in doing this, the name of our Heavenly Father will certainly be glorified. In order that we may be enabled to do so may God grant us his grace."

During the course of the meeting a translation of the Sunday School Hymn, "Oh that will be joyful," was sung, and also a collection made. At the conclusion of the addresses, the chairman pronounced the benediction, when the meeting broke up. Thus terminated another anniversary. The attention and interest manifested throughout was encouraging, and upon the whole the meeting was an interesting one, and calculated by the blessing of God to strengthen the attachment of the people to the cause of our Redeemer, to stir them up to renewed efforts, and to lead us to go on our way with renewed strength rejoicing in the pledge this meeting afforded, that the kingdom of our God and Saviour shall come even in this sin degraded land.

MISSIONARY LETTER FROM CHINA.

REV. E. BRIDGMAN, D. D.

IN addressing to you another semi-annual letter, a variety of recollections crowd upon the mind. As our thoughts run backwards, over the last six months, we find numerous occasions both for gratitude and humiliation. In his good providence and grace, Jehovah is carrying on his glorious purposes, designed to promote the honour of his name, the welfare of his people, and the reformation of this wicked world. Even on the land of Sinim, the light of his Gospel begins to shine. That illustration of Christianity, "a little leaven leaveneth the whole lump," is full of encouragement. Here and there, among the Chinese, the Holy Scriptures are being deposited. By these, and by our stammering tongues, the word of God is proclaimed to many. Thus the true leaven is being communicated; and we know it will spread, and its powerful influence be felt, until this great nation is enlightened and regenerated.

In order to form adequate conceptions of, and to be duly impressed with, the magnitude of the work to be accomplished here, we ought often to look at it in detail, survey the land that is to be possessed, and estimate the means requisite to accomplish the great end proposed.

Over this wide field, stretching nearly eighty degrees from east to west, and half that distance from north to south, we find more than one-third part of the human family, using numerous tongues and dialects, yet nearly all of them, or rather considerable numbers in all parts of the empire, *reading* one and the same language. The great divisions of the empire are five, namely, China Proper or the eighteen provinces, Mantchouria, Mongolia, I'li, and Tibet.

Of the *eighteen provinces*—the smallest of which is larger than England—only three have Protestant missionaries residing within their boundaries; these are Kwángtung, Fukien, and Chekiáng. The province of Kiángsí has recently been traversed by one, and the city of Shánghái in Kiángsí, has been visited by two other missionaries. Some places in the northern maritime provinces have also been visited, though not recently. Thus nearly the whole of China Proper remains to be occupied.

Mantchouria, on the north and north-east of the eighteen provinces, is the original territory of the reigning family, now on the throne of China. It stretches twenty degrees from east to west, and fifteen from north to south. The Mantchou race and their language and territory are but little known to Europeans.

Mongolia is of still greater extent, lying westward from Mantchouria, and occupies nearly the same parallels of latitude.

I'li is farther westward on the same parallels, and is of about the same extent as Mongolia. It comprises what has been known as Soungaria and Little Bukharia, or Eastern Turkistan.

Tibet comprises that large tract of country which lies south of I'li and Mongolia, westward from Sz'chuen, and northward of Assam and Hindustan. Its boundaries, however, are not well defined; and the country and its inhabitants are little known to other nations.

Here then are five extensive regions, forming the largest and the most populous empire in the world, and nearly the whole in gross darkness. More than eighteen hundred years ago, the Son of the most high God, having first offered himself a sacrifice for the redemption of our world, solemnly commissioned his disciples to go into all the world, and preach the Gospel to every creature. See now, dear Christian friends, how this commission has here been neglected? And why? Why is the Gospel not preached in Tibet, in I'li, in Mongolia, in Mantchouria, and in all parts of the eighteen provinces? The question is a pertinent one, and demands an answer.

Come and let us see what *means* are in requisition for the enlightenment of these three hundred and sixty millions, each individual of them possessing a soul in value exceeding all the gold and silver in the universe. The wide field of observation, over which the eye has been ranging, must now

be narrowed down to a few little spots, mere points, on the very confines of this dark empire.

In Canton, there is but one missionary. In the Ophthalmic hospital, where one half of his labours and more than half of his strength are exhausted, are anxious crowds, eager to seek relief for their physical maladies, but careless and unconcerned for the welfare of their souls. Three or four young men have been selected, are daily instructed in the first principles of religious truth and of the healing art, and are taught to worship the true God. Dr. Parker maintains public worship on Sabbath days for the foreign residents in Canton, and occasionally preaches on board ship at Whampoa. But for the Chinese very little is done out of his own house and hospital. To the continued residence of Mrs. Parker, no objections have been made.

Public worship for foreigners has been maintained by Messrs. Lowrie and Williams, the only Protestant missionaries now in Macao. A few Chinese receive religious instruction every Sabbath day, and tracts and portions of the Holy Scriptures are occasionally circulated among the people.

In the British colony of Hongkong, there are already twenty thousand Chinese, and their numbers are daily increasing. Among them are a few Natives who are professedly Christian; and nearly the whole Native population is, in some degree, favoured with Christian instruction, either oral or written. In the missionary families of Messrs. Brown, Hobson, Legge, Ball, and Shuck, a few Chinese daily attend on Christian worship. At five or six different places, divine services are held every Sabbath day, and occasionally at other times, and well attended. Twenty-four pupils are in the school of the Morrison Education Society, and a few are elsewhere enjoying instruction, all of them having the Bible in their hands. Among the Chinese, and among the foreign troops and seamen, the Scriptures and religious tracts have been freely circulated. In the house of the Medical Missionary Society, morning and evening prayers are conducted in Chinese by a Native Christian, and many of the patients are pleased to attend. A chaplain for the colony has recently arrived. The services of both Mr. and Mrs. Stanton are much needed, especially among the sick soldiers and their families. The printing of Christian tracts has been commenced, and can be carried on here to any extent, provided the necessary funds are at command. Among the tracts recently published, is a Christian Almanac for the current year.

In and around Amoy, a good amount of missionary work has been performed, by preaching the Gospel, distributing Tracts and Bibles, and healing the sick. Dr. and Mrs. Hepburn have recently joined that mission. The hospital, under the care of Dr. Cumming, is frequented by great numbers of patients. Mr. Abeel has made several visits to neighbouring villages, and on one occasion proceeded up to the city of Chángchau, about thirty miles from Amoy, accompanied by Mr. Lowrie.

At Chusan, Dr. and Mrs. Lockhart, and Miss Aldersey, have found a wide

and open field for missionary labours. Dr. Lockhart and Rev. Mr. Medhurst have visited Ningpo and Shánghái. From very recent dates at the latter city, it appears that they have resolved to commence a mission there. Mr. Medhurst will remain at Shánghái during the winter, or until Dr. Lockhart has had time to remove his family to that place, and enter on the appropriate duties of his profession. This done, Mr. Medhurst will return to Hongkong, and remove his family to the north.

On the 7th December, 1842, the Rev. Mr. Milne, after having been nine months in Tingháí, passed over to the main, and obtained a residence in Ningpo till the 7th of July, 1843, enjoying excellent opportunities for making known the principles of Christianity. People and officers of all ranks and classes frequented his apartments. His supply of books being small, portions of the Bible and Tracts were given only to such as could read. Probably not less than a thousand volumes were disposed of in this manner. On the 8th of July, accompanied by a Chinese teacher and two Native servants, Mr. Milne started on an overland journey for Canton. The trip occupied 38 days, and carried him a distance of more than 1,300 miles, partly by land and partly by water, through Chekiáng, Kiángsi, and Kwáng-tuug. He travelled in Chinese costume, and was in no way molested in his journey, passing through numerous cities, and some of the most populous parts of the empire. An account of his journey and residence will ere long be published. Dr. Macgowan is now at Ningpo, but we have no particulars of his proceedings there.

Mr. Milne's object, in coming to the south, was to meet other missionaries of the London Missionary Society, who had been requested by their Directors in London, to assemble at Hongkong. Dr. Legge's arrival was noticed in our last. On the 7th of August, 1843, the Rev. Messrs. Dyer, A. and J. Stronach, and Medhurst with his family, arrived in China.

During the period occupied in deliberations by the members of the London Society, meetings of the missionaries of various Protestant denominations were repeatedly held at Hongkong, for the purpose of taking into consideration the present state of the Chinese version of the Sacred Scriptures. There were present at some, or at all of these meetings, Messrs. Medhurst, Dyer, A. and J. Stronach, Milne, Legge, Hobson, J. R. Morrison, Dean, Roberts, Shuck, Macgowan, Lowrie, Ball, and Bridgman. With perfect unanimity it was agreed to undertake a revision, and resolved that the whole body of Protestant missionaries to the Chinese, do form themselves into a general committee for that purpose. This was accordingly done, and the general committee divided into five local branches, and parts of the New Testament apportioned to each. When the revision has been completed by these branch committees, there is to be a general meeting of delegates, who are to be the final judges as to the propriety of the work; and after it is accepted by them, the whole is to be submitted to the Bible societies in Great Britain and America for their acceptance.

Our gratitude, due to the great Author and Preserver of life, for the general health enjoyed by the missionaries in China the last half year,

is mingled with sorrow and mourning. The Hon. J. R. Morrison died August 29th; and the Rev. Samuel Dyer on the 24th of October. No two men living seemed more likely to render essential aid to the cause of pure Christianity than these highly esteemed and much loved brethren. They were the last we should have supposed could be spared from this field. But God has taken them, and in doing so admonishes the living to work while it is day. He will execute his own plans in his own best way. He may often afflict; but he will never forsake, his children.

The present aspect of affairs seems favourable for the spread of evangelical truth in this country. On every side we see evidences of God's goodness, calculated to give his people courage in regard to the future. Ways are being opened, giving access to greater numbers of the people. The demand for more labourers and more means is becoming greater and greater every day. By the Divine blessing, *the agency of the Holy Spirit, vouchsafed* upon the labourers and their means, soon converts will be multiplied, churches planted, and the kingdom of our God come with power and great glory.

Hongkong, January 1, 1844.

RELIGION IN AMERICA.—A friend writing from New York, January 25, says—“Puseyism is making much noise in the country, and some of the firmest advocates have gone to the fountain head, and taken *orders* from the Pope. You have without doubt heard of the ordination of Mr. Carey, a graduate of the Episcopal Seminary in this city, who on his examination evinced a strong tendency to Romanism, and to whose ordination Rev. Drs. Anthon and Smith objected, but who was nevertheless ordained. There was a stormy time at the meeting of the convention of the church, soon after, when some of the most talented laymen condemned the course and the overbearing conduct of the Bishop, (Onderdonk) in that convention—and also of the fulsome adulation paid him by his adherents, at the close of the convention, when they waited upon him, and knelt and craved his blessing. All these things have opened the eyes of the candid and thoughtful among the laymen, and they have commenced a paper weekly, in opposition to the Bishop, called the ‘*Protestant Churchman*’ which is edited with signal ability—and if coming events cast true shadows, Puseyism will have a difficult path to climb.

“The cause of the Free Church in Scotland is exciting a deep interest in the churches in this country. Rev. Dr. Cunningham, a delegate from that church, arrived in this city a few weeks ago; is visiting different portions of our land for the purpose of making known the situation of affairs at home, and he is eminently successful.

“*Mormonism* is rather on the wane in most parts of the country. Still there are many believers in this delusion. Amidst all the turmoil, strife, &c. there is one cause on which it is pleasant to look—I allude to that of the *Tract Society*—and among other operations to what it is doing in this city. It is pursuing the even tenor of its way, visiting the lanes and alleys of the city, inviting sinners to come to Christ, and doing good to those who need. During the last year, nearly 400 persons were hopefully converted through this instrumentality, besides the other items of good.”

PRESERVATION OF THE SCRIPTURES.—The narrative which follows is extracted from the life of Mr. Campbell, the African Missionary traveller. It contains a fact, probably unknown to most of our readers; and will be as delightful to the Christian, and especially the theologian, as it is important and edifying.

"Search the Scriptures."—I remember distinctly an interesting anecdote referring to the late Sir David Dalrymple, better known to literary men abroad by his title of Lord Hailes, a Scotch Judge. I had it from the late Rev. Walter Buchanan, one of the ministers of Edinburgh. I took such an interest in it, that, though it must be about fifty years since he told it, I think I can almost relate it in Mr. Buchanan's own words:

"I was dining some time ago with a literary party at old Mr. Abercrombie's, and we were spending the evening together. A gentleman present put a question which puzzled the whole company. It was this: Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the three first centuries? The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

"About two months after the meeting, I received a note from Lord Hailes, inviting me to breakfast with him next morning. He had been of the party. During breakfast, he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries? 'I remember it well, and have thought of it often, without being able to form any opinion or conjecture on the subject,'

"'Well,' said Lord Hailes, 'that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said: 'There have I been busy for these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I have found, and where I have found it; so that any person may examine and see for themselves. I have actually discovered the whole New Testament from those writings, except seven or eleven verses, which satisfies me that I could discover them also. Now said he, 'here was a way in which God concealed or hid the treasure of His word, that Julian, the apostate emperor, and other enemies of Christ who wished to extirpate the Gospel from the world, never would have thought of; and though they had they never could have effected their destruction.'"

RETIREMENT OF THE REV. G. MUNDY.—We omitted to mention at the time, that this valued and veteran labourer had been obliged to leave the missionary field. The *Twenty-fifth Report of the Bengal Auxiliary Missionary Society*, after a suitable allusion to the death of the Rev. R. De Rodt, says,

"On the 17th January, our highly esteemed brother, the Rev. G. Mundy, left the shores of this land, in which he had laboured for nearly 24 years, with honour to himself, in fidelity to Christ; and, we have reason to believe, with much advantage to the souls of men. Extreme debility and domestic affliction compelled him to leave a field of labour, in which he has left his heart, and a station where he had expended his best energies. The Christian Community at Chinsurah presented Mr. Mundy, on the eve of his departure, with

a silver standish, in token of their respect for his character and services; and the church and congregation assembling in the *Union Chapel*, with a copy of Sacred Scriptures."

It appears that the *Rev. J. A. Shurman*, and the *Rev. D. G. Watt*, both of Benares, have also been obliged to leave the field;—the former not expecting to return.

THE REV. S. HUTCHINGS, A. M.—Accounts have been received of the arrival in London, of this our brother and fellow-labourer, on the 8th March, with health very little improved. A kind Providence had watched over him and his family, on the voyage, and he speaks encouragingly of returning ere long to his labours in this land.

Obituary.

DEATH OF THE REV. MR. COMSTOCK, OF THE AMERICAN BAPTIST BOARD OF MISSIONS, AT AKYAB, ARACAN.—The only particulars we have received of the sudden and lamented death of this excellent missionary, are contained in the following extract from a letter addressed by his fellow missionary, the Rev. Mr. Stilson, to a friend in Calcutta, and dated Akyab, April 27th, 1844:—

"It becomes my painful duty (writes Mr. Stilson) to announce to you the sudden demise of Rev. Mr. Comstock, on the 25th instant, at my house, of cholera. He was taken ill on the evening of the 23d, and died about 2 P. M. on the day above given. This mysterious Providence has cast a gloom over our mission prospects in Aracan, while I am reminded of the great importance of living to God more faithfully while life is lengthened out to me. Mr. C. had come up from Ramree to spend a short time here during the hottest season, thinking it somewhat preferable to his station during this unhealthy time of year. But the Lord ordered that his mortal remains should be deposited in Akyab, and his spirit released for a holier and happier employment than heretofore engaged in. He retained his reason till near the very last. On the morning of the 24th he called me to him and gave me some directions about his temporal affairs in case of his death, (which he regarded as quite probable,) and then stated the strong confidence he felt in regard to his future prospects. After which, at his request, I read the 8th chapter of Romans, and prayed with him. After this he seldom spake unless to ask a question.

"We cannot doubt he is now in peace, but it is difficult for us to see just how it was best for him to be removed from us now."—*Calcutta Christian Advocate*.

ECCLESIASTICAL MOVEMENTS.

THE REV. J. HAY, A. M. and lady arrived from England, on the *Sophia*, May 18, on their way to Vizagapatam.

The REV. W. GUNN and lady from America, via Calcutta, arrived on the *Hindustan*, May 20. They are from the Evangelical Lutheran Church, and are to join the *Rev. C. F. Heyer*, at Guntoor, to labour among the Telugus.

THE BURIAL AT SEA.

Published by request.

[ORIGINAL.]

'Twas when the sun was sinking low,
 In splendour to his bed,
 The muff'd bell of lonely ship,
 Peal'd for the early dead.

They'd lur'd her to a distant land,
 To banish mem'ry's pain,
 And little deem'd that fragile flow'r,
 Would never bloom again!

A mother's grief had pierc'd her
 And prey'd upon her heart, [breast,
 Stern death had claim'd her lovely
 And vain was healing art. [ones,

As soon the bud may hope to spring,
 That's on the desert cast,
 As banish from fond mother's soul,
 The visions of the past.

The fair-fled joy, for which we weep,
 Oft comes with winning wile;
 Revealing, to our spirit's gaze,
 The lost one's blissful smile;—

Like glimpses of a summer's morn,
 Tinting the twilight grey,
 As from the far empyreal dome,
 Flash forth the beams of day.

Alas! she faded from our sight,
 As fades the hare-bell's blue,
 When wintry winds its petals seal,
 And ice-like drops the dew.

We laid her in the rough-hewn shell,
 And bore her to the side,
 Then paused before we gave the deep,
 The weeping husband's pride!

No plumed herald leads the way,
 No festoons deck the bier,
 And naught of pageantry is there,
 To move the mimic tear.

Around we met, in silent grief,
 The gentle and the brave,
 And many eyes unus'd to weep,
 Look out upon the grave!

No white rob'd priest in solemn
 Performs the last sad part; [strain,
 But, as the rite, in faith, we pay,
 Hope fills the trusting heart.

The prayers of all are ended now,
 The tears, suppress'd, still fall,
 And hands, with holy reverence,
 Remove the banner-pall!

The arms of hardy mariners,
 Embrace the blacken'd shell,
 And we with eyes half-turned aside,
 Now look our last farewell!

The sun lay on the molten waves,
 With glory glows his bed, [breeze,
 And dirge-like swells the balmy
 As sinks the cherish'd dead!

A plunging sound! and all is hush'd!
 And loving hearts are riv'n;
 Clos'd is the drear and restless tomb,
 'Till sounds the trump of heav'n!

Vepery.

R. P. I.

MONTHLY MISSIONARY PRAYER MEETING.

At the last meeting, the REV. J. ANDERSON delivered an impressive *Address*, which has been published in the *Native Herald*, "On the present state of the Hindu and Mohammedan Community in Madras and Triplicane."

The meeting on the 3d instant is to be at *Davidson Street Chapel*;—Address by the REV. J. BRAIDWOOD, M. A.

HINDU IDOLS.

"The world by wisdom knew not God."

As it is our intention to publish a representation and description of the principal characters in the Hindu pantheon, it may prove not uninteresting to the generality of our readers, if we commence with a brief outline of those ancient and wide-spread cosmogonical and theologonical systems, on which Hinduism is founded, and which have furnished the terms in which its dogmas, physical, metaphysical and theological, are uniformly expressed.*

The most ancient form of Hinduism with which we are acquainted is but an elaborate series of metaphysical speculations, resting on the idea prevalent in all ancient theogonies, that the existence of an eternal, universal, subtile, undiscree*t materia—quasi mater*—from which all visible, undiscree*t individual forms and qualities are evolved*. What this eternal matter, substance or cause is, in itself, there has been a variety of conflicting opinions; but, with the exception of the Buddhists who deny the existence of any universal cause, and assert that that which is, may proceed from that which is not, all seem to be agreed in this, that visible effects are the products of some invisible substance or energy. The οὐδὲν γίνεταί ἐκ τοῦ μὴ οντος of the Greeks,—the *ex nihilo nihil fit* of the Latins,—and the *nā vastu no vastu siddhi* of the Hindus, alike assert the doctrine that, as something is, something must have always been. According to what is called the vedanta system, this eternal source, or first cause, of all things is a spiritual being, which before creation comprehended

* Much confusion has often arisen from different writers spelling Sanscrit terms according to the form which they assume, be it more or less corrupted, in the peculiar dialect of the district where they happen to reside. Great irregularity also arises from the same sounds being often represented by different English characters. Thus we meet with, Siva, Seeva, Shiva, Sheeva, Seeba, Siba, &c. as the name of the same deity. To obviate this inconvenience we here subjoin a table containing, 1st, The Telugu Alphabet—which is letter for letter the same as the Sanscrit, and more generally understood than the Devanāgarī; 2d, The English equivalents; and 3d, English word or words containing as nearly as possible the sound of the Sanscrit letter. In the examples given, the letter or letters which represent the power of the Sanscrit letter, are printed in Italics.

Sanscrit. Eng. Equiv. Example.

ॐ	a	aquatic,
ॐ	á	far,

Sanscrit. Eng. Equiv. Example.

ॐ	i	pín,
ॐ	í	seem,

in itself both cause and effect.* This would seem to be the basis of the Hindu pantheism, which regards creation as but the revolutions (*vivarta*), or the *action* of the one universal spirit. Hence the application of the term *māya* to the visible world to denote its unreality, save as the illusive sporting of the one spirit. The supreme spirit is called *Brahm*, from *vri*, to increase, because it is that of which the expansion is creation; and *tat* THAT, that which is, because it alone has a real existence, and other individualized souls, whether of gods or men,—as we vainly fancy them to be—are but portions of the *το εν*—the one existent, doomed for a time to lie under the painful delusion that they are separate individual existences; for “one only existent soul is distributed in all beings; it is beheld collectively, or dispersedly, like the reflection of the moon in still or troubled waters. Soul, eternal, omnipresent, undisturbed, pure, one, is multiplied by the power of delusion, not of its own nature.† This supreme self-existing power is never regarded as an object of worship, but as we shall

Sanscrit. Eng. Equiv. Example.

ॐ	u	full,
वृ	r	writ,
वृ	r	crete,
२	lri	cavalry,
ॐ	ú	rule,
ॐ	e	fate,
ॐ	ai	aye,
ॐ	o	no,
ॐ	ou	sound,
ॐ	k	kick,
ॐ	kh	buckhorn,
ॐ	g	go,
ॐ	gh	loghouse,
ॐ	u	fugal,
ॐ	ch	church,
ॐ	chh	coach house,
ॐ	j	judge,
ॐ	jh	judge hall,
ॐ	ú	ring you,
ॐ	t	naught,
ॐ	th	not here,
ॐ	d'	fraud,

Sanscrit. Eng. Equiv. Example.

ॐ	dh	fraud hill,
ॐ	n'	fawn deer,
ॐ	t	it then,
ॐ	th	it hums,
ॐ	d	bid them,
ॐ	dh	bid her,
ॐ	n	pendulum,
ॐ	p	rap,
ॐ	ph	rap here,
ॐ	b	rub,
ॐ	bh	rub him,
ॐ	m	rampant,
ॐ	y	you,
ॐ	r	rum,
ॐ	l	law,
ॐ	l	hurly (nearly,)
ॐ	v ^a	vain,
ॐ	s	session,
ॐ	sh	hush,
ॐ	s	sin,
ॐ	h	have,
ॐ	ksh	bookshelf.

a When immediately preceded by a consonant the sound of *v* proximates that of *v* *w* in *of war*, pron. *w* *war*.

* Aristotle asserts—Τούτων δὲ τὸ μὲν ἐκ μὴ ὄντων γίνεσθαι ἀδύνατον· περὶ γὰρ ταύτης ὁμογενωμόνους τῆς δόξης ἄποντες οἵπερ φύσεως.

† Dr. Wilson's commentary on the Sāṅkhya kārīka, to which we must acknowledge ourselves indebted for very much of what we have endeavoured to lay before our readers in the present article.

presently see, of devout contemplation and meditation. It may remain for countless myriads of ages in its quiescent, undiscreet state of unconsciousness, until the idea of multiplied, evolved existence arise within it, and then it begins to expand, and manifest its various, but hitherto unfelt powers; thus giving rise to the material universe,—which, therefore, regarded as distinct from Brahm, is but *māya*, the illusive phantom of a dream. We are told by Manu, the great Hindu prophet and legislator, that when Brahm first willed to produce various beings from his own divine substance, he created the waters, and placed in them a productive seed. This seed afterwards became an egg, in which Brahm assumed the form of Brahma,* and after many more ages of inactivity, by his thought alone he caused the egg† to divide itself, and thus he formed the heavens and the earth, in the midst of which he placed the subtle ether, the eight regions, and the permanent receptacle of waters.

Such was the origin of Brahma, to whose creative or rather protean powers all other deities, genii, men, devils and demons are said to owe their existence: for, according to this theory, the only real existence is spirit, and all other *phenomena*, whether mental or bodily, are but its expansion, emanations from it, or the manifestations of its powers and recondite properties. The self-originated process by which the supreme essence, just aroused from its state of repose in unconscious bliss, contrives to individualize portions of itself, and to have impressed upon these the fancy of separate, independent self-agency, has been the theme of much elaborate metaphysical logomachy among the learned Hindus.

Next to the soul which he regards as an emanation, or effulgent beam of the eternal Spirit, Manu asserts that *ahaukāra*, consciousness, egotism, the conceit of individuality, is the first product in creation, and that in it are produced or excited the five sensations, or perceptions;‡ *i. e.* by means of egotism the individualized portion of soul appropriates to itself perceptions, and fancies itself the subject of pains and pleasures. “From minute portions of these seven divine and active principles, the universe is compacted.” The ten organs of intellection and action,§—*buddhindriya* and *karmendriya*

* Brahm, which is always of the neuter gender, must be carefully distinguished from Brahmā, which is masculine, and denotes the creative power in active exercise.

† The idea of the egg may probably be derived from the Mosaic account of creation, in which it is said that, “The Spirit of God moved, or brooded, on the face of the waters.” “The waters,” says Manu, “are called *nāra*, because they were the production of *nāra*, or the Spirit of God; and since they were his first *ayana*, or place of motion, he thence is called *nārāyana*, or, moving on the waters.” G. C. Hutton’s translation of the *Mānava-dharma Sāstram*.

‡ *Viz.*, *śabda*, sound; *sparsa*, touch; *rūpa*, sight or form; *gandha*, smell; *rāsa*, taste; these are sometimes called rudimental elements.

§ *Viz.*, the ear, the skin, the eye, the nose, the tongue, the voice, the hand, the foot, and the organs of excretion and generation.

depend on egotism; and the five rudimental elements—*tan-mátrá*, στοιχεια στοιχειων—or as many sensations. “Thence proceed the five great or gross elements* endowed with peculiar powers; and mind with operations infinitely subtle, the unperishable cause of all apparent forms.†

A man is thus a fantastic, or ideal combination of *egotism*, and the five *sensations*, on which depend the ten organs, and the five elements; and to this phantasm, regarded as an appearance of God in visible nature, the wise, says Manu, have given the name *saríra*, i. e. depending on six. Soul, according to the Vedas, is itself eternal, free and unaffected by the qualities of passion and darkness, but not so that individualized portion of it which pervades every man’s corporiety. That is doomed to perceive, or to fancy the perception of good and evil; and, in a state of bewilderment, to be for a time the subject of pains and pleasures. Deliverance, therefore, from this state, emancipation from the power of delusion—the necessity of appropriating perceptions, is, among Hindus, the grand object of all theological speculations and investigations. Death—the dissolution of this gross tangible body, brings not with it this emancipation; for after the body, composed of gross substantial elements, is dissolved, there may still remain the subtle rudimental body—the *linga saríra*, composed of egotism and the five sensations, together with the ten organs of intellection and of action. This vehicle of soul, this spirituous corporiety—*εἰδωλον*, *umbra*, *manes*, *simulacrum*, *ghost* or *badach*—accompanies soul through its various transmigrations, until it obtain final liberation, *moksham*; or until the end of a *kalpa*, or period of general dissolution, when this “tremendous world of beings” shall wholly collapse and be absorbed in the Divine essence: for “then shall the divine soul of all beings withdraw his energy and fall into a placid slumber.”‡ “After death,” says Manu, “another body composed of the five rudimental elements, (*sound, touch, &c.*) is immediately produced for wicked men, that they may suffer the tortures of the infernal regions.” And in the Bhagavadgita it is written that, “at the time that spirit obtains a body, and when it abandons one, it migrates taking with it those senses, as the wind wafts along with it the perfume of the flowers.” “If the vital spirit had practised virtue for the most part, and vice but in a small degree, it enjoys delight in celestial abodes clothed in a body formed of pure elementary particles.”

The important question then still recurs how shall we obtain exemption from farther transmigration?

Life, in any form, is a state of bondage and evil, and real bliss is deemed incompatible with corporeal being. How then shall we ob-

* Ether, air, light or fire, water and earth.

† Manu.

‡ Manu.

tain permanent deliverance from it? This, Dr. Wilson remarks, is the grand object of philosophical research in every Hindu system, Brahminical and Buddhist. Until this be obtained, the soul, whether it be individualized in the form of gods or men, is deemed to undergo a series of migrations, and enter bodies, more or less excellent, according to the predominance, in its previous state, of one or other of the qualities, goodness, foulness and darkness: (*satwa, rajas, tamas.*) Various rules of duty have been prescribed, the observance of which is supposed to ensure final happiness, or at least such a measure of bliss, as is enjoyed in the divine regions. The chief of these are studying and comprehending the Vedas, practising pious austerities, acquiring divine knowledge, command over the organs of sense and action, avoiding all injury to sentient creatures, showing reverence to natural and spiritual fathers, &c.* But of all these duties, the principal, we are told, is to acquire a "true knowledge of the one Supreme God." "He alone is the whole assemblage of gods; all worlds are seated in the Divine spirit; and the Divine spirit no doubt produces the connected series of acts performed by embodied souls: and therefore he who "equally perceiving the supreme soul in all beings, and all beings in the supreme soul, sacrifices his own spirit, and approaches the nature of that sole divinity."† And "thus the man who perceives in his own soul, the supreme soul present in all creatures, acquires equanimity towards them all, and shall be absorbed in the highest essence, even that of the Almighty himself."‡ The simple meaning of all which is, when one arrives at such a knowledge of the Supreme Being, and of unity of all things in it, § as to be able to say, "neither am I an agent, nor is aught mine, nor do I exist;" individual existence of course ceases, for it is but a mere idea, and in truth the soul is Brahman! It has been already mentioned that Hindu theologians are not altogether agreed as to the nature of the primary *material* of the universe. In the Vedānta system, as we have just seen, it is affirmed to be spirit; || but in the Sāṅkhya system, which, says Dr. Wilson, is probably one of the oldest forms of speculation on man and nature amongst the Hindus, there is a quality of being; viz. matter, nature, *prakṛiti*, and soul *ātma, puruṣa*. These two are believed to be eternal, independent, co-existent elements; but, in direct contradiction to the doctrine of the Vedas, soul is here affirmed to be multitudinous. Nature, the root or *matériel* of all existing phenomena, is named *prakṛiti*, what preceded production; *pradhāna*, the great or chief comprehender; *avyakta*, the undiscreet, unperceived, because it can be contemplated only in its products or developments; *Brahm* from

* Manu. † Manu. ‡ "*Puruṣa evedam sarvvaṁ.*" This universe is indeed spirit.

§ Vishnu is called *Vīśvātmā*, one with the elements; *pradhānātmā*, one with primary matter or nature; *indriyātmā*, one with the senses; *paramātmā*, supreme spirit; and *ātma*, spirit.

|| Manu.

vriha, to increase, because it is that the expansion or development of which becomes all perceptible objects. "We are to understand," says Dr. Wilson, "of the prakriti of the sánkhya, primary, subtile, universal substance, undergoing modification through its own energy, and for a special motive, by which it is manifest as individual and formal substance, undergoing modifications through its own energy, and for a special motive, by which it is manifest as individual and formal substance, varied according to the predominance of qualities, which are equipoised and inert in the parent, but unequal and active in the progeny."* In another view of it, crude unmodified nature is regarded as "nothing more than the three qualities in equilibrio, or goodness, foulness or passion, and darkness neutralizing each other," "according to the sūtra, 'prakriti is the equal state of goodness, foulness and darkness.'"[†] This nature is irrational, insensible, unreflecting and totally devoid of discriminating power, and hence it is inferred that there is a soul capable of beholding and enjoying nature, to which, for this purpose, it is for a time united, and appears as if it were an agent, and the subject of the qualities which in reality pertain only to prakriti. Soul, however, is supposed incapable of contemplating or enjoying nature in her crude, subtile, chaotic, unmodified state, and a creation therefore takes place, *i. e.* prakriti is developed, not designedly, nor by compulsion, but spontaneously to accomplish the soul's purpose—fruition and subsequent liberation—just as the unconscious breast secretes milk for the nourishment of the infant. Creation is not therefore to be regarded as the production of what had not a previous existence by what had; but the development or *production* of that which had a previous existence, like the web from the body of the spider; or as the "skill of the sculptor does not make, but produces the manifestation of the image which was in the stone."[‡] At the end of a *kalpa*, or period of total dissolution, when the three qualities neutralize each other, and the whole creation is merged in nature, then, through the operation of time (*kāla*,) matter and spirit are united, and the result is a renewal of creation. The order in which the discrete or distinguishable principles which compose the phenomena of the universe, are produced from crude nature—which then no longer exists in its crude state—is briefly thus: the first product, or form of modified nature, is intellect, *buddhi*, called also *mahat* or the great one, the office of which is to receive impressions conveyed through the senses and mind, and to elaborate them into ideas preparatory to their fruition by the soul. From intellect is produced egotism, *ahankāra*, called also *abhimāna*,

* Sánkhya Kárika, page 83.

† Satra rajastamasámsányávasthá prakriti.

‡ Hobbes says; "Faciendum est quod faciunt statuarii qui materiam exculpentes, supervacaneam imaginem non faciunt sed inveniunt." Quoted in the Sankhya Karika.

consciousness, by means of which the idea of individual existence is conveyed to the soul. There are three varieties of egotism, according as one or other of the three qualities is most prominently developed in it. From egotism modified by goodness—then denominated *vaikārika*, the modified, or *sātwika*, the good—when foul or active egotism, *taijasa* co-operates with it, proceed the ten senses—*indriya* relating to *indra*, said to be a synonyme of soul;—and mind *manas*, whose office it is to reflect, and co-operate with the organs of sense in the formation of definite, conclusive ideas, which are then, through egotism and intellect, transmitted to the soul for its contemplation and enjoyment. Again, from *bhūtādi* or egotism, in which the property of darkness predominates, *i. e.* when consciousness is wholly overborne by stupidity, with the co-operation of *tayasa*, arise the rudimental elements, *tanmātra*, or the archetypes of sound, touch, sight, smell and taste: and from these, as formerly stated, proceed the five gross elements, *pancha bhūta*, or ether, air, light or fire, water and earth. We do not pretend to have ourselves a very clear notion of what these rudiments are, and we hope our readers will not quarrel with us, if we fail to make the subject very lucid to them. We must warn them, however, against the supposition that these subtile elements are mere qualities. They are rather the imperceptible substances, the sustainers or subjects of the species of sound, touch, &c. from which originate the gross visible elements, or ether, air, &c.

Such is creation, or the full development of nature, which takes place for the soul's enjoyment, spontaneously and unconsciously, uninfluenced by any external agent. But it will be asked, where is *God* in all this system? *He is excluded*, for all orders of beings, "from Brahma to a stock," are created or evolved from nature. There are indeed various orders of beings, whose rank depends on the predominance in their nature of one or other of the three qualities, but all are alike products of *prakriti*, and liable to pains as well as pleasures; and it is only by attaining to discriminative knowledge, or an exact appreciation of nature in her crude and developed state, that the soul whether of gods or men, can obtain emancipation from the bewilderment which is a necessary evil resulting from its union with her. When the soul once contemplates the twenty-five principles,—or nature, intellect, egotism, the eleven organs, the five rudiments, the five gross elements and itself, and is able to say, "this is nature, this soul, and these the rudiments, senses and elements," then is absolute and final deliverance accomplished.* Then "nature being fully seen or understood ceases to act, and soul having seen or understood ceases to consider; and, knowing that it has no active participation, no individual interest or property in human pains, passions or feelings, be-

* *Vyktāvaktāūja viūjānāt mokṣam.*

comes perfectly indifferent to nature in which alone exist the three qualities. "He who knows the twenty-five principles, whatever order of life he may have entered, and whether he wear braided hair, a top knot only, or be shaven, he is liberated: of this there is no doubt."*

As this system evidently leads at once to Atheism it underwent a great reformation by Patanjali, who affirmed the necessity of a Divine providence, and taught the existence of Iswára, the Lord and director of nature in her various revolutions of manifestation, continuance and decay. Still in every system of Hinduism, the gods are regarded as mortal; "for many thousands of Indras and other gods have passed away in successive ages, overcome by time, for time is hard to overcome."

From the preceding sketch of abstract Hinduism, we may see the origin of the numerous deities which now compose the pantheon of this deluded people. For since God is the whole universe, and the whole universe is God, they suppose that he may be worshipped through any one of his manifested forms; though they select as objects of worship, those in which the good qualities are supposed to predominate; and, like the Papists, they justify their idolatry on the ground that the visible form helps them to fix the mind more steadfastly on the great invisible reality. The original and grand object of worship, therefore, seems to have been Indra, as the regent of the sky; or the light as being the most glorious visible emanation from the eternal Spirit. Hence the gayatri mantram, which is regarded as the most sacred invocation, and sure to procure final deliverance for all whose right it is to use it.

Om! Bhúrphuvassuvah. Om! tatsaviturvaneniyam bhargo devasyadhi mahidhi yo yonah prachodayât.

Om! earth! sky! heavens! we adore the light of that resplendent orb, may it direct our intellect.

Though Brahmâ, Vishnu and Siva are seldom spoken of in the Vedas, the idea of the triad is plainly developed in them. Brahm, the supreme, in a state of activity, giving rise to the phenomena of the universe, is Brahma; in a state of quiescence during the continuance of the world he is regarded as pervading and preserving the whole, and is hence called Vishnu from *vis* to enter; in a state of decay, change or dissolution, he is Siva, that in which the universe reposes when all things return to Brahm.

The Hindu pantheon is moreover, largely supplied with deified heroes, who have from time to time astonished the world by their achievements, and been in consequence regarded as incarnations of Vishnu, the preserver. These will come under our notice in due order, and in the mean time we beg to introduce our readers to Brahmâ, the first in the Hindu triad.



BRAHMA

*Lithographed for the Madras Christian Instructor,
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No. 2.

ON THE RELATIVE DUTIES OF MASTERS AND SERVANTS.

BY THE REV. S. HARDEY.

THAT human society is composed of a vast variety of physical, mental, and moral differences, is obvious; and that every grade of this heterogeneous mass has a mutual dependence, as on a common centre, is also self-evident. Like the first link of a chain which necessarily draws after it every other link with which it is connected, so do the different ranks, orders and degrees of society actuate, influence, and move each other. Is the framework of the social system correctly represented by the organization of the human frame; and do the various members of the animal system, in their uses, harmony, and order, bear any analogy to the former in their dependence and vital union?—then we have correct data on which we may argue, and enforce the duties and obligations which are mutually binding on the universally dependent family of man. If we are taught by the word of God that, the head cannot say to the foot, I have no need of thee,—nor the hand to the heart, I have no need of thee, then from analogy we conclude that, the elevated grades in society cannot say to the more humble, we have no need of you. We therefore conclude that, the master is as necessary to the servant as the servant is to the master: and that both are necessary for the well-being of that state of society which is appointed by God.

We are not desirous of taking up the subject politically, in order to show what kind or degree of authority the master pos-

sesses over the rights and liberties of his servant; but to inquire how far the Christian master is responsible for the religious care and instruction of his servants; and especially of his Christian servants.

From the word of God we learn that, as every relation in life has its peculiar responsibilities, so also it has its appropriate duties, which are sanctioned and sustained by supreme authority. These obligations are founded in justice and truth; and are given irrespective of the prejudices and partialities of men: for there is no respect of persons with God. Hence, if on the servant is enjoined submission, fidelity, and devotedness to the master's interests; so also, we find that the master is commanded to exercise justice, forbearance, and kindness. He is also to forbear threatening, and to remember that he himself is subject to authority; and that his master is in heaven.

The servant, as a member of the domestic circle, feels himself entitled to a measure of the general happiness and common advantages of the establishment, be it great or small; and his reasonable expectations on this subject ought not to be disappointed. The considerate master readily accedes to this agreement as a common right. Hence if the servant be sick, he expects suitable attention; if he be in difficulties he requests assistance; and if he be oppressed by his fellow-servant, he claims the interference and protection of his superior. This right is understood rather than expressed in the mutual compact. Now in all this there is nothing unnatural, nothing unreasonable. The right is conceded; and the benefit is as freely conferred as the privilege is claimed.

Thus far, I think, we are all agreed, both in principle and in practice. There can be no loudly dissenting voice to the reasonableness and Christianity of this. But having proceeded thus far, are we to rest here? Have we discharged all our duty by these acts of consideration and kindness? Having cared for the body's health, relieved the distressed, and delivered the oppressed, have we as Christian masters discharged the whole of our Christian obligations? Let reason, Scripture, and our common Christianity reply. Is the body's health more important than the soul's salvation? Are temporal and transient wants to be supplied, and the soul to be left to perish for lack of know-

ledge? Are we sedulously to care for the common interests of this life, and to be regardless of the life which is to come?

To care for the spiritual interests of our domestics is a religious duty which has the express sanction of the word of God; and its injunctions are imperative. He who has appointed us our lot in life, and has brought us together in the same age and place, and has attached us by those relations which we now sustain, has put this light and easy yoke upon us, that we should care for each other's salvation; and we cannot throw off this responsibility without resisting those restraints which a sovereign providence has imposed.

We take it for granted that the relation of master and servant, as it now exists in this country, is so essentially the same with that which has existed from the beginning, and especially at the time when the code of the New Testament Scriptures was promulgated, that all the precepts and commands relating thereto in the word of God, are in full force, that by this standard all our actions will be tried at the last day, and that we must stand or fall according to the verdict which is then pronounced on our conduct. It will therefore be sufficient for our purpose at present to state the words of the law, and to let them take effect in our own consciences. "And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven: neither is there respect of persons with him." Eph. vi. 9. What strikes us in this passage as being peculiarly applicable to the present argument is this, that masters are commanded to do the same things to the servants, that servants are previously exhorted to do towards their masters—see 5, 6, 7 and 8 verses—which marks a very striking reciprocity in the relative duties existing between masters and servants.

Again, "Masters give unto your servants that which is just and equal: knowing that ye also have a Master in heaven." Col. iv. 1.

Perhaps a more just and judicious explanation of this duty cannot be given than in the language of the pious Bishop Hopkins, in his exposition of the Ten Commandments. Speaking of the duty of a master he says, "Provision must be made for the temporal and spiritual good of his servants. As to the first, he is bound to supply them with necessary things, according to

the agreement and compact between them. He ought to provide food and raiment, or in lieu of any of these faithfully to pay the agreed wages. As to the second, every master is to be a priest and a prophet in his own family, as well as a king. He is to instruct them in the will and laws of God, to rectify their errors and mistakes, to pray with and for them, to direct them in the way to heaven, and to walk before them in it by his holy and pious example. God has intrusted thee with their souls, and will require them at thy hands. What a heavy doom will pass on thee when God shall demand at thy hands the souls of thy servants or children, which have perished through thy default! Let not a day pass without its stated hours of prayer in your family, and allow them time to bestow on their souls in secret. Instruct those that are ignorant, reduce those that are erroneous, admonish and rebuke with all authority those that are faulty, discard those that are contumacious and incorrigible. Let not a scorner and derider of piety and holiness remain within your doors, and be careful that both you and your family do strictly observe and sanctify the Lord's day. Prepare your families by private duties for public, let none of them stay at home from the ordinances but on great and urgent necessity; take an account of their profiting by what they hear; be as careful to see your family well employed in the service of God on that day, as to see them employed in thy own service the other days of the week, therefore be not long unnecessarily from them."

I think it will be readily admitted that this is a most able exposition of the master's duty to his servants: but some will say that it is totally inapplicable to the state of things in India, and therefore cannot be enforced: many of our servants are Heathen and Mohammedan; and in those cases where they are professedly Christian, they cannot be treated as Christian servants ought to be treated, in a different state of society, or in a Christian land.

We admit that the former case is a special one; and must be met by special arrangement rather than by general treatment; but in the latter case we think the relation of master and servant duly and properly exists, and therefore these instructions, if founded on the word of God, we are in duty bound to observe and do. But to this statement many objections are raised by

the cold half hearted Christian, and to those who are somewhat disposed to do their duty, there are many difficulties presented which flesh and blood represent as being altogether insurmountable. For instance, when the Christian master is urged to the duty of requiring his Christian servants to attend divine worship, we are told that, it is inconvenient for them to be spared,—that it will do them no good,—and that evil consequences would ensue from their promiscuously mixing with other servants:—or perhaps, that the servants themselves have no desire to attend a place of divine worship.

Now it requires but little discernment to detect the fallacy of these excuses;—to show that they are more specious than solid; and that they are too generally induced by interested motives, rather than by a desire to know and practise the truth. Are these such pleas as would satisfy us, were we in their circumstances, and they in ours? Suppose it possible for us with our present religious information and piety to become servants or menials, and our masters were to say concerning us that, it would be inconvenient to relieve us from duty for so long a time as is requisite for attendance on divine service once a week on the Lord's day! Would that be a sufficient reason for detaining us at home? But suppose these excuses were valid; and that they could be sustained by present existing circumstances, are we sure that such grounds for excuse ought to exist? Are we not in circumstances to remove them, or at least so far to correct and control their operation as to divest them of their dangerous and unchristian tendency? For it is the property of irreligion to create difficulties in the discharge of acknowledged duties; and then to plead their existence in extenuation of well merited punishment.

Take for instance the objection that, they have no desire to attend divine worship. If this be true it is an exception to the general rule. But does this objection dissolve us from our duty? Do we ever in the most trivial affair make their desire to do a thing the rule of their duty? Certainly not. And if not so in things of a temporal, trivial nature, why should it be so in things which are religious; and therefore of paramount importance.

Another objection is that, it will do them no good, which

of course cannot be known unless it be tried, and the trial cannot be made unless the master give his willing consent. Hence the master in making this excuse is both the accuser and the judge. He creates an objection, and then sustains it by his own overt act. Again we might ask, do we thus judge from analogy? Do the ordinances of God's house do us no good? and if so, is the fault ours, or is it some defect in the ordinance which is of Divine appointment. Not in the ordinance most assuredly, for the preaching of God's word ever was, and we believe always will be, the power of God unto salvation to those who hear it aright; and to all, without distinction who sit under its influence it must be the medium of light and life.

But suppose that, masters do allow, and even insist on their servants attending divine worship, is this the extent of the requirement? Is the duty of religiously caring for them fully discharged when we have dispatched them to the house of God? No, having taken the first step towards a right performance of the duty, we must proceed with the injunction, "take heed how ye hear!" instituting some inquiry as to what they have heard, understood, and felt: and whether they intend to practise the teachings of God's word, and of his servants. Questions of this nature, seriously and affectionately put to them on their return from divine worship, cannot fail to be of great service; and will favourably impress their minds with our tender concern for their best interests.

The advantages of this arrangement are numerous. There would then be made an appropriate difference between the Christian and the Heathen servants. The minister of the congregation where they worship, would recognize them; and knowing something of their general conduct could adapt his addresses to their case; which being appropriate, would often be convincing; and might end in practical and saving results. A stronger claim on their obedience would thus be obtained, which would amount to a guarantee for their better conduct.

Another effectual method of obtaining religious instruction for your servants is, by procuring a catechist or reader, from some Missionary Society, to visit your families at stated periods, and conduct divine worship for their benefit. Thus assembling the family for religious worship, presiding, if practicable, on

the occasion, places the master in his true position as king and priest of the family. Here we think the special case above referred to, of Heathen and Mohammedan servants, must be met; and they ought to be required to assemble with the rest of their fellow-servants on these occasions: for although it might be an unwarrantable interference with their religious feelings to insist on their attendance at a Christian place of worship, yet it cannot be unreasonable to expect them to conform to all the specified regulations of the family in which they reside. Servants in general, of every class, have not the slightest objection to this arrangement.

It is probable that other difficulties than those now specified may be presented, against the full, conscientious, and scriptural discharge of your duty as masters towards your servants; some of a minor, and others of a more serious nature. But we would ask you, in the fear of God, if any of these obstacles, or the whole of them put together, form a sufficient plea or justification for want of religious care for their highest interests. We think not. And many of them may be heard to say, when they stand in judgment with their masters, "No man cared for my soul."

ON THE SACRAMENTS.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

DEAR BRETHREN,—Having carefully examined the reply of your correspondent H. G. to Mr. Leitch's remarks on "The Sacraments in the hands of the Missionary," I cannot but think that the former has erred from the simplicity of Scripture doctrine, and, though doubtless without intention on his part, given countenance to those who teach that something else—something *more*—is necessary to save and sanctify the soul than the truth of God—the knowledge of what Christ has done for the putting away of sin. H. G. seems to have some not very clear or definite ideas regarding the nature of discipleship. It is formed,

he says, by baptism, and implies no more previous faith than, "God is in this church of a truth." The 3,000 convicted sinners on the day of Pentecost, he says, "were recommended to repent; their faith was considered as sure to follow baptism;" though we are also reminded that "our Lord had disciples, but knew amongst them such *as believed not*, still they were disciples and *baptized too*:" and moreover that, "the apostles strove to produce faith by their *testimony and doctrine*." Either H. G. understands by a disciple one who heartily believes the truth as it is in Jesus, or, as he himself sometimes expresses it, obtains an "individual assurance that he is comprised in the counsel of grace," and then it is a palpable contradiction to say that among our Lord's disciples there were some that believed not:—or, he understands by it one who makes an open profession of attachment to Christ and his cause, and is regarded as a member of the visible church; and then in ordinary cases discipleship may be regarded as commencing with baptism; but Mr. L.'s argument is left untouched; for he speaks of discipleship indeed—such as implies a "living and intelligent faith."

It is not my intention, Sirs, to follow your respected correspondent through all that I may regard as defective in his statements, or illegitimate in his deductions therefrom; but, in opposition to what seems to be the general tenor of his sentiments, I must affirm as doctrines of Scripture:—

I. That baptism is not so much the *commencement*, as it is the open *avowal* of discipleship.

I have no objection to offer to H. G.'s view of the imperative followed by the participles, in Matt. xxviii. 29, though I think he ought, on this interpretation, to attach more importance to "teaching" as an element in the process of discipling. He would read the passage: "disciple all nations by baptizing and by teaching," &c. so that *teaching* as well as baptizing must precede discipleship: but where, let me ask, does he learn that discipleship begins with baptism, and is *perfected* by subsequent teaching? Perfection of discipleship does not consist in the amount of teaching afforded, or of learning acquired, but in the sincerity and the unreservedness with which one submits to be taught and directed. That teaching to a certain extent, must

precede baptism, even H. G. allows, for he says: "Whenever the testimony had produced some repentance and faith in God * * a person was baptized and thereby made a disciple." Here then as far as apparent discipleship is concerned, we are at one, for all that we contend for is that "repentance and remission of sins in the name of Jesus Christ" should be without reserve preached unto all; and whenever we have reason to suppose that "the message has gained ground in any," we gladly receive them as disciples of Christ, and admit them into the community of the church by baptism.

But H. G. will ask—though his own frequent admissions lie open to the same objection—on what ground then do you baptize the infant which can neither believe nor comprehend the testimony? Our answer is, that they were, by express appointment, admitted within the pale of the visible church under the old dispensation; and, far from excluding them under the new, the Lord himself has assured, that, "of such is the kingdom of God." We protest against all objections which may be urged against this, on the mere ground of its being an unreasonable service: but as the child is a disciple of its parent, and the parent is under the guidance and direction of the spirit of Christ, we cannot see any *a priori* impropriety in baptizing it, as a pledge, on the parent's part, that laying hold of the covenant of redemption, shadowed forth in that ordinance for himself and his offspring, he will bring them up in the "nurture and the admonition of the Lord."

II. That the message which the Apostles carried to all, and the hearty belief of which all were required to profess previous to their reception of baptism, contained the leading and essential doctrines of the Gospel.

H. G. admits that, "Repentance and faith towards God (a certain degree of confidence in him) do precede baptism;" but he sometimes seems to limit this faith to a "confidence that God is in this church of a truth." Sometimes he seems to regard it as of too general a sort to bring peace and joy to the soul, and as needing baptism to convert it into an "individual assurance of the grace of God;" for, "though saving faith may indeed *precede* baptism as in Cornelius' case," this, he thinks,

"must not be taken for the rule." At other times he seems to draw some curious distinction between such faith as, he says, may precede baptism, and the "appropriation of grace"—the "knowing oneself to be a believer." "This individual assurance is given by baptism to those who are anxious to believe, and God has appointed this way, knowing that the word, the Spirit, cannot reach our corrupted hearts so effectually as Spirit, water and blood agreeing in one." "Lydia, with a heart opened by the Lord, attends to the message, and when baptized, begins to know herself a believer." I feel myself utterly unable to draw from these incoherent assertions any thing like a clear idea of H. G.'s meaning; but I think I may safely say, that they do not teach the glorious gospel of the grace of God. When the Apostles of our Lord went every where preaching, "Jesus and the resurrection," their testimony was something more than that "God was in this church of a truth." They at once, freely and fully, declared *that truth* the knowledge of which is, throughout the New Testament, spoken of as being sufficient to give life and peace,—enough to sanctify the vilest sinner upon earth. "I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures: and that he was buried, and that he rose again the third day according to the Scriptures." "Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins." "I determined to know nothing among you save Jesus Christ and him crucified." "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Such was the testimony of the Apostles even to the heathen; and whoever believed it—*i. e.* knew it to be true on the authority of God—went on his way rejoicing. Then they that *gladly* received the word were baptized." "Being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by *faith*—not by baptism, nor by faith as the fruit of baptism, but evidently the simple belief of the gospel record—into this grace wherein we stand—have obtained a permanent footing—and rejoice in hope of the glory of God." In comparison with this glorious gospel of the blessed God, how poor is the doctrine of H. G. He teaches that a general belief of the

gospel without any appropriation of the blessings which it holds forth—is all that can be expected previous to baptism, which he says “does communicate grace, and is a seal and earnest of salvation,” though he takes care to tell us that, “this grace, like all God’s gifts, may be thankfully received and developed, or despised and turned into condemnation.” How inferior, how worthless, compared with that grace in which, having found access into it through Jesus Christ by faith, we STAND, and rejoice in the hope of the glory of God ! It cannot be denied that the Apostles preached saving truth. “God forbid,” exclaims the great Apostle of the Gentiles,—“God forbid that I should glory save in the cross of Christ, through whom the world is crucified unto me, and I unto the world.” It is plain, moreover, that they required candidates for baptism, to profess their belief of that truth; so that, if their profession was sincere and honest, the word must already have “effectually reached their hearts”—they were already the “children of God by faith in Christ Jesus,” and could never come into condemnation, but “had passed from death unto life;” but if, on the other hand, their profession of faith was not sincere, baptism could seal nothing to them but hypocrisy and death. Accordingly, while the Apostle Paul speaks of himself as having begotten the believing Corinthians by the gospel, he at the same time, thanks God that he had baptized none of them, save Crispus and Gaius, and the household of Stephanus.

III. We have no reason to believe that baptism ever “communicates grace;” or that it performs any part in the regeneration of the soul, other than what is due to the truth which it embodies, and represents by sensible signs.

That man is totally depraved, and so alienated from the life of God, as to be beyond the reach of help from the operation of any merely external means, whether it be the truth itself, or the mode of its presentation, is a doctrine which lies at the foundation of the Gospel scheme. “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

But, to them that have obtained precious faith through the

righteousness of our God and Saviour Jesus Christ, "grace and peace are multiplied through the knowledge of God, and of Jesus our Lord, according as his *Divine power* hath given unto us all things that pertain to life and godliness *through the knowledge* of him who hath called us to glory and virtue." Paul speaks of the "exceeding greatness of the Divine power to us ward who believe:" and Peter speaks of saints as having "purified their souls by *obeying the truth through the Spirit* ; while John assures us that, "Whosoever believeth that Jesus is the Christ is born of God." From all this we learn that when a man believes the gospel and gladly receives the word,—which candidates for baptism were required to profess that they did—he has already been renewed in the spirit of his mind, and washed from all his sins ; and that this mighty change is due to the *truth* applied to the heart and conscience by the mighty power of the Spirit of God. But did not Ananias tell Paul to rise and be baptized and wash away his sins ? Yes, and H. G. has furnished us with a key to the right interpretation of this passage ; for it may be read—"wash away thy sins by calling on the name of the Lord."

H. G. says that, "Baptism resting upon man's previous appropriation of grace, upon his full regeneration, is no seal at all." Might we not just as well argue that if Abraham were fully justified previous to his circumcision, that rite subsequently performed could be no seal at all ? And yet the Scripture saith, "He received the sign of circumcision, a seal of the righteousness of the faith which *he had, yet being uncircumcised*." Circumcision was a divinely appointed seal of "justification by faith ;" and to Abraham it not only sealed the general doctrine, but also signified God's approbation of his faith, and consequently his own individual and personal interest in the blessings of the covenant of grace ; while to all others it was a standing memorial of the way in which Abraham was justified, and the seal of God's promise that every believer should in like manner have righteousness imputed to him. Such also is baptism. Taking for granted the fallen and polluted condition of mankind, it is a standing memorial of the grace of God—a seal, on his part, of the scheme of salvation, planned by the Father, accomplished by the atoning sacrifice of the Son, and made effectual by the power of the Holy Spirit :—while, on the recipient's part, it is

an avowal of his acceptance of salvation on these terms, and his readiness to submit to the revealed will of God in all things.

But I shall doubtless be reminded here that our blessed Lord himself, in his conversation with Nicodemus, taught the doctrine of regeneration by water and the Spirit. On this I would remark.

1st, That we have no proof that Christ here refers to baptism at all. When Nicodemus expressed his amazement at the doctrine that a man must be born of water and the Spirit, before he can enter the kingdom of God, our Lord upbraided him for his ignorance of what, as a ruler in Israel, he ought to have known. But as the ordinance of Christian baptism had not then been instituted, how could he possibly have known that such would be the initiating rite of the New Testament church.

2d, Even if we grant that Christian baptism is here referred to, we are still left in the dark as to its effect; for we find that in almost every case where saving faith has not preceded baptism, it leaves, alike the infant and the adult, dead in trespasses and in sins; and we must still insist upon a new birth by the power of the Spirit of God, as indispensably necessary before either the baptized or the unbaptized can enter into the kingdom of God. What does H. G. mean when he says—"John iii. 5, The water takes the precedence, not as ranking higher, but because in time the gift is the first, the conscious appropriation of all that it conveys is later?" Does he suppose that any spiritual gift is conferred by the *opus operatum* in baptism, irrespective of the Spirit's influence? If he repudiate this absurd notion, and attribute the regeneration of the baptized soul to the co-operation of the Spirit of God, we ask, in the case of those who have not given evidence of faith in Christ previous to baptism, where are the effects of this regeneration? We know not the *modus operandi* of the Spirit's power; but, as the wind bloweth where it listeth, and we hear the sound of it, but cannot tell whence it cometh or whither it goeth, so is every one that is born of the Spirit. We see in every instance *some* effects of his mighty working in repentance, faith, love, and new obedience.

I fear I have already drawn too largely on your patience and that of your readers, and therefore, though much more might be

said on this very important subject, I shall have done. If what has been said, lead any to examine more narrowly into the doctrine of Scripture, it is all that is desired by

MADRAS, }
4th June, 1844. }

Yours very sincerely,
J. H.

THE FIRST KAREN CONVERT, AND THE KARENS.

It was prophesied of John the Baptist by an angel before his birth, that he should "make ready a people prepared of the Lord." What was thus done by this honoured forerunner of our Saviour to prepare his way before him, is, by various means, effected to prepare the way for his Gospel. There is still not only the actual coming of the kingdom of God, but the preparation for it—John the Baptist crying in the wilderness, as well as the Lord Jesus manifested as the Lamb of God which taketh away the sin of the world. There are various events in providence which prepare the way for the progress of the Gospel; and we believe also there is a preparation of condition, in many cases, by the direct operation of the Holy Spirit, as well as an actual change of heart by the same Divine agent.

It is impossible in looking at the history of modern missions, whether cursorily or more narrowly, to avoid the conviction that different degrees of faith and zeal and holiness in the labourers, or any diversity in their forms of operation, are insufficient to account for the different measure of success which has attended the more prominent missions. For instance what can be more dissimilar than the reception which the Gospel has met with from the injured and once enslaved African of the West Indies, or the debased Hottentot of South Africa, or the despised children of nature in the South Sea Islands; and its reception by the celestial Chinese, the terrestrial but partially refined Hindus, or the half European and half Asiatic, half civilized and half savage Mohammedans? What is the cause of this difference? It is not to be traced to difference in the agents employed, nor yet to difference in the forms of the agency. They have both

often been similar—sometimes the same—yet with very different results.

Is it then merely because, in the former case, the missionary goes with the benefits of civilization in one hand, and the blessings of the Gospel in the other, and that the former which are more palpable recommend the latter, which are at first invisible; or that the declaration of our Saviour, "to the poor the Gospel is preached and they will receive it," is intended to apply in its largest sense—so that the more trodden down are any people, the more likely they are to welcome the glad tidings of salvation; or is it sufficient to say that the missionary in the one case casts the good seed at once into unoccupied soil, while in the other he finds a heavy forest and jungle to be cleared, before the way is opened even to sow the seed; or is there, whatever may be said of these or similar discrepancies, and however important and operative they may be, something behind and back of all, in the inscrutable will of God? Is there something in a people or an individual, being or not being *prepared of the Lord*?

Not here to moot any disputed question regarding the Divine sovereignty, or to show any reasons why some of these eastern nations may be supposed to be in a state of comparative judicial blindness, for their own sins and the sins of their fathers still visited upon them, and thus to assume that as nations they may still be suffering under the unexpended wrath of God; it is sufficient to give it as our opinion, that, over and above those providences alluded to as accounting in part for the different degrees of immediate success attending missionary labours among savages and partially civilized nations, there is one master reason of the difference which is to be traced higher than any providential arrangements, even to the direct operations of God's Spirit—by which the former more than the latter are prepared for the blessing.

We are far from believing, as some do, that the Hindus among whom we dwell, to say nothing of other tribes or nations, are as a people given over of our Heavenly Father to perdition; and if we did suppose that up to the present time, and including the mass of the adults of this generation, there were reasons, from their almost universal rejection of the Gospel, to think that "God hath given them the spirit of slumber, eyes that they

should not see, and ears that they should not hear," yet we could not persuade ourselves that this is to continue, and that a life-giving change will not ere long come over fallen and dying India.

The signs of the times indicate good. The Great Master Builder of the church has been long collecting materials for his spiritual edifice, and laying its foundations deep and broad even in this land of idolatry, where Satan's seat is; and we take this as an indication and earnest that he is about to build. Whatever difficulties, therefore, there may be in the way, we may have confidence that the Hindus also, shall, in his good time, be "a people prepared of the Lord."

We have been led into these remarks by the perusal of a little book printed at *Tavoy*, containing an account of a *Karen*, named Ko Thah-byu, who from an ignorant and wicked slave, a murderer and addicted to almost every vice, became a teacher and most successful evangelist. Not only did God evidently open the heart of this most unpromising subject, as he did that of Lydia of old, to listen to the word spoken, but fitted him remarkably, considering his natural unfitness, to make known the Gospel. The book also contains striking evidence that the Karens whether on the mountains or in the dells, in their native jungles or with the mixed population of the towns, were found by him and by the missionaries, in a state of singular preparation for the Gospel—very different from any people in this part of India.

We shall not undertake a complete review of the volume—small though it is—but content ourselves with little more than a few extracts, giving an outline of the life of this first Karen convert, and some of the more striking specimens of the scriptural traditions among this interesting people.

The following are among the introductory remarks.

"Judson had lived seven years in Rangoon, preaching the Eternal God, before a single individual would admit his existence; while the poor unnoted Karens were continually passing his door, and perhaps singing by the way,

"God is eternal, his life is long,
God is immortal, his life is long;
One kulpa he dies not,
Two kulpas he dies not;
He is perfect in meritorious attributes,
Kulpas on kulpas he dies not."

"The Catholics, who preceded the Protestants in Burmah several decades of years, appear to have entirely overlooked the Karens; and it was not till after the war, and the removal of the mission to the Tenasserim coast, that they began to attract the attention of the Baptist Missionaries. The first allusion to any of that nation is found in Mr. Judson's Journal of April 22d, 1827, where among three hopeful inquirers he mentions, 'Moung Thah-pyu, a poor man, belonging to Moung Shwaybay;' but it was not till Mr. Judson's second notice, at the close of the year, that we learn he was a Karen. At that time Mr. Judson, speaking of his hopeful inquirers, says, 'The second is Moung Thah-pyoo, a Karen by nation, imperfectly acquainted with the Burman language, and possessed of very ordinary abilities. He has been about us several months, and we hope that his mind, though exceedingly dark and ignorant, has begun to discern the excellency of the religion of Christ.'"

The writer of the Memoir adds—"This is the individual to whom the following reminiscences relate."

"It is true that he was degraded among a people that characterize themselves as, 'A nation most debased among the debased;' that he was a poor man and a slave, till Mr. Judson set him free; but it is also true, that he was afterwards a faithful and successful missionary, and a distinguished instrument in the hands of God, to arouse the attention of the Karen nation to Christianity. From the day of his baptism, to his death, he never intermitted his labours in preaching Christ, where he had not so much as been named, from Tavoy to Siam; from Martaban to the borders of Zimmay; and from Rangoon to Arracan.

"Ko Thah-byu was born about the year 1778, at a village called Oo-twau, four days' journey north of Bassein. He resided with his parents until he was fifteen years of age, at which time, he was, as he represented himself, a wicked and ungovernable boy, when he left his parents and became a robber, and a murderer. 'How many of his fellow-men he had murdered, either as principal or accessary,' writes one of the brethren, 'he did not exactly know himself; more than thirty without doubt, according to his own confession.' His natural temper was diabolical. After the Burmese war he went to Rangoon, and got into Mr. Hough's service."

It appears that while with this missionary some religious impressions were made on his mind, though evidently but slight. He followed Mr. Judson to Amherst, where a Native connected with the mission paid a debt for him of ten or

twelve rupees, and according to Burmese law took him for a servant, or indeed slave. This sum Mr. Judson afterwards paid, and freed him from servitude. From this time, though his mind was very dark, he became more serious, and at length gave pleasing evidence of a real change of heart.

His baptism is thus recorded by Mr. Boardman, in his Journal of May 16th, 1828.

"Repaired early in the morning to a neighbouring tank, and administered Christian baptism to Ko Thah-byu, the Karen Christian, who accompanied us from Moulmein. May we often have the pleasure of witnessing such scenes. The three Karen visitors were present. They appear to be impressed with the truth of our doctrine. They have urged Ko Thah-byu to accompany them, so that I have left it for him to choose, whether he will go or stay. He has concluded to go. Perhaps God has a work for him to do among his countrymen. He is very zealous in the cause of declaring what he knows."

The following relates to the first journey of Ko Thah-byu into the jungle, to make known the Gospel.

"It was planting season," says one of my Karen correspondents, who lived there, "and we had gone to plant on the hill sides, when one of those, who had been left behind in the house, came and said, 'Here is a man come from the up-country, to trace his genealogy to us: come and listen.' We went and found Ko Thah-byu, who preached and explained the Catechism. All gave attention, and Moung Khway resolved at once to become a Christian; and he went with Ko Thah-byu, on his return to town, to see the teacher. This man, the first fruit of Ko Thah-byu's labour, was brother to the chief of the village, and became a most valuable member of the church. He was an efficient auxiliary in the evangelizing of his village, nearly the whole of whose inhabitants ultimately became Christians."

When in town, it appears, he was also active in looking up the Karens who resorted thither. Mr. Boardman writes:—

"A very respectable looking old Karen, said to be the chief of his nation in the province of Mergui, was introduced by Ko Thah-byu. He states that all the Karens in Mergui and Tenasserim have heard of us; and his great desire to see us had brought him thus far from home. After listening to the Gospel awhile, he took his leave, saying, he would return in the evening."

Afterwards Mr. Boardman says,—

“Ko Thah-byu has concluded, with our approbation, to go out on a missionary tour of several weeks. It is surprising how magnanimous a naturally weak man becomes, when the spirit of Christ and the love of souls inspire him. This poor Karen, who, to say the least, does not excel in intellectual endowment or human learning, is continually devising new and judicious plans of doing good. ‘There are,’ says he, ‘the districts of Pai and Palau, and several other places near the mouth of the river, where there are many Karen settlements, which I wish to visit. There are also many Karens in the province of Mergui; I wish to declare the Gospel to them all. And before long, I want to go across, and visit the Karens in Siam, and afterwards to visit Bassein, my native place, near Rangoon. Many Karens live there.’”

Mr. Boardman in his last journal, under date of December 16, writes:—

“In the afternoon, Ko Thah-byu arrived, with about forty in his train, all of whom, he said, had come to receive baptism. It appeared, that there were in the company all the disciples, except the two who had previously visited us. So that we have now met with each one of the thirteen Karen disciples; and a large number of others who wish to be baptized.”

Mr. Boardman has recorded the following specimen of his preaching.

“Ko Thah-byu had been describing the folly and hurtfulness of worldly things, and worldly tempers, and proceeded to say, ‘A worldly man is never satisfied with what he possesses. Let me have more houses, more lands, more buffaloes, more slaves, more clothes, more wives, more children, and grandchildren, more gold and silver, more paddy and rice, more boats and vessels; let me be a rich man. This is his language. He thinks of nothing so much as of amassing worldly goods. Of God and religion he is quite unmindful. But watch that man. On a sudden his breath departs and he finds himself deprived of all he possessed and valued so much. He looks around and sees none of his former possessions. Astonished, he exclaims, ‘Where are my slaves? Where are my buffaloes? I cannot find one of them. Where are my houses, and my chests of money? What has become of all my rice and paddy that I laid up in store? Where are all the fine clothes, that cost me so much? I can find none of them. Who has taken them? And where are my wives, and my children? Ah, they are all missing! I can find none of them! I am lonely and

poor, indeed ! I have nothing ! But what is this ? The preacher here enters upon a description of the sufferings of the soul that is lost ; after which he represents the rich man as taking up this lamentation, 'O, what a fool have I been ! I neglected God, the only Saviour, and sought only worldly goods while on earth, and now I am undone !' While the old man was preaching in this strain, every eye was fixed on him, and every ear was attentive. Soon after, he pursued the following strain : All in this world is misery. Sickness and pain, fear and anxiety, wars and slaughter, old age and death, abound on every hand. But hearken ! God speaks from on high ; children, why take ye delight, and seek happiness in that low village of mortality ; that thicket of briars and thorns ? Look up to me : I will deliver you, and give you rest where you shall be forever blessed and happy."

It is mentioned that at one time *seventeen* Karens came to Rangoon from a distance to receive baptism. They were exceedingly fatigued in consequence of making two days' journey in one, to arrive before the Sabbath ; of these *seven* were women. They all considered themselves converted to God by the preaching of Ko Thah-byu.

At this time only a solitary tract and a spelling book had been printed in their language, which three years before had not been reduced to writing ; yet now many of these poor people were able to read, and to correspond with each other by letter.

The following extract shows that they patiently endured persecution.

"One of their number was seized, by order of the headman of the village, and questioned concerning his religion. His reply was, 'I believe in Jesus Christ, and no more worship the Nats, nor the pagodas, nor images, nor drink spirits. I worship the Eternal God.' He was fined sixty-five rupees, and ordered not to receive the 'foreigners' religion.' 'Well, now,' I said, 'you are all very much afraid, I suppose.' 'Some of the people are afraid, not the disciples ; but they come to meeting every Sabbath, one or two hundred of them to hear Jesus Christ's law.' 'But perhaps the rulers will take your money, or whip you : why are you not afraid ? He replied simply, with an air of confidence, 'because the Eternal God governs.'"

The following relates to the baptism of ten Karen converts :—

"It was a beautiful morning. The sun shed his brilliant beams on the gilded spires of the hundreds of surrounding pagodas, as if to invite the lifted eyes of their devotees to look above these spires to the

God who made the sun, and gave him power to shine. We passed through a beautiful grove of mango trees, covered with immense flocks of a snow white bird, called the rice bird, watching their nests; these trees surround a cluster of kyoungs, or monasteries of priests, through which we passed to the 'royal tank,' a beautiful little lake encircled by trees. Here I baptized the ten, and after offering our thanks and a prayer for the Divine blessing in Burman, the Karens returned to their jungle and we to our dwellings. This has been one of the brightest scenes of my life, a day which for ten years I have anticipated with intense interest. To lead these benighted heathen to the Lamb of God, to introduce them into the Church of Christ, to raise them to civilization, to teach them the use and the worth of the social and domestic relations ordained by heaven, and the bliss of loving God; these brought us from our native land, our home, the fireside of our youth, from parents, friends, from what our hearts hold dear of all on earth, from all the blessings which we came to bring. And 'tis a glad exchange. We would not forego our toil for a crown and sceptre, except a crown in heaven."

We are not able to follow this humble but devoted and successful labourer in his journeyings into the Moulmein Karen jungles, and over the eastern mountains; or in his wanderings in Pegu—or to dwell upon his patient efforts at Moulmein, Rangoon, and other places of more permanent abode, where he was employed in teaching as well as preaching. Though never an ordained minister, he appears to have been instrumental of bringing some hundreds at least to the knowledge of the truth. He died at Arracan, September 9, 1840. "He was perfectly willing to die—had no fears. 'As it pleases God seemed to be his spirit.'"

"Where the blue mountains of Pegu so often gladden the eyes of the weary mariner after half circumnavigating a world of waters, sleeps Ko Thah-byu. No tomb marks his grave, no 'storied urn or animated bust' indicates his resting place; but the eternal mountains are his monument, and the Christian villages that clothe their sides his epitaph."

(To be continued.)

DISABILITIES OF NATIVE CONVERTS.

As some of our readers may be aware, the two Brahmins who were baptized at the Union Chapel, Calcutta, some months ago, have been deprived of "their property, their families, and all their earthly possessions," in consequence of their becoming Christians. One of them, says the Calcutta *Christian Advocate*, is expelled from his own house, and his wife and children are forcibly kept from him; he applies to the magistrate for them, but is told that that functionary has no power to act in such matters, and that therefore he must submit not only to the loss of his property, but to be separated for life from his own infant children; and, what adds to the anguish of his soul, "the certainty that they will be brought up in ignorance and amidst the grossest superstition."

This case has been adverted to several times both by the *Christian Advocate*, and the *Friend of India*—the former stating, as above, that redress had been sought for in vain from the magistrate, and giving the petition of the Brahmin, to which the answer was—"As no assault has been committed, the *Faujdary Adawlut* cannot take up this case;" and the latter has until recently, maintained that, by an enactment of Lord William Bentinck in 1832, there is redress if properly applied for, and that existing regulations are sufficient for the protection of Native converts.

In his issue of June 6th, the *Friend*, quoting a printed circular of the Nizamut Adawlut of the 14th July, 1837, in which are general rules laid down by the highest appellate court, and the Executive Government, bearing more directly on the present grievance than the two constructions which he had before cited, somewhat changes his ground, and comes to the conclusion that the magistrate was competent to dismiss the petition of the Brahmin, not for want of jurisdiction in the case, but because the instructions of Government are "to leave the several magistrates to exercise their official authority, or not, according as the propriety of one or the other course may be indicated by the circumstances of each case."*

* Extract from Minutes of His Lordship in Council.

The magistrate could therefore dismiss, or entertain and decide the case, in the exercise of his discretion. The *Friend* thinks he should have done the latter, and that his not doing so shows that the law is defective in leaving so much to the discretion of the magistrate. We are of opinion, without referring further to the particular case which is still *sub judice*, that he is quite right in this conclusion, though he afterwards discovers that there was a defect in the petition, which in his view exonerates the magistrate. This does not appear to us to affect at all the soundness of his previous conclusion, of *the great defectiveness of the law*; and we think it requires attention from all interested in the conversion of the Natives. Such stumbling blocks should, if possible, be taken out of the way of the weak, and it may be hesitating, though sincere convert. He should not be unnecessarily exposed to the loss of all most dear to him here below.

We are the more inclined to call attention to the subject in this Presidency, and to solicit information as to the *practical* application of any regulations supposed to be in force, on account of the statements in the following letter from the *Christian Herald* of June 5th, 1844, written, as we have reason to believe, by a gentleman whom we know as possessed of much intelligence and of the highest principles, and whose opinions must consequently have much weight.

"In the *Friend of India* for Thursday, the 16th instant, there is an article on the position of Native Christians. It is therein stated that 'in 1832, Lord William Bentinck enacted that no man on the change of his religion should be deprived of any property to which, but for that change, he would have been legally entitled: this is now the law of the land, and any action which a Christian might institute in the Civil Courts for the recovery of his property must be decided in conformity with it.'

"And from the tenor of the editor's remarks he seems to be of opinion, that the above-mentioned law is in force for all British India, and that nothing is wanted but a decree from the Sudder Adawlut to carry it out.

"This however is unhappily not the case. The enactment of Lord William Bentinck is the law of the land only within the range of the Bengal regulations. No such law has as yet been passed for the Madras Presidency. And I feel strongly impressed with the belief

that any Madras Court, from the Sudder Adawlut downwards, would be bound to adjudge that any Hindu who relinquishes the faith of his ancestors, becomes *ipso facto* outcast and dead in law, and has no right left either to lauds, house, or goods, or to his own children even; and if these are claimed by such members of the family as, supposing the actual death of the father, would thereby become their proper guardians, they (the children) would have to be given up to such claimants. I am not sure that a Court might not even be required to nominate and appoint guardians for such children, as the Lord Chancellor of England had to do in the case of Shelley.

"There is also reason to believe that the very same must be done in the case of a Mohammedan leaving his religion.

"It appears to me of considerable importance that the attention of the Christian public should be attracted to this state of things. It is due both to our holy religion, and to the few who from time to time are added by Divine mercy to our church from among the heathen; not only that we should take no part in acts of persecution against them for conscience sake, but that we should as soon as possible get rid of the present unseemly system under which such persecution may be lawfully demanded at our hands. And I beg that you will endeavour, from time to time, to obtain and to circulate all the information procurable on this subject.

"In the case of one of the Brahmin youths recently converted at Mangalore, a most barefaced attempt on his liberty was made by certain of his relations and connections, by pretending that he was not of age (legally) to act for himself. The attempt appears to have been defeated by his making public the date of his birth. But while he thus struggled for his personal liberty, he seems to have entirely abandoned all claim to property, doubtlessly from knowing that under Hindu law it was forfeited, and that the court could not award otherwise."

Now if the position of Native converts in this Presidency, whether for want of specific rules to reach their case, or from the general Regulations of the Supreme Government not affecting them because intended only for Bengal, or from the magistrates here not applying them when they might, it is certain there is a loud call on their friends, and the friends of our common Christianity, to seek a remedy. We are inclined to think that the Courts have more power to do what is equitable and right in the case than they may be aware of themselves.

By the kindness of a friend we are enabled to offer the following remarks.

"Sec. xvii. Reg. 11, 1802, of the Madras Code, provides that—'*In cases coming within the Jurisdiction of the Zillah Courts, for which no specific rule may exist, the Judges are to act according to justice and equity, and a good conscience.*' Under this rule and law, I do not understand the Courts bound to apply Hindu and Mohammedan law to persons not Hindus or Mohammedans but Christians; in all cases not specifically provided for, equity is the sole guide. *e. g.* Let a Mohammedan or Hindu become a Christian, with two wives, will the Judge admit the plea, that he being a Christian, can have legally but one wife? No, he will oblige him to support both, as before, equally. I do not view the word Hindu or Mohammedan as applying in our code to one born Hindu or Mohammedan, but one at the time a member of the Hindu or Mohammedan community, and therefore under the laws of his own community, which in *civil* matters are administered. Let him not be a member of either community, then his case and his claims are not provided for by any specific rule, and they should be determined by fair and equitable considerations of the right and claims of all,—by the rule to act with 'justice' and a 'good conscience';—and no judicial officer is bound to act unjustly, by the absence of such specific rule."

This gentleman admits, "It may be well to have specific rules for the case of converts," but he also says, "The Courts may and should deal with every case as appears in their discretion just and equitable."

It appears then to be the *intention* of our rulers that justice and equity should be done to all parties; that Hindus and Mohammedans should in civil matters be judged by their own laws; and that as there is no specific rule to meet the case of those who have seceded from the faith of their fathers, it should be decided according to the general code, and "*the judges are to act according to justice and equity, and a good conscience.*" We think if this be understood and practised, there will be little ground of complaint; but we shall be glad of information as to the actual *working* of this rule of equity hitherto; and to learn whether heathen converts, on this side of India,

have not been actually deprived of their paternal and other possessions held in common with those remaining heathen ; whether their children have not been kept from them by the mother or others ; and whether, in case of property for instance, it has not been withheld because the convert was considered an outcast, and dead in Hindu law, or at the least because he could not or would not perform the heathen ceremonies for a dead father or relative, which are often required of the younger branches of the family.

M.

Religious Intelligence.

LETTER FROM CAPE TOWN.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

MY DEAR FRIENDS,—In fulfilment of my promise I sit down to give you some account of matters here connected with our common cause, in so far as they have come under my notice during the few days of my residence in Cape Town. I arrived on Saturday, and found that the annual meeting of the Tract Society was announced for the Monday following, Colonel Alexander to take the chair. I attended accordingly, and was gratified to see so large a meeting. It was held in the Union Chapel, Dr. Philip's. The chapel which is said to contain 400 persons seemed quite full, and continued full till the business of the meeting was concluded, and the benediction pronounced; an example which the public of Madras would do well to imitate. The report was in itself any thing but a satisfactory document. It was made up of the reports of the different distributors in the different districts into which Cape Town is divided, and contained opinions and advices as to the best manner of distributing tracts, rather than accounts of the manner in which the tracts of this Society had been distributed throughout the year.

The defects of the report however were well atoned for by the remarks of the different speakers—which were really excellent ; and

rendered the meeting both interesting and refreshing. The chairman spoke of what he had seen and known of the effect of tracts in India, in dissipating the superstitions of the Hindu and the bigotry of the Mohammedan, and could not doubt that the same blessing would attend the distribution of them in Africa. Dr. Philip, the well known author of "Researches in Southern Africa," and the Superintendent of the London Society's Missions in this quarter, contrasted the state of Cape Town and the Colony now, with what it was when he arrived 25 years ago; and remarked upon the vast improvement which had taken place in the comparative sobriety of all classes—in the number of churches and the manner in which these churches are attended—in the observance of the sabbath—and in the morals of the people generally,—some portion of which was doubtless to be ascribed to the agency of tracts.

The Rev. Dr. Adamson, formerly of the Scotch Church, and now the able Superintendent of the South African College, advocated the cause in an eloquent and animated speech, of which however I can give you no analysis.

The Rev. Mr. Brownlow Maitland, nephew and Chaplain to his Excellency the Governor, intimated to the meeting that the Governor could not for various reasons be present, but that the Society had his best wishes for its success. He then, in a very pleasing and impressive manner, showed the necessity of uniting prayer with all our efforts, whether by tracts or otherwise, to promote the cause of the Gospel. The end sought was a spiritual end, and the most expensive apparatus of human means for the promotion of such an end would be utterly powerless without a Divine and spiritual influence. This speaker had preached a sermon in aid of the Society on the preceding evening in the church of the Rev. Mr. Blair, one of the Episcopal Ministers here, and was listened to again at the meeting with deep interest.

But perhaps the most affective address of the evening was that of the Rev. Mr. Grout, of the American Mission, lately arrived hither from Natal. I have been much interested by the accounts which I have heard of the people, amongst whom this missionary and his colleagues have for some years been labouring. They are a tribe of Caffers called Zoolas—like almost all the other African tribes, they have no idolatry, but what is peculiar to them; and very remarkable, drunkenness and theft are vices almost unknown amongst them. Mr. Grout's visit to Cape Town is consequent on an intimation from the American Board of Missions, that they are unable any longer to support their mission among the Zoolas on account of the expense. The friends of mission here, deeply regretting this resolution, are raising a fund for the support of the mission, for one.

year, or until the effect of a remonstrance with the Board can be learned. He pleaded the cause of tract distribution at the meeting, on the ground that he himself had been rescued from the bosom of a Socinian family, and the influence of a Socinian ministry, by the agency of a tract; that a tract put into his hands while a youth in his father's house, in a remote country parish, and read by him in secrecy and solitude, had been the means of opening his eyes to Gospel truth, had led him to the prayer meeting and to the exercise of prayer, had constrained him to give himself to mission work, and had brought him to this heathen land.

I send you these particulars of this meeting, because I have had no opportunity as yet of taking a general and comprehensive view of the state of religion, or religious institutions in this place; and I am unwilling to allow an opportunity to pass without saying something in fulfilment of my promise. I hope to be able to make the *tour* of the colony, or at least of part of it, before my return; and trust I may be able to glean something that may be interesting to you from the Moravian and other mission stations.

CAPE TOWN, }
24th April, 1844. }

Faithfully and affectionately,
B.

VISIT TO CONJEVERAM AT THE GREAT ANNUAL FESTIVAL, IN MAY, 1844.

BY THE REV. MESSRS. LEITCH AND LEWIS.

It may be interesting to insert as an introduction to the following Journal, a few things said about Conjeveram in the Kuntha-purānum. This book forms the fourth part of Scānthum, one of the 18 Purānums, written by Vēthaviāser in Sanscrit. The Kuntha-purānum was translated into Tamil verse by Kuchiyappagooroo, in the 700th year of Sālivāhuna-Sakārttum, *i. e.* about A. D. 778. A prose translation is now issuing from the Madras press in numbers, the first of which appeared in 1841. The theme of the whole is the history of Kunther or Supramuniyan, the second son of Siven. According to the statements of this Purānum, Conjeveram has 13 proper names, and a meaning is assigned to each. It is declared to be the most eminent of seven famous cities, viz. Oude, Madura, Maya, Avanthi, Benares, Conjeveram, and Tuvāraga; because it is watered by four streams whose names are given, it is more eminent than the holy

places watered by the Ganges, Kālunthi, Suruswate, and other famous rivers.

If any one having committed very great sins visits with his whole heart this place, his sins like cotton in the fire will disappear; he will easily obtain heavenly bliss, and if according to the Shaster he make an offering, it will prosper ten million fold.

The speech of the inhabitants of this place is the Vētham—its tanks, the famous Ganges—its stones, the lingam—its men, gods—its trees, the five plants of paradise—its food, ambrosia—its singing, the adoration of the thousand names (of Siven)—walking in this sacred city, is equivalent to walking round the world, &c.

If any one be born, or die, or live, or for one moment dwell in this place, or pay a visit to the feet of the lord who dwells at the foot of the mango-tree, or think of him, he shall obtain, as his inheritance, a heavenly home.

There are one hundred and eight temples, each of which can grant the desires of the virtuous who sweep it, or besmear it with cowdung, or do any other service. Besides these the dwellings of the gods are sixty thousand.

Moreover there is one light, two places, three gates, four trenches, five kinds of trees, six kinds of birds, seven rivers, eight courts, nine tanks, ten kinds of stones, eleven porches; each of which is specified. As an example, the nine tanks are enumerated, viz., the tank that removes long standing diseases, the tank that reveals the end of kings and other men, the tank that shows the events and sufferings of past, present and future time, the tank that causes to approach the sacred feet of Siven, the tank that shows how to obtain what is desired, the tank that gives divine knowledge, the tank that bestows golden beauty, the tank that brings the wealth of Lacshumi, the tank that vouchsafes all prosperity.

Such are the statements of the authorised books of these poor idolaters. When we take the book in our hand, visit the locality and confront its sages, we find it to be all a cunningly devised fable, a lie.

The egregious errors of this Purānum on the subject of Geography, have been ably exposed to the Natives in the tenth number of the *Tamil Magazine*.

Thursday, 30th May.—After sleeping a few hours we renewed our journey and reached Conjeveram at the most important moment of the whole feast, viz. that in which the idol passes under the gate-way of the temple.

We reached the temple called Varatharājah-perumā before six o'clock, A. M., just after the idol had left the gate-way. The idol was not farther from us than 300 yards, and we were surrounded at the

front of the temple by a dense crowd of its most ardent devotees. We passed up a bye-way and came again into the main street just before the idol. There were four large elephants in front, dressed in gay trappings. Then came the idol (Garudan) borne on the shoulders of men. It was a wooden figure gilded, but by no means well executed. The upper part of the image was in the form of a man with a beaked nose, and the lower in that of a Braminy kite. Behind the idol came another, but much smaller figure, said to be one of his concubines, and called பூமிதேவி, Pūmi-dēvi. On the platform on which the idol was placed were three or four Brahmins receiving the offerings of the people. Many thousand cocoanuts were broken and the milk poured out in libations to the image. They had also the golden feet of the idol in a cup-shape, called சடகோபம், Sada-Kō-bam, with which in an inverted form they touched the heads of the people to bless them. As the idol was carried down the street leading to the bungalow, we followed it for about the distance of a mile, and it was not more than 50 yards before us. Although the greater part of the crowd were in front, we had a little trouble while getting along with the dense mass. If we had attempted to address them, or distribute tracts, we should certainly have been exposed to violence. Some might have imagined that we were following the idol as a mark of respect—but as soon as they knew our character this false impression would disappear. A society of Hindus lately established have in many ways been opposing Christianity, and among others have prepared and printed several tracts against the missionaries. One of these was, unsolicited, thrown into Mr. Leitch's palankeen. Behind the idol followed about 300 Brahmins with their heads and backs bare, muttering passages from the Vētham.

It is to see this sight and the drawing of the car, which takes place on Monday, that from twenty to thirty thousand people are now congregated together. For the ten days of this festival no truth is brought before their minds, no proper objects are set before them on which they may place their affections. To think of so many far away from God, alienated from their Maker, the young and the aged, parents, and their little ones, all with visible emotion unitedly reverencing this senseless block, is terribly painful and oppressive. To see it, is to learn something new of the power of Satan and of man's apostacy.

To worship an idol is the deepest degradation of an immortal spirit. To be in the very midst of a great multitude of such, in the deepest gloom of that degradation, leaves an indelible impression on the mind. Is it possible that heaven's light should shine on such a scene? There cannot be conceived a more awful description of

hell, than to suppose a vast multitude left alone to be of one mind in worshipping the work of their own hands.

We reached the bungalow in safety, thanks to the preserving care of our Heavenly Father. During the day we had many opportunities in conjunction with our Native assistants of addressing crowds of people, and of giving books to those who could read and who seemed to prize them. We were on the whole exceedingly pleased with the demeanor of the people. In the afternoon three* missionaries, accompanied by our Native assistants and preceded by a cart on which books were deposited, proceeded through one of the great thoroughfares of the town. If our Bibles and Tracts had been carried by any individual, the crowds who came around us would have scattered and destroyed them. The cart was also a slight protection to us. Indeed we could not have moved along without it. As we moved slowly on, we had each a few books in our hands which we gave to those who could read; and as one handful was exhausted, we supplied ourselves a-new from the cart. When the people became a little noisy and disorderly, we refused to distribute till quietness was restored. We were not honoured to receive any indignity, but had the satisfaction of sowing the seed of the Word of God in Satan's seat—in the face of the idols. We were honoured to appear publicly as the messengers of the Living God; in the place and at the very time of one of the greatest triumphs of the wicked one. On observing that one or two tracts had been torn, and finding the people a little troublesome, we returned to our quarters, and gave thanks to our God for his great goodness to us his unprofitable servants; beseeching his blessing to descend upon these deluded idolaters.

Friday, 31st May.—In the morning we proceeded through the town, but met with very little of an interesting nature. The idol was said to have been carried about during the night on the figure of a monkey, and this day it is expected to make its appearance on that of a serpent. The streets were plentifully watered to make the progress of the idol more agreeable. There were comparatively few people astir, the intense excitement of the previous day and night must have left them completely exhausted. The bazars were fully occupied, and when we reached the gate of the temple, the people were more densely assembled. We did not deem it prudent to remain long there, and for the same reason we had no books with us in our excursion this morning. The temple is built after the manner in which they are generally constructed in this part of the country. It consists of a square or oblong surrounded by a high

* The Rev. Mr. Ward had joined us.

dead wall, with two gates. Into the interior no stranger is allowed to enter. When we look in at the gate a small building is observed in the centre, which is considered the shrine. Over the gate-way of each of the larger temples a tower is generally built. The temple of Varatharājah-perumāl is about 500 yards long, and 200 or 300 broad. The height of the tower is fully 150 feet.

During the day we were continually occupied with groups of people, addressing them about the great salvation, answering their objections, reproving them for their sins, and distributing books to those who could read and who seemed disposed to make good use of them.

At sunset there was a very heavy fall of rain; as it cleared away, a splendid display of fireworks ensued. We counted about a hundred rockets discharged within one minute. The previous night a similar display took place. On both occasions for about two hours, the heavens were quite illuminated. The scene lost some of its interest from the full moon shining in a cloudless sky. It is stated by very respectable Natives that Government had given two thousand pagodas to defray this and the other expenses of the feast.

Saturday, 1st June.—To-day we have had some very interesting interviews with several groups of people. On one occasion an individual admitted the vanity of idols, and said that he worshipped one great God; he granted that he had sinned, and when pressed to say how he expected that sin to be forgiven, he said he trusted in the mercy of God. When shewn that God, being a just and holy being, must punish sin, he had no resource but began to shift his ground, and asked what was sin? We unfolded the plan of redemption, and then took up an argument with another individual. We had said that their Shasters were a lie—he asserted our Bible was false; he was then requested to give a proof that our Bible was false, and we should give a proof that their Shasters were not true. Being unable to give any proof of his assertion, we proceeded to substantiate ours—by saying that the Skānthā-purāṇum declares that there are nine tanks in Conjeveram, one of which cures diseases; another grants whatever is desired; another gives divine knowledge, &c. There being no such tanks, that Purāṇum was a lie. On this an individual came forward and said that he had washed and been cured; but his appearance and voice showed that he was still suffering from sickness, to the no small amusement of the by-standers.

In the afternoon we had rather a large audience. The Catechist John addressed them with much vigour and effect. Speaking of the lost state of man and the need of a Saviour, he remarked, addressing one of them, that all his virtuous actions were only *dust*. This and

some other truths so exasperated their minds, that to prevent further turmoil, we were compelled to withdraw without giving them any books, and closed the doors and windows of the house till they dispersed. We are quite aware that some books have been destroyed; but let all remember that passage of Scripture, "Thou fool! that which thou sowest is not quickened, except it die." If after distributing with prudence some are torn, a part of these will doubtless bear fruit after many days; while all of them will be a witness against the despisers.

(To be continued.)

WESLEYAN MISSIONARY SOCIETY.

THE ANNUAL MEETING.

ON Monday morning, April 29th, the General Meeting was held, according to announcement, in Exeter Hall; every part of which was well occupied before the commencement of the proceedings. Soon after eleven o'clock, the Rev. Dr. Alder gave out the hymn—"Before Jehovah's awful throne,"—after which, the Rev. John Scott, President of the Conference, engaged in prayer.

The Right Honorable Sir George Rose was then called to the chair, and delivered a most warm, energetic and eloquent address, in the course of which he made the following very important statement. "We must be convinced that, in the present state of the world, we can ill spare any thing of Christian co-operation among Protestants. We cannot afford even to be nice; and any over-refined or captious feelings ought to give way to the urgency of our position. The present times are marked by extraordinary dangers and difficulties; and I am anxious to contribute all the aid in my power towards bringing into cordial co-operation those who, if not separated, have at least been disunited. One of the last reflections which presented itself to my mind to-day was this—that a singular providence of God is exhibited in the fact, that whereas it generally happens that when the nearest and dearest human friends seriously disagree, they are of all men most unforgiving—the dearest friends becoming the most bitter enemies—the most kind and kindred feelings have existed, and do yet, to a considerable extent, exist, between the Wesleyan Society and the Church of England. I conceive it is, at this time, of the utmost importance to the highest and dearest interests of Christianity, that that kind feeling should be cultivated and cherished as far as possible.

The cause in which we are engaged is the common cause of the whole Christian world—common at least to all those who have thrown off the superstitions which enthralled our ancestors previously to the time of the reformation. Our object to-day is to maintain the great missionary cause; and if that cause be not nurtured and supported by all those who call upon the name of Christ, and who bow the knee to him, then are their professions of Christianity but of little worth."

The Rev. Dr. Bunting then came forward and said—"That in consequence of a very important matter to be discussed that evening in Parliament, and the pressure of private business, we are disappointed in our expectations of seeing present to-day several members of Parliament—Mr. Emerson Fennet, Mr. Buckley, Mr. Lampton, and other gentlemen. One of our parliamentary friends, however, has come among us, but as he will be compelled to quit the meeting in a few minutes, with your permission we will have his speech now, and the report afterwards."

Patrick Maxwell Stewart, Esq. M. P., then came to the front of the platform, and was loudly cheered. Among other very excellent sentiments which the gentleman introduced into his address, the following is interesting.—"I saw lately, in the study of a clergyman, a friend of mine, an interesting map of the world, upon which were marked all the places where Protestant missions, emanating from this country, were located. The map was crowded with these missions; and the Wesleyan name was prominent among them. That is indeed a map worth studying by the Christian traveller; and every individual connected with this important Christian body must feel a grateful sense of legitimate pride in seeing how extensively its labours have been made available abroad."

The Rev. Dr. Bunting then called attention to the Financial Statement, reminding the meeting at the outset, that while the review of the missions themselves included the most recent intelligence, the account of receipts and disbursements respected only the current year ending in December last.

The gross income received from all the usual and regular sources of 1843, amounted to	- - - - -	£ 99,280 11 7
Being a net increase, as compared with 1842, of £ 1,026-18-11,		
to which must be added the surplus of income over expenditure in 1842, viz.,	- - - - -	523 13 6
Making together the sum,	- - - - -	£ 99,804 5 7
But the gross expenditure of 1843 had been,	- - - - -	112,908 5 2

Being an increase, as compared with 1842, of £12,244-11-5,
 leaving an actual deficiency, as far as all ordinary resources,
 belonging to that year, have been available of, - - - £13,104 0 1

The Report for 1843 was then read, and appears to be a document of unusual merit and interest. This we gather from the frequent and gratifying reference which was made to it by the speakers who followed.

The meeting was afterwards addressed by the following gentlemen, viz. The Rev. Richard Reece; the Rev. Dr. Wilson, for 15 years a Missionary at Bombay in connection with the Church of Scotland, and now in connection with the Free Protestant Church of Scotland; the Rev. Thomas Waugh, the Society's representative from Ireland; the Rev. James Hamilton, Minister of the Scotch Church; the Rev. George MacDonald; the Rev. Robert Young, recently from Jamaica; the Rev. Jonathan Crowther, recently from Madras; the Rev. Frederick J. Jobson, of Leeds, whose speech on the occasion was so truly excellent, that we cannot refrain from giving a long extract.

I find there are two parts of the missionary work set forth in the report with expressions of admiration and delight, which I do not find in connexion with the speeches delivered. The South Sea Islands and Western Africa are something to speak of. The heart of that man must be enshrined in the ice of a polar winter, which does not beat with gratitude to God in reading the report of what he has done by the instrumentality of his servants in that part of the world. (Cheers.) The South Sea Islands have now for years been the attractive scenes of Christian philanthropy. The man of science when reading of those islands in the beautiful book of the martyred Williams; and when reading of the work of the mason insect, as it exists in subterraneous caverns and in hills and valleys dotted in vernal beauty, cannot but have delight; but we have to contemplate the moral changes that have there been wrought, and the scenes of moral and spiritual loveliness there to be found. And how great are these! Our former thoughts were associated with the murder of Captain Cook, and with the unholy feasts of tattooed and bleeding cannibals. But what a beautiful contrast is presented to us in the journal, of the faithful, diligent, much loved, but worn out and sainted Waferhouse. (Applause.) What a change! what an affecting scene is that described to us by him of his welcome to the shores of New Zealand, by the Christian Natives! What an impressive scene when they assembled together to listen to the message of salvation, as delivered to them by the messenger of Christ! What lovely scenes,—they are too much for my mind to dwell upon.

(Great applause.) What a change! Men that we contemplated some years ago crouching before a monster block of wood and stone, now assembling by hundreds in a Christian temple, gathering around the table of the Lord, and feasting together in love! (Loud cheers.) Where are the men of taste and refinement that kindle into poesy at the sight of the calm and the beautiful? I defy them to produce a scene which poetry, with all the fairy strokes of her rainbow pencil has sketched, to be compared with the scenes of evangelical culture presented to us in the South Sea Islands. (Cheers.) "On the Sabbath-day, say your missionaries, there is a silence not known in your proud city, a silence never broken save by the chime of the worship bell, as it calls the natives to worship in the house of God, or by the song of praise which, amid the vast solitude of the waters of the great Pacific Ocean, is heard ascending to heaven." (Loud cheers.) Eternal praise to God for the success vouchsafed to your missionaries in the South Sea Islands! (Cheers.)

Western Africa, also, as a field of missionary labour and of missionary success is not less interesting. (Hear, hear.) I do not know how it is with others, but when I read the *Journal of Freeman*, I feel a quickened movement in my veins as I accompany him in thought in his hazardous and successful enterprize. (Cheers.) On meeting together in this Hall, in former years, we heard of his Christian courage in the audience hall of the fearless king of Ashantee, who blocked his cornice with the skulls of conquered enemies: now we hear of him at Badagry, near the horrible fetish tree and fetish hut, setting up on lofty pillars a house for God; we see him, as we peruse his *Journal*, marching through the street of Understone, as it is lined with black savages, with no military protector, and with nothing in his hand but the "ensign of the Root of Jesse"—(great cheers)—to preach to the king and to his courtiers the unsearchable riches of Christ. We have seen him proceed to the grim palace of Dahomi—a palace embattled with the skulls of men slain in war—and beneath its walls he bent his knee and taught us to pray that the habitations of cruelty may soon become the abodes of peace. (Cheers.) When I first read of the marches of Alexander, I remember I was much excited—so with the invasion of this country by Julius Cæsar,—and who could read of Napoleon's bold march across the gigantic Alps, and not be moved? but I am as much moved at Freeman's march. (Cheers.) Yea, there is one scene incidentally noticed in the *Third Journal of Freeman*, that I would dare to compare with any ancient song or classic history that any of the learned men behind or before me might produce. I mean that scene, when on his way to the interior, and near the encampment of Addo, by his morning hymn of praise, which he accompanied with his accordion, he charm-

ed the natives from the camp of war to listen with evident delight around his tent. (Great cheering.) We have read of Orpheus, who with his lyre and song allured the wild beasts from their dens, and even charmed revengeful demons from their dark abodes; but such pictures of fancy are far outdone by the scene of truth exhibited to us at the door of Freeman's tent, when he sang his morning hymn, and accompanying it with his accordion, he brought the sable men of war to bend around, and listen to him in charmed silence. (Cheers.) There are other scenes celebrated in history and song that are far inferior to the scenes of Missionary enterprize outlined to us in the Journal of the truly Apostolic man of whom I speak. The conqueror of Mexico, when he had landed his troops, gave his boats to the fire, so that death or conquest might be the result. But look at Freeman, without a military attendant, walking calmly through the streets of Understone, lined with blood-stained savages, as he goes to proclaim, in the palace-yard of death itself, the Saviour to be King of kings and Lord of lords. (Great cheering.) Men may call me an enthusiast, while I thus speak; I am prepared to pass through the world with such a character, for the sake of Jesus Christ; but I appeal to you, as to the superiority of moral greatness to mere warlike grandeur. (Cheers.) Enthusiast as I am, when speaking of Western Africa, I have judgment sufficient to determine that other parts of our fallen world are not inferior to it, in their claims upon us. The claims of India just now shewn are as large, yea larger, than those that can be put forward for Western Africa, or the South Sea Islands.

After all, if we are to speak comparatively, what are a few islands thrown up by insects in the South Pacific Ocean? or a thin strip of the embowelled and down-trodden Continent of Africa, when compared with India? where human beings,—and our fellow-subjects, too,—hive together by thousands and millions. India is—has been declared to-day to be—the seat of Satan's empire. So it is; and doubtless there will be decided the momentous question, which shall prevail, light or darkness, truth or error? (Great cheering.) But know it, and act as you were called upon in the report of to-day; Give; Beg; Pray. Yes, know it, that in that vast region, your missionaries can preach the Gospel, without restraint. By the side of the red granite temples of idolatry in India, on the banks of its sacred waters, before her haughty priests, and her deluded people, your missionaries can go and proclaim "the truth as it is in Jesus." (Loud cheers.) I subscribe to the sentiment so forcibly expressed by my beloved friend and colleague, Mr. Crowther, that it is to our disgrace that we do not send more missionaries to India. (Cheers.) Our national honour is not free from suspicion, and our Christian

character is certainly to be suspected, unless we send more missionary agents to India, where thousands of our fellow-subjects are perishing daily under the destructive power of idolatry. It is time for us to think seriously of this!—Poets have written very fine things of India. They have sung of her rocks of gold. They have described her as reeking with perfumes, and as sparkling with gems, and other fine things which I have not time to mention; but the fact, that thousands and millions of human beings are daily falling into perdition, ought to arouse all our energies on their behalf. (Loud cheers.) I do not know how it is to you, but to me there is a tenderness, a pathos, an earnestness, and a power in the pleadings of men that have been to India, when they are asking, nay *demanding* more aid, which I do not feel when listening to the pleadings of others. Let us arouse ourselves this day; and according to the recommendation of this resolution exert ourselves to the utmost for the speedy entrance of your missionaries into open doors of usefulness, which God, in his providence, has set before us. (Applause.) It is, however, to be observed, that my resolution expresses principally the pleasing sentiments of thankfulness, to the subscribers and contributors to our cause, and such sentiments are becoming on this occasion. The financial report acknowledged this. A people who,—without a single titled man associated with them in church membership,—have raised 110,000*l.* in one year, for men they never saw, are not to be despised nor condemned. (Great cheering.)

George R. Chappell, of Manchester, then addressed the meeting: and was followed by the Rev. Dr. Newton; the Rev. Peter McOwan, of Bristol; the Rev. Wm. Money, (a minister of the Establishment); the Rev. Wm. Fox, an African Missionary; Thomas Thompson, Esq., a Director of the London Missionary Society; the Rev. James Cox, of Dominica; Edward Westhead, Esq., of Manchester; the Rev. Dr. Bennett; the Rev. John Scott, President of the Conference; Dr. Bunting, and Thomas Farmer, Esq., Treasurer.

The Rev. Dr. Newton, at the request of the Chairman, having engaged in prayer, and pronounced the benediction, the meeting separated at five o'clock.—Abridged from the *Watchman*.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE *Fortieth* Annual Meeting of this Society was held at Exeter Hall on the 1st May—the President Lord Bexley in the chair. His Lordship, from indisposition, being unable to address the Meeting,

one of the Secretaries, the *Rev. A. Brandram*, read for him a short but comprehensive and congratulatory opening speech.

The Report for the year was read by Mr. Brandram, and the Meeting was addressed by the *Marquis of Cholmondeley*; the *Bishop of Worcester*; the *Honorable and Rev. B. W. Noel*; *Rev. Mr. Maclean, Wesleyan Missionary*; *Rev. Dr. Morrison*, (of Brompton); *Rev. Thos. Marzials, B. D.*, (from Lille, France); the *Rev. Dr. Wilson*, Bombay; and the *Archdeacon of Winchester*.

The *Earl of Chichester* also, who had taken the chair in course of the Meeting, as the President retired on account of fatigue, made some interesting closing remarks.

The following is an abstract of the more important portions of the Report.

The Fortieth Annual Report commenced by stating, that the Society had now distributed nearly 16,000,000 copies of the Scriptures, and aided in the circulation of above 10,000,000 more, in various languages, and in almost every part of the world. From the Society's depôt at Paris the Society had issued during the year 145,267 volumes, being an increase of 3,138 copies on the previous year, and only 232 being gratuitously disposed of, and 145,035 actually sold, of which 112,269 were disposed of through the medium of Bible colporteurs, and with the exception of 300 or 400 copies among members of the Roman Catholic communion. The Society had more or less employed eighty-four colporteurs, seventy-five of whom were formerly Roman Catholics; and it had made a further grant of 500*l.* to the French and Foreign Bible Society. In Belgium, amidst many difficulties, the distribution amounted to 13,919 volumes, of which only 140 had been gifts; making a total of 124,000 copies in that country in something more than eight years. In Holland an important movement was taking place; three colporteurs had already entered on that field of labour, and in twelve weeks above 12,000 copies had been disposed of; and large editions of the Dutch Scriptures, amounting to several thousand copies, were now in the press. "Our issues," writes Dr. Pinkerton, "are 50,699 copies;" 1,000 copies had been sent among the Hanoverian troops. The issue of copies from the depôt in Hungary, had amounted to 663,400 copies in thirteen years, 80,180 since Dr. Pinkerton entered on his labours in 1837. The Society had made a grant to its correspondent at Berlin of 15,086 copies; between 1831 and 1843, 199,622 New Testaments had been supplied to the Prussian troops; his Majesty continued an annual subscriber to the Prussian Bible Society, whose issues for the year had been 40,313. In Sweden, 16,000 copies had been printed during the year, and the issues were 23,806 in number, the Swedish Bible Society having also circulated

18,022 copies; the present King succeeding his predecessor in sanctioning the cause, and having been accustomed to be present heretofore at the Society's annual Meetings. In Norway, the distribution had been 541 Bibles, and 5,053 Testaments; in Russia, the issues had been 19,186. Of Spain and Portugal little could be reported. In Madeira, 1,800 portions of Scripture. In Greece, the version had been revised, and 10,000 copies would soon leave the press at Athens; since 1810, nearly 210,000 copies of various books of Scripture had been issued in modern Greek. In Turkey the circulation exceeded the previous years by 2,013, being 6,430. From Jerusalem the Rev. F. C. Ewald wrote, that thousands might be circulated, and a change was preparing in the East; 1,250 copies had been granted to him. To the Calcutta Auxiliary, 1,000*l.* had been granted towards the Urdu Old Testament, and that version was now completed; the issues for the year there were 55,630 volumes. At Madras the distribution of English Scriptures had been 1,365 copies during the year; and 27,910 in the native languages. The Bombay Auxiliary had sold or granted 5,556 copies during the year; the Jaffna, 3,054, chiefly in Tamil. In China an unexpected impediment had arisen, owing to the necessity for a thorough revision of the Chinese version. There seemed no reason to question the admirable fidelity of the translation of Drs. Morrison and Milne, but the knowledge of the difficult language had since been matured, and the missionaries declined to proceed till this object should be accomplished; on which point, therefore, their energies were now concentrated. The Society, however, were about to send a few thousand copies to Hong Kong, as the version now stood. 818 copies had been sent to Sydney. The circulation in New Zealand was proceeding rapidly, and the natives had now remitted altogether 152*l.* In Tahiti, events had occurred to awaken solicitude and alarm; but with their political bearing the Committee had nothing to do, but as they might affect the cause of Christian truth, and the progress of the Gospel. There was no evidence, however, as yet, that the peculiar work of the Society had been interfered with, or impeded, the Scriptures being still read, valued, and in large request. ("Hear," and applause.) The missionaries at Tahiti and Eimeo had sent their thanks for the large grant of Bibles and Testaments they had received, but which, they said, was not sufficient to meet the demands of the people. Another 3,000 copies of the Tahitian Bible had been put to press; 245*l.* had been received from Tahiti for the sale of the Scriptures.

The Camden left Samoa in December, 1842, 10,000 copies of the Gospel of St. John and the like number of St. Mark had been nearly disposed of. A remittance of 100*l.* had been received from the South African Auxiliary at Cape Town, and 600 Bibles and 600 Testaments

had been forwarded. The Auxiliary Society at Salem had remitted 80*l*. More than one consignment of the New Testament and of the Psalms in the Sielhuana language had been sent to the care of the Rev. R. Moffat; 50 Bibles and 300 Testaments had been granted to the Rev. Barnabas Shaw, (Wesleyan Missionary), on his return to South Africa; 600 Bibles and Testaments to the Sierra Leone Auxiliary Society. The Rev. A. W. Hanson, native African Chaplain on the Gold Coast, had taken with him a supply of Gospels in the Accra language. A Baptist missionary station had been established at Fernando Po, an important central point, and to that place 500 Bibles and Testaments had been granted. 250 French Bibles, and 750 French and English Testaments had been granted for distribution in the Mauritius; and 860 of the same to the Mico Charity, for the schools there. The British Guiana Auxiliary at Demerara, had remitted 113*l*., and received 1,035 copies. Dr. Thomson, the Society's agent, had reached Yucatan. In the course of the last twenty-one months, no fewer than 32,726 copies had been issued from the depôt at Jamaica, and chiefly sold to the black and coloured population; 667*l*. had been remitted thence for sales; and 16,294 copies sent to the depôt there. 119*l*. had been received from Barbadoes, and 3,714 copies forwarded. D. B. Garling, Esq., of Antigua, had remitted 100*l*., principally on account of Scriptures supplied. Similar proceedings had taken place with respect to Tobago, the Bahamas, Bermuda, the Danish Islands, &c. The receipts of the American Bible Society for the past year were 126,448 dollars; the issues 216,605 copies, making an aggregate issue since its formation of 3,269,678 copies. (Hear, hear.) In British North America there are 246 tributary Societies, and they have remitted 1,581*l*., and received a supply of 19,643 copies. The Newfoundland School Society had made a return of 65*l*., and received 1,600 Bibles and Testaments.

The total amount received during the year, applicable to the general objects of the Society, including subscriptions, donations, legacies, dividends on stock, and contributions of

Auxiliary Societies is	-	-	-	-	-	-	£46,563	12	11
Amount received from sales of Bibles and Testaments,							51,573	4	8
For drawbacks,	-	-	-	-	-	-	422	4	9

Total amount received from all sources is - - - £98,359 2 4
being 5,282*l*. 19*s*. 8*d*. more than in the preceding year.

—(Applause.) The expenditure was 84,669*l*. 8*s*. 3*d*.

The issues of the Society have been—

						Bibles & Tests.
From the depository at home,	-	-	-	-	-	676,624
From the depôts abroad,	-	-	-	-	-	267,407
						<hr/> 944,031

Total issues of Bibles and Testaments since the commencement of the Society in 1804,	- - - -	15,965,025
—(Applause.)		

117 new Societies had been formed, and the total number in England in connexion with the Society, was 2,952. Considering the importance of the movements making in reference to education, the Committee had granted 5,000*l.* for the gratuitous supply of Bibles and Testaments in aid of education amongst the poor. To the London City Mission 5,000 Testaments and Psalms had been granted for the district of Spitalfields, where 6,075 families were found without the Scriptures. To various other Institutions in England, Scotland, and Ireland, liberal grants had been made. In conclusion, the Committee thought that the review of the circumstances of the past year afforded fresh materials for joyous remembrance, showing that tokens of the Divine favour had not been withheld from the Society, and giving reason to hope for still further prosperity.—Abridged from the *Record*.

CHURCH MISSIONARY SOCIETY.

THE *Forty-fourth* Anniversary Meeting of this Society was held on Tuesday, April 30, in the Great Room, Exeter Hall, and was, as usual, most numerously and respectably attended. The RIGHT HONORABLE THE EARL OF CHICHESTER presided. The meeting was addressed by the *Bishop of Chester*; *Rev. Professor Scholfield*; the *Bishop of Ripon*; the *Rev. J. W. Cunningham*; *Sir R. H. Inglis, Bart., M. P.*; *J. P. Plumptre, Esq., M. P.*; and the *Rev. Hugh Stowell*.

The London *Record* says "the Report was able and even eloquent. It was remarkably well read, and listened to throughout with an attention we have never seen equalled.*** It was however the general tone and spirit of the meeting which afforded us the most satisfaction; it evinced a calm seriousness, and gave an impression of determination to uphold the cause of missions—not to be misunderstood."

The following is an abstract of the Report somewhat abridged from the *Record*.

The Divine blessing continued largely to rest on that earliest scene of the Society's labours—WEST AFRICA. The Christian Institution there for training of hopeful native youths as religious teachers, was steadily though slowly advancing. On the 31st of December, there were twenty-six students.*** On the 12th of February, the Rev. J.

Weeks baptized ten men and eighteen women, most of whom had been four or five years under regular weekly instruction, and latterly twice a-week. They were of eight different tribes. Of the beneficial results of missionary labours in SIERRA LEONE, papers lately laid before the House of Commons bore striking testimony. The Rev. J. F. Sessing, Island Curate in Jamaica to Lord Elgin the Governor, having spoken of the exemplary conduct of some emigrants from Sierra Leone, asks,—“What made this people differ from others? I declare it is a religious principle implanted deeply in their hearts, and diligently inculcated by the long and indefatigable labours of the missionaries of the Church Missionary Society.” (Hear, hear.) Both males and females could read and write; they were industrious, and never left home without first collectively singing a hymn and offering up a prayer for protection and guidance during the day, nor did they return home in the evening without engaging in similar exercises. * * * In reference to the MEDITERRANEAN Missions, the Report stated that the schools in Syra continued to be full and prosperous, under the Rev. F. A. Hildner. In TURKEY the Rev. J. T. Walters continued to prosecute his labours, though with but little encouragement, with regard to the Turks. The Rev. W. Kruse, on the 3d of November last, rejoined the EGYPT Mission, which was therefore now under the charge of the Rev. J. R. T. Leider and himself. The Coptic Patriarch received Mr. Kruse in a very friendly manner. The Coptic Institution was making slow but steady progress; there was a considerable increase in the number of children in both day schools.

With respect to the EAST AFRICA MISSION, it was stated last year that the Rev. Messrs. Isenberg, Krapf, and Mülheisen, had encountered serious obstacles in attempting to re-enter Shoa, either from Tadjurra or Zeyla; those obstacles had proved insurmountable. Messrs. Isenberg and Mülheisen proceeded to Massowah, in order to ascertain if it were practicable to re-enter northern Abyssinia from that point; Mr. Krapf had decided on returning to Aden, attempting to reach the heathen Galla tribes in South-eastern Africa. Messrs. Isenberg and Mülheisen, on reaching Massowah, on the 4th of April, learned that Tigre was in a disturbed state; on their way to Adeyebabi, on the confines of Tigre, they addressed a letter to Oubea, soliciting his permission to proceed to Gondar. Mr. Isenberg followed up the letter by going to Oubea's camp; he refused to see him, however; but sent him a sheep, bread, and hydromel. Eventually Oubea ordered them to quit Abyssinia; but they were enabled to dispose of more than 2,000 copies of the Scriptures there. Mr. and Mrs. Krapf had been compelled to return to Aden by a perilous storm, but had embarked again for Zanzibar.

The Mission in BRITISH GUIANA, under the Rev. J. H. Bernan and

Mr. E. Christian, was proceeding successfully. At the opening of the new chapel on the 11th of December, twenty-six adult Indians, who had been under instruction and probation for more than eight months, were baptized. Some native agents were labouring among their respective tribes. The Rev. Messrs. Muhlhauser and Eckel, formerly missionaries, were now parochial ministers in TRINIDAD. In JAMAICA, the stations of Salt Savannah, Rural Hill, Chichester, and Moore Town, were still connected with the Society. Of the Missions in NORTH-WEST AMERICA, particularly satisfactory accounts had been received. In the upper settlement, the Rev. W. Cochran stated there was much which called for gratitude. Mr. J. Roberts reported that the Protestants of the Red River Settlement were very regular in their attendance upon the means of grace in all weathers. The Rev. J. Smithurst described the Indian settlement to have experienced during the past year almost uninterrupted prosperity. The number of communicants was seventy-seven. At the Cumberland station the eighty-five Indians, whose baptism was mentioned in the last Report, had continued steadfast in the faith. From the communication of Mr. Budd, the catechist, it appeared that fifty-eight candidates for baptism were awaiting the arrival of a missionary, and one had been set apart for that station. The Manitota station was under the charge of a native schoolmaster, and would be occasionally visited by the Rev. H. Cowely, of Red River.

In NORTH INDIA, the Rev. J. F. Osborne was located at Mirzapore, and, with Mr. Long, superintended the Mission. Mr. Osborne ministered to a native Christian congregation of about 140, of which fifty were communicants. Mr. Long superintended the Christians in the southern villages, who amounted to about 300. The English school for heathen boys contained 230. Kishnagur, divided into five stations, contained 3,290 baptized persons, about 150 having been baptized last year. There were 235 communicants. Peter Chundy, a native catechist, had died during the past year, giving a good testimony. The Orphan Establishment at Benares contained 105 boys, and upwards of ninety girls. Twenty-five of that number were sent by Mrs. Lowther, of Allahabad, with a very liberal donation of nearly 1,000*l.* for their maintenance. (Hear.) A free-school, originally built by Jay Narraia, and placed under the care of the missionaries, having become too small, a new, substantial, and commodious building had been erected at the sole cost of a heathen Rajah and his brothers, grandsons of the founder. (Hear.) The number of scholars was 212. The school was under the care of the Rev. E. Johnson, of Trinity College, Dublin. The Rev. W. Bowley, who for twenty-five years had laboured at Chunar, had died suddenly in the midst of his work. His translation of the Scriptures into the Hindui was a monument to his

abilities and his devotedness. At Jaunpore, the Rev. R. Hawes was assisted by the young catechist Timothy, whose father, a rigid idolater, had ceased to persecute him, and was now a humble inquirer after the truth, and a candidate for baptism. At Agra, the missionaries had laboured zealously during the last year, and made journies into the neighbouring districts. Nearly 4,000 copies, in parts or whole, of the Scriptures, had been distributed, and 14,000 tracts.

In SOUTH INDIA, the Mission at Madras had not yet recovered from the depression occasioned by the various changes of the last few years. From TINNEVELLY the most satisfactory accounts have been received. A harvest, abundantly repaying all the cost and labour bestowed upon it, had been already yielded. The Bishop of Calcutta had spent eight days in visiting five out of the six districts into which it is divided, and borne satisfactory testimony as to its state. "I cannot but express my wonder," says he, "at these blessed Missions." And his Chaplain, the Rev. J. H. Pratt, writes—"I cannot close this account without exclaiming, What hath God wrought?" The Rev. J. Tucker spent forty-five days there, and the result of his inquiries was a deliberate conviction that a great improvement had taken place during the last seven years. Nearly 2007. a year was subscribed by native Christians throughout Tinnevelly, to religious and benevolent Societies. There were 223 native catechists, the people were most attentive to their religious duties, and in fact, were settling down into consolidated Christian communities. Heathenism was wasting away, and losing its hold of them. Mr. Tucker urged an increase in the number of missionaries, and the sub-division of Tinnevelly into smaller districts. The number of persons under Christian instruction, was about 20,000, of whom 7,336 were baptized, 1,220 of them during the past year, in which period the number of communicants had increased more than one-third, the whole being 1,619. The number of schools was 158, and of scholars 4,217. At Mavelicare the preaching of the truth had been attended with great success. This city was famous as the head-quarters of Brahminism in Travancore; it was the residency of a Metran and of numerous Romanized Syrian ecclesiastics; a place of trade, and of notorious immorality. Mr. Peet, the missionary, had been there five years; at the end of the first year, thirty members had joined his congregation; he had now four congregations, comprising 385 members and 120 communicants, his constant hearers amounted to between 2,000 and 3,000; he was assisted by a native clergyman and two native deacons; there were seven schools containing about 200 scholars; a new church to contain about 800 persons was in course of erection, chiefly by means of a legacy of the late Hannah More. The prospects of the Mission at Cottayam were more encouraging than at any former period. The recent opening of

a new church there and at Pallum, together with the visitation of the Bishop of Calcutta, had produced a very great revival.

The chief success in CEYLON had been in the higher departments of education; there had been from twenty-five to thirty students in the Institution at Cotta last year; seven promising young men from that Institution had been ordained as missionaries. At NELLORE, eighteen adults, all converts from Heathenism, were baptized during the last year; the number of communicants was forty-four, including twenty-one new ones.

It was still the day of small things in Bombay and WESTERN INDIA. The two converted Brahmin youths, mentioned in former Reports, still gave satisfactory evidence of sincerity; one was employed by an European gentleman, as a catechist and superintendent of schools at Mahan; the other was studying with Mr. Valentine. Mr. Sargon, besides superintending schools in and around Bombay, continued to hold weekly meetings with the Beni Israel, carrying on interesting discussions with the Jews, amongst whom the Scriptures were extensively circulated; being a Jew himself, he was regarded with less jealousy than other Europeans.

In the wise and Christian counsels of Captain Robert Fitzroy, recently appointed Governor of New Zealand, the Committee reposed with the most entire confidence. The Bishop had completed a visitation of the whole island, and become personally acquainted with every member of the Society's Missions. His testimony was encouraging, and the Committee felt that their hopes of the advantages of having a Bishop in New Zealand were fully realized. Mr. Richard Davis, a catechist, had been ordained deacon in the past year, service being conducted in the native language, in the presence of 400 natives, 300 of whom afterwards received the Lord's Supper with the Bishop and clergy. There was a great change in the moral habits of all the people. War had almost entirely ceased, and even when it had occurred of late, it had been carried on in a very mitigated form.

Middle District was a very distant out-station connected with Waikato, where a congregation had been gathered by a native teacher, and afforded an example of the wonderful success of the Gospel in New Zealand. The Bishop visited the place on the 6th of June, 1842, calling at Waiheke, where, he says, he saw the first specimen of a thoroughly native village, which filled him with joy. He was met by the native teacher, William Jowett, a man of tall stature, with his face deeply tattooed, but with all the kindness and courtesy of a civilized Christian. At a subsequent visit, Wm. Jowett received the Bishop in a new house which he had built, with a

natural politeness and good feeling, which would not have disgraced an English gentleman. During the last year a dispute occurred which had nearly led to bloodshed. Contending parties met to the number of 300 or 400 armed men on each side. Many of them were Christian converts, but they were prevented from going further by the mediation of the catechists and native chiefs. One of the latter, a recent convert to Christianity said, "Some of you have professed to belong to Christ for some years, what harm has he done you that you should now forsake him? We have only just joined the believing people. Presently the words of Christ will be verified that the first shall be last and the last first. Don't throw away the word of God." The hostile parties separated, though but for the Gospel much blood would have been shed. The Bishop spoke in high terms of the station at Waikanai. The natives were about to erect a new chapel there. The tribe at Otaki had contributed a solid tree of seventy-six feet in length, though formerly they were the missionaries' greatest enemies. The Bishop had converted the mission houses at Waimate into a Collegiate Institution, which he had named St. John's College and School for the education of candidates for the ministry, both of the European and native races. With that Institution were connected a native infant school, a school of about 280 boys, and a girls' school.

With regard to CHINA, the Committee announced with great pleasure that they had engaged two clergymen to proceed to China this summer, to commence a Mission there. The Committee trusted to the liberality of their friends for a special fund for this purpose; at least for the first few years. The Cheltenham Association had set a noble example by raising a sum sufficient to pay the outfit and passage of the two missionaries, without diminution of their annual contributions to the general fund. (Applause.)

"STATE OF THE FINANCES."

"In reviewing the state of the finances, the Committee find abundant occasion to 'thank God and take courage.'"

The receipts of the year stand as follows:

General Fund, out of which the establishments of the Society			
at home and abroad are provided for	-	-	£97,791 2 3
Special Funds: China Fund,	-	-	£1,556 16 1
Capital Fund,	-	-	2,648 1 6
Fourah Bay Building's Fund,	-	-	1,181 17 0
Disabled Missionaries' Fund,	-	-	1,145 19 0
			<hr/>
			6,532 13 7
			<hr/>
Making a total from all sources of	-	-	£104,323 15 10

"The expenditure of the year, including contributions to local funds in the Missions, amounted to 93,472*l.* 7*s.* 3*d.*

"The Committee are thus enabled to report an excess of income over expenditure in the past year of 4,318*l.* 15*s.*, after the payment of a debt of 1,000*l.* outstanding at the last Anniversary.

The following is one of the closing paragraphs of the report.

"It was the wise and pious professor Francke, who was making inquiries for new Missionaries to India, who first proposed to Schwartz, to engage in this sacred and important work, upon observing his diligence in acquiring the Tamil language, merely with a view of acting as a corrector of the press at home. It was the father of Schwartz who seconded the proposal of Francke, and after three days of deliberation and prayer came down from his chamber, and in the presence of a reluctant family gave him his blessing, and bade him depart in God's name, charging him to forget his Native country and his father's house, and go and win many souls to Christ.

"It was the venerable John Newton who made the first direct proposal to Claudius Buchanan, to go to the east. It was Charles Simeon who first suggested to Henry Martyn, that glorious career in which he jeopardized his life even unto death.

"Where, it is often asked, is the spirit of Schwartz, of Buchanan, of Martyn? Where, it may be replied, is the spirit of the father, or of the Christian friend, to kindle in the prepared but diffident soul the latent flame of missionary zeal, and to fill and consecrate by effectual fervent prayers, and by the manifestation of the constraining love of Christ over a parent's fondest affections, or friendship's bonds, the wavering purpose, or the unchastened ardour, of the future missionary?"

A THRILLING INCIDENT.

THE following striking incident, illustrating the craft and jesuitry of the Romish Irish Priests, was related by William Digby Seymour, Esq., a young Irish Barrister, at the late Anniversary of the 'Irish Society of London.' This society which has been in existence more than twenty years, was established for the education and spiritual instruction of the native Irish, through the medium of their own language. It seems from the report and addresses, to have accomplished vast good. The whole speech of Mr. Seymour furnishes an admirable specimen of Irish eloquence in native luxuriance. We regret that our limits will not permit us to insert large extracts from it. One fact, referred to in the report, which he dwells upon, is that there are three millions in Ireland who are ready and anxious to receive the Irish Bible

while they reject the English. We however proceed to the incident referred to, which was related by Mr. Seymour, to show the deadly opposition of the Romish priests to this society.

He then proceeded to mention an anecdote of a priest and a clergyman's son. The boy was taking a walk, when a father-confessor of an adjoining parish met him; he said, "You are a smart lad you young heretic! Do you know, I'd eat meat nine Fridays running to coax you into Maynooth?" "Would you," replied the youngster; "I'd do more; I'd fast every Friday of my life to coax Maynooth into the Shannon." The priest was surprised at this sally. He spoke with the lad some minutes longer, and, when going off, he presented him with a half crown, saying, he gave it because the other was "the very picture of his poor, dear, departed grandmother!" The boy took the half crown, and said, he would put it into his papa's collection box for the Irish Society. This enraged the priest. The face of the holy father, proceeded Mr. Seymour, blazed till ignition was momentarily threatened; an anathema of pious vengeance burst from his lips:—"My curse,—the Virgin's curse,—the curse of Peter and Paul,—the curse of the church and martyrs, be upon that society!" he shouted; "may a blight and a blast be upon it! It took from me the best Catholic in my parish to be a Scripture-reader last week, and he will steal them all from me before this time twelve months. So, you young 'reprobate, you're going to abuse my kindness this way! You'll not take your life and your half crown together from this till you swear on this blessed cross (taking one from his breast) that you will not give my money to such an infernal purpose. So saying, and with a furious imprecation, he sprung off the saddle. It was truly a wild and painful scene! There stood the weeping boy and the man! the boy so bewildered as to forget restoring the coin; the priest so frenzied with religious ardour as to forget he was before a child. There they stood for a moment only. The savage man had an Irish heart; the tears of childhood fell upon that breast and melted it to softness. The priest remounted his horse and bade the last adieu for ever. The priest's curse fell where it was uttered. The arrow touched not the society, for the breath of God's blessing wafted it aside. The priest has since been gathered to them that sleep. He died a penitent. Oh! may he awake to glory. But what of the boy? Some kind voice here may ask—"What of the boy?" He lives, my friends; he lives to muse full oft on that eventful scene. He lives to pray for the society he much loved then, and loves much now. He lives to thank England's people for their zeal in that society's behalf, and to urge them to continue in the noble work of giving Irishmen the Bible; of giving children their Father's will in a copy they can understand; of giving the bondmen of Rome the Magna Charta of Protestant liberty. Full of gratitude for the past, and full of hopes for the future, it is he who now addresses you.—*Epis. Rec.*

OVERLAND INTELLIGENCE.

THE most gratifying item of news by the last Mail is, that a bi-monthly Steam Communication with India, and a monthly from Ceylon to Hong Kong, are to be carried out without delay.

Parliament had met after the Easter recess, and of the Budget presented, the *Times* says, "It exhibits an improvement for years unknown in England."

The most important intelligence, however, is the recall of *Lord Ellenborough*, and the appointment of *Sir Henry Hardinge* as Governor General. The act
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of recall by the East India Directors, without the concurrence of Her Majesty's Government, but in entire conformity to the power reserved to the Court, has been abundantly noticed by all the public Journals in England and India. With its political bearings we cannot concern ourselves. The causes, though not explained, would appear to be dissatisfaction on the part of the Directors at the independent course of the Governor General, rather than with his general policy. He seems not to have paid sufficient deference to their instructions, but, separated even from his council, to have taken it upon himself to decide on his own responsibility the most important questions.

The Directors seem to have too much regard to the common maxim, *obey orders though you break owners*,—which for merchants at least is good, however it may be for statesmen—to retain a servant too great, or wise, to render them due obedience. We must, however, as Christian Instructors, remembering the proclamations concerning the Gates of Somnauth, and repeated public desecrations of the Lord's day, and looking to the invisible hand of Him who governs the concerns of kingdoms for his own glory, confess that we think the event illustrates this maxim of the Divine government, "them that honour me I will honour, and they that despise me shall be lightly esteemed;" and we trust the time has come, or at least is near, when it will be seen and acknowledged, that this is the rule of God's dealing with a professed Christian Government even in idolatrous India.

LOTTERIES.

WE rejoice to learn from authority the truth of the rumour mentioned not long since in some of the News-prints, that the present Madras Government Lottery is the last,—and to notice that an ordinance is before the Legislative Council of Ceylon for abolishing all lotteries and raffling on that Island.

Obituary.

DEATH OF DR. J. G. MALCOLMSON.—It is with feelings of deep sorrow we record the death of Dr. J. G. Malcolmson,—almost universally, and most deservedly, lamented. A man of high station, and ample means, of profound and varied science, of great practical wisdom, of kind and generous disposition, he appeared to be, at the same time, a man of simple faith and humble piety. Gently he bowed to the solemn truths of revelation, and regularly and reverently did he attend the solemn ordinances of the house of God. Digging into the depths of the earth, and searching into the mysteries of the human constitution, he found a yet greater depth and more marvellous mystery in the work of redemption; and, while he was the first in advancing the objects of science in our Presidency, he was among the foremost to advance religion too. We extract the following from the "*Bombay Times*."

About the middle of March he was seized with jungle fever. On the 19th he wrote from a station 40 miles from Dhoolia, stating that he considered himself materially better, and directing that arrangements should be made for his getting to Bombay as speedily as possible. His letter is cheerful: he expresses himself delighted with his accommodation, and gives no hint of any apprehension of what was impending. On the 22d he reached Dhoolia in a sinking state, a violent discharge of blood shortly followed, and on the evening of the 23d he breathed his last. He had been attended for the four preceding days by Dr. HATHORN, and received every assistance medical skill could confer.

A post mortem examination showed that his malady had for some time been beyond the reach of human art : a large abscess in the liver had burst internally, and about six feet of the great intestine was found in the last degree diseased.

Thus was added to the list of the martyrs of Science in India, a man of as clear an understanding, as upright and sterling principles, and as warm a heart; as ever graced the service to which he had belonged. Beneath a rough exterior and uncouth manners, he concealed a disposition tender and affectionate as that of woman. Given in conversation to indulge in paradoxes, or occasional dogmaticism or contradiction, he was in speculation mild, modest, unassuming and sound; indefatigable in the collection of facts, he was cautious to the last degree of expressing his opinions until he felt assured that these rested on sufficient foundation. His range of knowledge was at once vast and varied, and in the midst of an amount of employment sufficient to occupy the hands of the most active, and at an age when, in India at all events, men are generally content to rest from their labours, and to solace themselves in the contemplation of what they have already done, Dr. MALCOLMSON was at all times on the alert to add to his stock of knowledge on any subject, however new to him, or from any source, however humble—anxious to enter on any field of inquiry, however widely removed from those he had been accustomed to traverse, if only the grand truths of natural history might thereby be traced out; and the wisdom and the beauty of the works of Providence given to light. The study of meteorology, for example, in its more modernised form, was in some sense new to him, yet he had made arrangements for constructing and maintaining an observatory at his own expense, at his residence at the top of the Khandalla ghaut, with a view of tracing the atmospheric fluctuations, which in all likelihood are comparatively modified by the stupendous mountain wall which divides the elevated plains of Central India from the sea. He was in civil politics an ultra liberal: in ecclesiastical matters devotedly attached to the principles of the Free Church, of which he was the leading supporter in Bombay. With heart and hand open as day to melting charity, and blest with abundant means of indulging his desires, his benefactions were as numerous and liberal as they were little known. He “did good by stealth, and blushed to find it fame.” An acquaintance with the present writer, commenced in the house of Sir C. FORBES in London, in 1840, was afterwards matured into the closest intimacy in Bombay; and he who now writes, with heavy heart, this brief and imperfect notice of a departed friend, remembers the no distant day when a sick couch was watched with all but a woman’s care, by him whose eyes have just been closed for ever. He was never married, and a mother and brother are the only near relatives who survive him.—*Oriental Christian Spectator*.

THE REV. E. DANIEL.—This valuable missionary, at the head of the Baptist Mission in Ceylon, was removed by death, on the 2d June. He was somewhat advanced in life when he joined the mission, which he did, although a Director at home and pleasantly settled in a good parish, because younger missionaries did not offer themselves. We had the pleasure of seeing him in 1831 not long after his arrival, and were much impressed with his great zeal and devotedness. His course as a missionary did not falsify the expectations raised. He infused new life into the languishing Baptist Mission both at the Colombo station and in the interior, and soon extended its limits. He acquired the Cingalese language to a good extent, and employed it effectively, both in

preaching and through the press. He was indeed a faithful and able missionary, and is now no doubt receiving his reward.

We notice with pleasure that the Judges of the Supreme Court, and the leading Civilians, as well as Chaplains, Missionaries and others, united in paying their last respects to this man of God.

The following extract of a letter which we take from the *Oriental Christian Spectator* for May, appears to have been written but a short time before his death.

"We are going on with some considerable effort in our work in this Island. Soon after you left us we commenced a mission on the Coffee estates near Kandy, and have now 18 of them under regular visitation. I trust good has been done, though the shifting nature of the Cooly population there prevents our seeing it to its full extent. In the day of account the fruit of our labours, which has not been visible here, will be apparent. You have heard of the change in the department of the Mission to which I belong. Mr. H.—gone; Mr. B.—, who came to supply his place, died on his passage: we expect another soon. Mr. Bailey of Cotta died suddenly on Monday, after preaching on the previous day. Oh! may we be ready."

THE REV. G. H. APTHORP.—We record with much pain the death of this faithful American Missionary at Jaffna, on the 8th June. He came to India in 1833; and for nearly the whole period from that time until his removal, was diligently engaged with his now afflicted widow, at a retired station in the interior of the District, several miles from any civilized family, in superintending schools and preaching the Gospel. Not only a large circle of flourishing native schools were formed, and a respectable native congregation with several communicants collected, but a Girls' Boarding School was established, containing about thirty pupils, of whom several are hopeful converts. He had just commenced another new station on the sea shore, when his labours were arrested by disease and death. He was not taken by surprise, but found waiting. A correspondent says, "He died as he lived, strong in faith." When nature was sinking he said, "Why this delay, I am ready to go!" "Blessed is that servant whom his Lord when he cometh shall find so doing."

ORDINATION.

AT Ootacamund, on the 2d ultimo, *Messrs. Coultrap, Taylor, and George Matthan*, were admitted to Deacon's Orders, by the Bishop of Madras. The latter is a Syrian; the two former are, we believe, to be employed as Missionaries in Tinnevely. The Sermon was by the *Rev. G. Trevor, S. C. L.*, and is spoken of as an eloquent discourse.

ECCLESIASTICAL MOVEMENTS.

THE *Rev. J. Hay and lady* have proceeded to Vizagapatam—the *Rev. W. Gunn and lady*, to Guntoor. The *Rev. Messrs. Oaks and Schwartz* are proceeding from Tranquebar to Guntoor, with the design of transferring their mission from the Tamil to the Telugu people.

MONTHLY PRAYER MEETING.

THE Address of the *Rev. J. Braidwood, M. A.*, at the last meeting, on the question, "In what way are missionaries and others to plead the promises of God with reference to India?" is already before the public, who need not to be told that it is earnest and able. The meeting on the 1st instant is to be at the Scotch Church—Address by the *Rev. R. D. Griffith*.

Brahma.

Plate 1.

In this figure Brahma, from *Vri*, or *Vriha*, to increase, is represented with four heads and as sitting on a swan. In one of his four hands he holds a manuscript book containing a portion of the Vedas, and in another a pot for water, while the remaining two are empty, with the palms open; one raised to indicate protection, and the other inclined downwards, as bestowing gifts. He is sometimes in mythological poems and sculpture represented with a rosary and a sacrificial spoon in the hands which are here empty. In the sculptures of the Cave temple of Elephanta, he is seen sitting on a lotus supported by five swans or geese.

His epithets which have been collected by ancient Sanscrit lexicologists, are numerous: some of the most usual are, *Swayámbu*, 'the self-existent;' *Paraméshthi*, 'who abides in the most exalted place;' *Petámaha*, 'the great father;' *Prajápatí*, 'the lord of creatures;' *Lōkésá*, 'the ruler of the world,' *Dhátrí*, 'the creator.' His wife is *Saraswátí*, the goddess of learning.

Exclusive worshippers of *Brahmá*, and temples dedicated to him, seem never to occur in any part of India: but homage is paid to him along with other deities. The Brahmins, in their morning and evening worship, repeat a prayer addressed to *Brahmá*, and at noon likewise they go through certain ceremonies in his honour: on the occasion of burnt offerings, an oblation of clarified butter is made to him, but bloody sacrifices are never offered to this god. At the full moon of the month *Mágha* (January—February), an earthen image of *Brahmá*, with that of *Siva* on his right, and that of *Vishnu* on his left hand, is worshipped; and dances accompanied with songs and music, are performed as at the other Hindu festivals. When the festivities are over, the images of the three gods are cast into the Ganges. A particular worship is paid to *Brahmá* at *Pashikara* or *Pokher* in *Ajmere*, and at *Bithore* in the *Dooab*, where he is said to have performed a great and solemn sacrifice on completing the work of creation; and the pin of his slipper, which he left behind him on the occasion, and which is now fixed in one of the steps of the *Brahmá Verba Ghat* near *Bithore*, is still an object of adoration there. On the full moon of *Agraháyana* (November—December), a numerously attended fair is annually held there in honour of *Brahmá*.

This god is said to have had originally *five* heads, and the manner in which he lost one, as well as the crime for which he is left without a temple and without a *poojah*, is variously stated in different *Purá-*

nás. The account generally received here is, that of the Skanda Puráná, which is as follows :—

The Linga of Siva fell by the curse of a Rishi, and increased to such a height that it filled heaven and hell. In order to see it, Brahmá, Vishnu, and the other gods assembled, and in the midst of their wonder they called out, "Who can reach to its extremity?" Vishnu descended to hell, and Brahmá went upwards, in order to see it, but their search proved unsuccessful. Brahmá under the influence of shame, however, hired the cow Káma and the tree Ketakù as false witnesses, and asserted three times that he had seen the end. The gods knowing the falsehood of his declaration, deprived him by their curse of all his worship in this world, and Sívá cut off one of his heads.

In the Padmá Puráná it is said, that Siva with the nail of his left hand cut off one of his heads, because he had failed to pay him proper honours.

His character certainly seems not the best, even among these gods of dubious notoriety. He was accustomed to drink strong liquors, as were the other gods, and in a fit of intoxication he made an attempt on the virtue of his own daughter. In the Matrya Puráná it is declared that he lived with his daughter for a hundred years of the gods. He conducted himself very shamefully when celebrating the marriage of Siva and Parvatí. In some of the Puránás it is directly said that he was cursed on account of his sins.

His heaven, which like that of the other two of the triumvirate, is on mount Meru, is called *Sattya-loka*, or the true world, which seems not very appropriate to his character !

Vishnu.

Plate 2.

Vishnu—the Pervader—(from *vis*, to enter, or pervade) called also Náráyaná, or the mover on the waters—occupies the second place in the Trímurtí, or Triad of the Hindus, and is the personification of the preserving principle. He is represented as a black, or rather blue man, with four arms, usually holding in one hand a war club, in another a conch-shell, in the third a weapon called *chakra*—which is round and has the property of locomotion as though alive, so as to roll over and crush all opponents—and in the fourth a water lily.

The bow and the sword are also weapons of Vishnu, who is called the *five weaponed*. He often appears riding on Garuda, a man-kite, of which the Brahmaní kite is a representative. His names are

very numerous. The principal of them are given in the *Amavakosha*. The mark on the foreheads of his worshippers is the *námum* or trident with a yellow fork in the centre, and a white one on each side. His wife is *Lakshmí*, the goddess of beauty, whom he obtained at the *churning of the sea*.^{*} Akabai and Lakshmí arose at the same time. Vishnu perceiving Lakshmí to be the youngest and most beautiful, wished to marry her, but not being able to accomplish his object before the elder was disposed of, he deceived the Rishi Uddalaka and induced him to marry Akabai. He then obtained Lakshmí. In the *Purana* which is called by his name, it is related that Tulasí,† the wife of an Asura, having long practised austerities, solicited him to take her to wife. Notwithstanding the opposition of his spouse Lakshmí, he gave his consent; and when afterwards by the curse of her husband, Tulasí was turned into a plant, he promised ever to continue with her in the form of the *Shalagrāma*.

There is no doubt that the worship of Vishnu is of very ancient date, as there are distinct allusions to him in the *Vedas*; but at the same time it is evident that it has experienced considerable changes, and that the forms under which he is now worshipped in India are far from being authorized by the ancient scriptures of the Hindus.

In the *Vedas*, Vishnu generally appears only as the younger brother of Indra,—the personified firmament—and inferior to him. He is called the first male. It is however difficult to state what office or

^{*} *Note*.—This legend is briefly as follows:—In past ages there was a deluge which swept almost every thing valuable into the sea of milk. To recover what was lost, and particularly the ambrosia, which is the food of the gods, and gives immortality—the gods and asuras (a species of demons) agreed to churn the sea. For this purpose they took mount Mandra for a churning stick, and the great five-headed serpent called Vaysookee for a rope, and winding the serpent round the mountain, they rolled it back and forth and agitated the sea so as to bring up the lost articles. When the ambrosia appeared, the gods were afraid the asuras would eat it and become immortal. To prevent this, Vishnu assumed the form of a most beautiful female, who taking the ambrosia in a golden pot stood before the gods and asuras, offering them their choice of the ambrosia or herself. The asuras being fascinated, left the ambrosia to the gods and began to quarrel with each other for the enchanting beauty. Some were slain. Two of them seeing the folly of the contest left the affray, and joining the gods in disguise, began with them to eat the ambrosia. They were soon discovered and informed against by the sun and moon, who are supposed to be animated beings. Vishnu who had again assumed his own form, immediately cut off their heads with the spoon with which he was lading the ambrosia. Their bodies perished, but as the ambrosia had descended as low as their necks, their heads could not die. They were immortal, and having ascended into the heavens, they remain there as two serpents. They are called Rahu and Ketu, and represent the moon's nodes. By occasionally attempting to swallow or devour the sun and moon—against whom they seem to bear a grudge—they occasion eclipses!

† A different account of this transaction, much more disgraceful to Vishnu, is given in some of the *Puránas*. We do not know which is right. The leaves of the Tulasí are used in administering oaths in courts of justice. The leaves are formed into a garland with which the image of Vishnu is often decked, as it is also with a rosary or sacred necklace of the *Shalagrāma*, which is a yellow stone from the Ganges.

rank the Vedas would give him. In one of the Vedas, he is mentioned as guarding a certain sacrifice for the Maruts, or the Winds; in another, he is addressed as a mighty god, who has the power to impart supernatural knowledge, and superior strength of intellect; he is also supposed to have numerous forms, and to assume a superiority over the other gods. He is stated to have traversed the world with three steps, in order to uphold the performance of sacrificial rites. Still it is scarcely possible to determine the exact position of this god, in the original mythology of the Vedas.

There is no distinct reference to Vishnu in the Institute of Manu, which is the more to be wondered at, as the two heroic poems, the *Mahábhārata* and the *Ramáyana*, which are generally referred to the same period of Hindu literature as the *Dharma-Shastra*, or Institute, have for their subjects two of the latest incarnations of this god, who therein assumes the attributes of the one supreme God.

From the Puranas then we must glean our information respecting this Hindu deity, and we should be wanting in common honesty not to acknowledge our obligations to the industry of others, for the knowledge we possess of this, and other subjects connected with Hindu mythology. It is no easy or interesting occupation, to gain a correct acquaintance with the Hindu scriptures, filled as they are with the most silly and disgusting legends; but some general acquaintance with them is necessary in order to show, how unfit they are, to guide men in the pursuit of virtue and happiness.

The Puranas mention ten avatars, descents, or incarnations of this god. The order in which these different avatars are supposed to have taken place, is by no means fixed, and the discrepancy in the different authorities with regard to Vishnu's actions on earth, is sometimes very great. The first three incarnations are allegorical, relating to the creation and the deluge; the next three, which are said to have taken place in the *Satya-yuga*, are evidently mythic. The seventh, eighth and ninth refer to historical transactions, the tenth is yet to come. The notice of each will be given in its place with the corresponding plate or figure.

Vishnu's heaven is called *Vaikunta*. It is entirely of gold, and is 85,000 miles in circumference. All its edifices are composed of jewels. The pillars of this heaven, and all the ornaments of the buildings, are of precious stones. A description is given in Ward's *View of the Religion of India*.

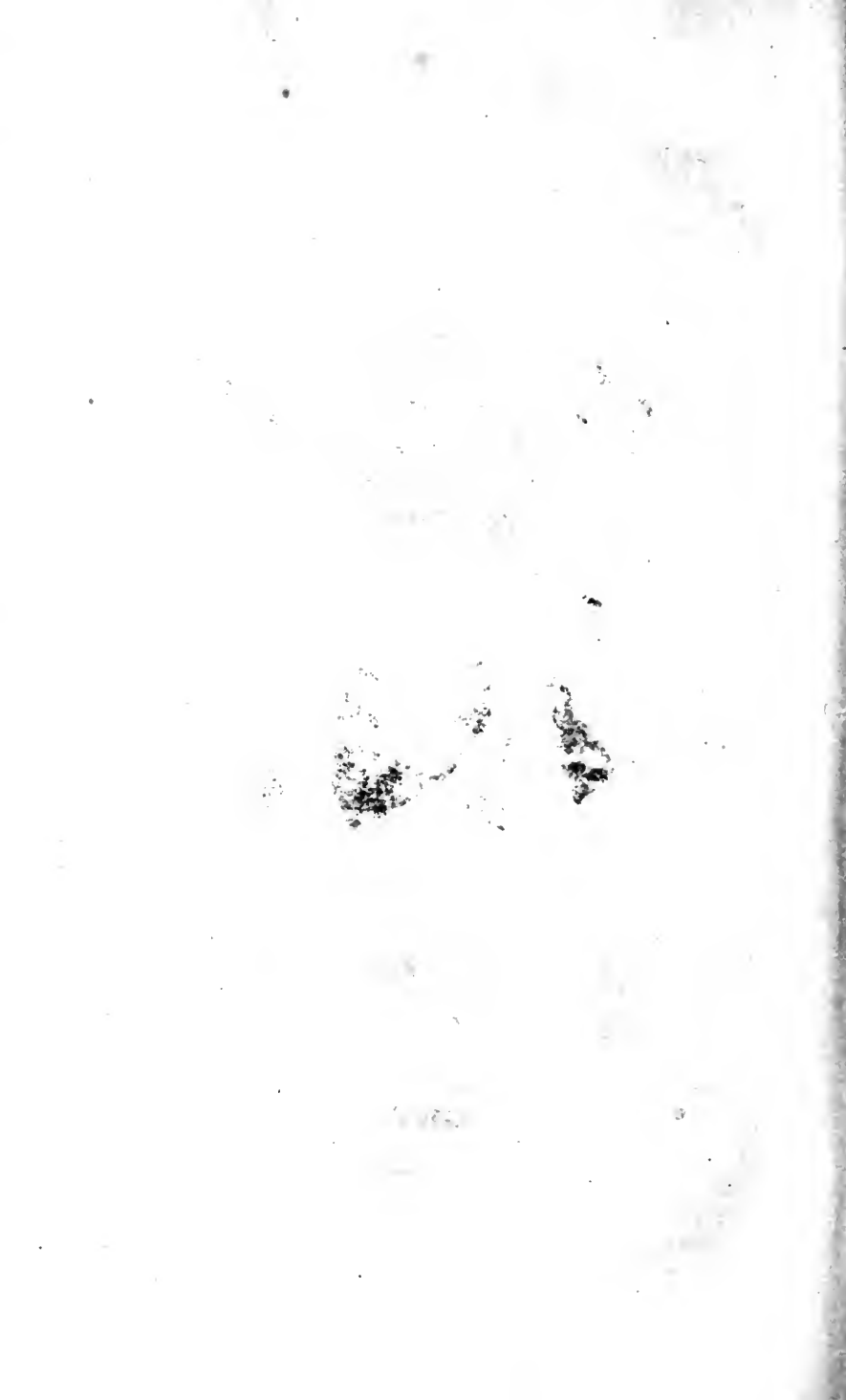
The Purana text books for the *Vaishnavas* are the *Vishnu*, *Narádiya*, *Bhagaváta*, *Garudá*, *Padma*, and *Varáha*, which are called *Satwika*, or pure and true. The *Vaishnavas* are divided into several sects, distinguished from each other by diverse marks, and various ritual observances.



VISHNU.

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CIVILIZATION IN CONNECTION WITH CHRISTIAN MISSIONS.

BY REV. D. GREEN.

THE course which a missionary adopts in prosecuting his work must be decided very much by the view which he takes of the great object to be accomplished. If he aims exclusively at being the instrument of immediately converting as many souls as possible to the Christian faith, he will devote himself wholly to what is more strictly termed *preaching the Gospel*; while, if his object is to have the Christian system embraced most intelligently by a people, most fully developed, and most permanently established, he may not confine himself so exclusively to that one kind of labour. Doubtless both these objects ought to be embraced in the plans of the intelligent missionary. He should take into view both the immediate and the ultimate results of his labours—those which are to be seen principally in the individuals whom he may directly instruct, and those which are to affect the community for which he labours for coming ages; and while he will endeavour assiduously to turn men on every hand to Christ, he will deem it worthy of no small portion of his time and labour to prepare the people intelligently and firmly to sustain the institutions of the Gospel by their own unaided efforts.

But in prosecuting this latter object the missionary finds himself opposed by many and great difficulties, varying in kind and amount according to the intellectual and social condition

of the people among whom he is placed. Sometimes he finds bands of wandering savages, with no written language, no intellectual or moral culture, no property, and no acquaintance with the arts of life. Before they can become intelligent Christian men, duly appreciate and steadily sustain Christian institutions, and be prepared to act their part in building up and defending the kingdom of Christ, they have every thing to learn. All their habits of thinking and acting are to be changed. In other communities, the condition and character may be less degraded, and the changes to be effected may be less and different in kind; but still, in all unevangelized communities, as they are to be found at the present time, the changes required, before Christianity can be regarded as established on an independent and permanent basis must be great.

But how are these changes to be brought about? How are these communities to be taught all that they need to know?

Is there a spirit of enterprise and a capacity for invention and self-improvement inherent in the human mind, in all conditions of it, from which these changes will result? What evidence is there of this? Who can point out any advance of this kind, without foreign aid, amongst the North American Indians, or the islanders of the Pacific or Indian Oceans? The inhabitants of Central America and nearly all the nations of Asia and Northern Africa have unquestionably degenerated during the last twelve centuries. In endeavouring to account for the highly improved social and intellectual condition of these nations in ancient times, it is not the least rational hypothesis to attribute it to the special providence of God, adopting a course which should more effectually and variously develop the human character, and subject tribes and nations to a probation which would show how, under the most favourable external circumstances, they will, without the special divine influences which accompany Christianity, sink down into ignorance and degeneracy. We can hardly look anywhere without seeing that a people may be so degraded that enterprise, invention and self-improvement, if they exist at all, are scarcely perceptible. These are most conspicuous, in their variety and power, in connection with the highest advancement in the arts and intellectual cultivation. •Where most needed, they are least operative.

To start, and till after a degraded people has risen far, there must be foreign aid.

Will the simple unfolding of Christian truth in a benighted community, even when made by the Spirit, effectual to conversion, work out the desired changes in the intellectual and social condition of a people? It will doubtless do more than anything else to rouse the dormant mind to activity and vigour. It will render it more pliable and docile, and will prepare it to appreciate the proposed good, and patiently to endure the labour of obtaining it. To prepare the way for introducing every improvement in the intellectual and social condition of a people, there is nothing like Christianity; and to the highest advancement in these, it is doubtless essential. What it would do for a nation of savages, if kept in contact with their minds, in all its purity and power, for a series of generations, we cannot tell. But Christianity does not, of itself, teach the Hawaiian to make an alphabet, or to invent a press, or to establish a system of schools. It does not teach the Pawnee or Flat Heads to construct a plough, or to make an axe, or to weave a garment.

As far as possible is this from falling in with the theory of some, that the christianizing process should be subsequent to the civilizing; and that Christianity is too spiritual and full of mystery for the dull heathen mind. In its spirituality, in its purity, in its uncompromising morals, let it be taught to the very dullest and lowest, with all that is startling and all that is melting in it. If this does not begin the process of renovation, nothing else will. Under what other auspices, or with what else for an impelling motive, has any direct effort ever been made to instruct and elevate a degraded community? But while Christian truth, enforced by the Spirit, does that for a heathen community which is incomparably the most important, it does not accomplish all which is needed, or even all that seems to be requisite to its own most perfect development in the Christian life.

Will not intercourse with more cultivated nations furnish the unenlightened communities of the earth with all the means which they need for improving their intellectual and social condition? This method is slow in its operation; and in connection with its tardiness, the multitude of corrupting and

wasting influences which attend it, render it almost anything else than a method of preservation and improvement. It is, at best, a matter of self-interest, with nothing benevolent or conservative about it, as the present sparse and despoiled inhabitants of many a once fertile and populous country bear testimony. Where is the heathen country, whose native population, within the last four centuries, has, according to any Christian estimate, been essentially benefited in this manner?

Can any reliance for meliorating the intellectual and social condition of the unenlightened nations of the earth be placed on the efforts of philanthropists and those friends of human improvement generally, who do not appreciate the peculiar benefits conferred by the Gospel? To cut off all dependence on these, it is enough to ask, what have they accomplished in times past? and what is the ground and hope for the future?

Whatever, then, is to be done, directly or indirectly, to introduce literature and science and the arts of civilized life among the uncultivated nations of the earth, must be done mainly by men possessed of the Christian spirit, and probably in connection with their attempts to inculcate Christian truth, and establish Christian institutions.

In the estimation of missionaries among some recently heathen communities, the questions, what they shall do for the people on these points; and how shall they do it most speedily and effectually? are assuming no small importance. Such questions bear most directly upon two other important inquiries—When will the missionary work among a newly evangelized people be so far accomplished that they may be left without foreign aid? and What is to be the character and influence of the Christianity established after foreign labourers shall have retired?

In whatever manner it may be accounted for, the fact can hardly be questioned, that the Christian system has in no age or nation been maintained for a long period in its purity and power among a people ignorant and uncivilized. The apostles propagated Christianity among the most civilized communities then extant. Still the intellectual and social condition of those nations was by no means adapted to the best development and the permanent purity and influence of the Christian system. And hence, almost immediately on the withdrawal of its divinely

inspired teachers and guardians, the system became corrupted and enfeebled ; and in this adulterated form was propagated among the more uncultivated nations, becoming less and less like itself, as the nations which embraced it, were otherwise less enlightened and improved. This Christianity was indeed incomparably better than the paganism which it supplanted, though oftentimes modified by and commingled with it. The Christianity, the intellectual condition of the people, and their civilization were of a low order ; but they continued at about the same stage, one with the other, through the dark ages, and the progress in them all became accelerated simultaneously at the contemporaneous revival of religion and letters in the 15th and 16th centuries. In all the nations of Europe, embracing all periods since the end of the 2d century, it may probably be said with truth, that the Christianity of those nations has, at its introduction or soon afterwards, been modified to correspond with the state of intellectual and social improvement in which the mass of the people were ; and has been pure and effective, or corrupted into superstition and error, according as the people were enlightened and civilized, or ignorant and unimproved. Nothing in the history of the past leads us to suppose that Christianity, sustained only by those influences with which God ordinarily attends it, will long remain among a people destitute of general education, unacquainted with the arts of civilized life, and uncultivated in their domestic habits, without being corrupted in its doctrines and forms, and let down in its standard of morals. What more probable cause can be assigned for the speedy and great degeneracy in the early Asiatic churches, than the condition of those communities in these respects ? What better result could be hoped for from any people where modern missions have been established, if foreign teachers should be now removed ? And when shall we be sure of any better issue of all our labours and expenditures among these nations, unless more effectual measures are adopted to improve their intellectual and social condition ? After all that has been done, there remains between the religion of these newly formed churches, and their social condition and habits and their knowledge and modes of thinking on almost all other subjects, a strange incongruity, which cannot be permanent. The religion

must come down to the social and intellectual condition ; or this must be elevated into correspondence with the religion. Every day that the incongruity lasts, is, without the constant care of the missionary, perilous to the purity of the system.

With this view of the subject, the question arises, What may the Christian missionary, consistently with his character and commission, do to promote the intellectual and social condition of a heathen community ?

1. He may do whatever will cause Christian truth to be most speedily disseminated and most intelligently embraced. If the people to whom he is sent need schools, he may establish and teach them ; if they need school-books, he may make them ; he may introduce the press and all the facilities connected with it, and keep them in vigorous operation. These and other similar means have a two-fold bearing on the rapid propagation and correct understanding of the gospel message ; by giving, in addition to hearing the voice of the preacher, ability to read the word of God and other books where that message is unfolded ; and by employing the mind, before unaccustomed to such exercise, on intellectual and moral subjects, and thereby enabling it the more readily and correctly to apprehend the truths heard or read.

2. The missionary may do what will bring the people most speedily and steadily under the influence of the means of grace. Here he may be called to depart much further from the simple work of preaching. If he goes to unsettled and roaming tribes, like most of the American Indians, and many in Africa, Asia, and some of the islands, he has a great and difficult work to perform at the outset. No effective system of education can be introduced and established ; nothing like the stated preaching or other ordinances of the Gospel are likely to be enjoyed, nor the Bible to be possessed and read, nor devotional habits cultivated, nor any high attainments in Christian character made, till this habit of life is changed. But these wanderers neither know how to live, nor do they possess the means of living in any other manner. The missionary may, therefore, be called to aid them in providing agricultural utensils and in learning how to use them ; in constructing comfortable dwellings ; how to make decent and

comfortable clothing; and, in short, how to supply their own wants while living in permanent settlements. Without all this, his missionary work cannot be accomplished. No adequate human agency, to enlighten and reform, can be made to bear upon such a people with sufficient constancy and power. Much less could it be hoped that any such instrumentality, even if it were introduced, could be made permanent.

3. The missionary may labour to reform what in the habits and condition of a people tends to immorality. Of nearly all the domestic habits of unevangelized nations, it may be said, that they are adapted to a corrupt state of morals and nearly inconsistent with any other. Idleness prevails almost universally, and where there is idleness there is vice. This idleness with the heathen is a habit, a mode of life, hereditary and inveterate, not to be cured by a few reproofs or incidental influences. A well-devised, systematic course of measures may be requisite, varying according to circumstances. To bring an idle, lounging people to be habitually employed, whether the employment be profitable or not, whether to supply real or fancied wants, greatly augments their happiness and provides one of the best safeguards against temptation and sin. It is sometimes said, that the fewer artificial wants a people have the happier and the more virtuous they are. If true at all, this must be true with very many limitations. The reverse is much better entitled to the rank of a general truth, if the wants included are not dictated by the lower appetites of our natures. If there were nothing but the necessities of life, or even the narrower classes of comforts, to be provided, half the world would be idlers, exhibiting the vices and the debasement of idlers.

No little importance is to be attached to decency in dress and to cleanliness, to which most heathen nations are strangers. The habits opposed to them are of a strongly immoral tendency. A taste for dress and personal comeliness, even if it be not very refined, has an important bearing on morals, and should therefore be cultivated. To aid a people in this may be a part of a missionary's work.

The internal arrangements of almost every heathen dwelling are such as to be wholly inconsistent with domestic purity and

refinement. So of family order. How few are the heathen communities where all the members of a household daily assemble around the same table, at the same hours, to receive their food and hold that intercourse which binds the members of a Christian family together in harmony and love?

Many other things in the habits and condition of heathen and other unevangelised communities might be specified, which, if they remain, will injuriously, if not fatally, affect the results of Christian instruction. These require the attention of the missionary, and may often call for much labour and counsel, which would not otherwise be demanded of a pastor or evangelist.

4. Those measures which promote the purity and permanent influence of Christianity in a nation, fall within the sphere of a missionary's labours. Converts from paganism are, from the nature of the case, and must for some time continue to be, in a state of pupillage. Their knowledge, even of the Christian doctrines and duties, is very limited and imperfect; and they are so unaccustomed to independent, conscientious moral action, and so incompetent to found and conduct institutions for their own intellectual improvement, that, notwithstanding all the efforts which can be made in their behalf, they must remain, for no short time, morally, in their minority. Still the aim and effort should be to teach them as soon as practicable to bear these responsibilities. The missionary's work is not finished till this point is attained.

Bearing on the permanent establishment and purity of Christianity in a nation, and next in time and importance to the faithful exhibition of the law and gospel of God, is the introduction of a good system of common school education. Teach all to read, and put a Bible in every house, and a foundation is laid for intelligent piety, and a barrier erected against false teachers and prevailing error. Without this—or, as a substitute, a measure of divine influence surpassing any thing ever yet bestowed on a community—general religious knowledge, or enlightened and well directed piety, or steadfastness and purity in doctrine, are not to be hoped for. Nor does education have this favourable bearing while it is limited to the mere rudiments of knowledge. It must not be admitted for a moment, that the highest

cultivation of the human mind can be otherwise than favourable to the most perfect development of Christian piety. Literature and science, in their most elevated walks, expand and strengthen the mind, and fit it to act most steadily and to the best effect on all subjects. The more knowledge there is of God and of his works diffused among the people, the less danger will there be of superstition, or imposture, or fanaticism, or errors of any kind in doctrine or practice. Where do we find the most freedom from these?—in communities most ignorant and uncultivated, or in those where education is most universal and carried furthest? How much has modern science and learning done in the countries of Europe to dispel superstition and error, even on religious subjects?

A similar course of remark might be pursued with reference to all the useful arts and inventions, to trade, commerce and manufactures; which, by creating or increasing the means of living comfortably, and furnishing the basis of property, lead directly and powerfully, when religious instruction is duly inculcated, to give stability and permanency to Christianity and Christian institutions. The opinion that poverty, insecurity of person or rights, or adversity of any kind, is as a condition, favourable to the spread and vigorous growth of Christian piety or Christian institutions, if correct at all, is so only to a limited extent and in peculiar circumstances, as the history of all Christian nations renders abundantly evident. Where does Christianity flourish best, in Great Britain and the United States; or in Spain, Portugal and Austria?

Who will dare to say that it is not as much a part of God's plan, that science, and literature, and the fine arts, and all the useful inventions for facilitating labour and intercourse, shall be carried to their highest point, and that the human mind shall know all which it is capable of knowing, and discover all which it is capable of discovering, here in this world, as it is that the Gospel shall be every where preached and every where triumphant?—Not as a substitute for the Gospel—not supplemental to it; but as something subordinate to it, and yet contributing to that fullest development of its principles and results for which we look in these latter days of promise.

In short, the Christian missionary must sustain the character

of a true lover of his race, and must feel for and endeavour to relieve, those to whom he ministers, from all the evils which combine to constitute their state of intellectual and social depression, and to confer on them whatever is conducive to their improvement and welfare. In doing this, he will be sustained by the example of his Master and Lord. How large a part of his miracles were wrought to relieve the temporal wants and distresses of the people, and how many of his parables manifested the tenderest sympathy for the poor and afflicted! Where are the heathen to look for sympathy and effectual relief, if not to those who bear the Christian name?

Nor should the missionary feel that while doing this, he is descending from his high calling. Whatever conduces to human happiness and welfare, or is adapted to elevate men, intellectually or socially as well as morally, is Christian in its character, and deserving the attention of a Christian missionary. Still he should never forget that his first and great object is to bring the heathen to know and love God, and that the most valuable end to be subserved by other things is to cause the blessings of the Gospel to be more fully possessed and enjoyed. It would be a fatal mistake, if he should adopt such a course as should, in the estimation of unevangelized communities, cast the great interests of the soul into the back ground, and attach more importance to their rising in the scale of civilization than to their obeying the Gospel.

A single remark may be made on the contrast, in one respect, between the circumstances in which the apostles and modern missionaries have propagated the Gospel. In respect to systems of education, or means of intellectual and social improvement, or the arts of life, the apostles possessed no advantage over those whom they sought to interest and save; while the modern missionary goes forth from the most enlightened and civilized portions of the human race to introduce the Gospel among the most benighted. In regard to intellectual and social cultivation, and a knowledge of the useful arts, he possesses an almost immeasurable superiority. Does not this superiority impose an obligation? Does it not increase the work which modern Christian communities are called upon to perform for the unevangelized nations? and if they do all that is incumbent on them, does it not give the

heathen nations of these days an advantage for rapidly improving their condition, not possessed by those of former ages? Why, with such spiritual and providential blessings as we cannot doubt God is ready to bestow, should not barbarous nations advance as much in one century as the nations of modern Europe did in twelve? Heretofore the nations have been left to struggle on, now advancing a little, as peculiar efforts of genius or specially favourable events in Divine Providence gave an impulse, and now retrograding under adverse influences; some of them, on the whole, gradually gaining, till they have arrived at their present stage of light and improvement, while others have scarcely changed their position or have actually gone backward into deeper darkness. But, in these days, why should not Christian nations make all the channels of intercourse with their benighted brethren and neighbours, channels through which shall flow in upon them all the intellectual, social and religious blessings which the most highly favoured enjoy? How unfaithful a representative of God's benevolence have Christian communities in past times been, sitting quietly by the side of the suffering nations in apathy and inaction! How like what they ought to be would they seem, when rising up and entering systematically on the work of regenerating the nations!

Great as the work before us is, we must not falter or despair of ultimate and complete success. In some fields, where Christianity had her whole work to do, a good beginning has been made; and from year to year, as the missionary drops his line to the very depths of human depravity and debasement, at whatever point upon it he now finds the people, in respect to knowledge, or morals, or the arts of life, such may he say is the measure of what Christianity, directly or indirectly, has done for them. And in future years, as he shall look back and retrace the streams of improvement to their beginnings, he will think how he approached those shores with doubt and misgiving. He will think of the first sermon, the first convert, the first press, the first book, the first school, and the dawns of intellectual and social improvement—little rills indeed, but multiplying and combining into broader streams, until a tide of piety, and intelligence, and social improvement, and all that adorns and blesses man flows over the land. As he sees

how a little one has become a thousand, and the least of all seeds has grown into a tree, and calls to mind the feeble instrumentality employed, and the vast difficulties surmounted, his whole heart will be told in one sentence, and that will be, *Lo, what has God wrought!*—Report A. B. C. F. M.

SPIRIT OF THE VERNACULAR PRESS.

IN a former number, August, 1843, we noticed briefly the *vernacular newspapers* devoted to the advancement of education and true religion in different parts of India, which had been commenced within three years, and were then still in existence. These, the *Morning Star* in Jaffna, the *Dnyanodaya* at Ahmednuggur, the *Aurora* at Madras, and a Burmese newspaper at Moulmein, are all holding on their way; and one has since been added, the *Gnanodayum* at Vizagapatam.

The importance of these little journals as a medium for sending out light and truth, is greater from the fact that the number of vernacular prints devoted to the support of Hinduism is increasing. We do not object to such increase. If they are conducted with ability and any regard to truth, they will do some good. The Native mind may be roused by them in part from its apathy. This will be a real benefit, though the direction it may take at first may be wrong. Once in motion, there will be hope in many cases, of progress in the right way subsequently, which there cannot be while it is at rest.

We propose to make a few extracts from the Native newspapers conducted by Hindus, and from one or two of the vernacular prints on the side of Christianity, that the spirit of this Press may be better understood.

1. THE CALCUTTA BHASKAR ON THE CHARAK-POOJAH.

Remarks before the Charak.

"The last day of the month of Chaitra is at hand. Where are our good friends the Pádri sálhebs now? Does not the din of drums, great and small, pierce their ears, while the charak sannyásis, with

perforated backs, &c., wander fearlessly about in all directions? The month of Chaitra has come to an end, and not a drop of rain has yet fallen on the ground—people fear to go out of doors during the day on account of the heat—but the charak sannyásis, regardless of the head-splitting sunshine, stroll about in the streets, leaping and dancing to the sound of the drums, clapping their hands, and making their saláms to every liquor shop which they pass on their way! These poor people are to this day bereft of understanding. On Wednesday evening their whole bodies will be streaming with blood, and thus besmeared with gore will they be suspended to the charak-tree, and made to swing around it. The Pádrí sáhebs witnessed these things on the last day of the year 49, (viz. twelve months ago,) have they forgotten them in the course of one year? if *they* should have forgotten them, as matters belonging only to a land which is foreign to them, *we* cannot forget them, for they concern *our own* native country; we therefore now remind them of these things. Let the Pádrís be prepared to act in accordance with the requirements of the Christians' holy Scriptures!

“What will the Calcutta Police do this year, with respect to the charak? We suppose all they will do will be to prohibit the sannyásis from parading the streets, within the boundaries of the city, after having been pierced, &c. at Kálighát. What more can they do? They have already removed the sacrificing forks and swinging trees from the Honorable Company's public roads, and in doing this they effected a great deal; but they did not put a stop to sacrificing, nor in any way frighten the charak devotees. It is the duty therefore of the police to bring these things to the notice of him who sits in the third story of Government House, with his telescope in hand directed towards the country of Lahore. Lord Bentinck, by the suppression of *satís* (*suttees*) acquired great fame in Parliament and in every capital of Europe. Does not Lord Ellenborough desire to obtain fame? What pernicious custom is there in the whole earth equal to that of the charak abomination? by abolishing this custom, he would infallibly become worthy of fame. His eyes are bent towards the far distant countries of Lahore, &c., does he not observe what the charak sannyásis are doing, under the influence of intoxication, in the city of Calcutta? It is therefore our earnest request, that the Bara Sáheb will for once be a spectator of this charak custom. It is not one of the *common* evils of this country: and by putting a stop to it he might with justice boast of having rooted out one at least of the savage customs of India, before he returned to his native land. We therefore pray His Excellency the Governor General to open one of the windows to the East of Government House, on the morning of Thursday next, and to *look out*.—*Bhaskar, 9th April.*

Observations after the Charak.

"We rejoice greatly to say, that there is at length a prospect of our long cherished wish being gratified. May the commencement which has now been made prove a favourable omen of success!

"We refer to the following fact: this year there has been no piercing with arrows practised by the sannyásis at Kálíghát, the judge and the magistrate of the 24-parganáas having gone thither in person, and prohibited the observance of this horrid custom. There has not therefore been the same amount of blood visible this year on the persons of the sannyásis as in former years. We suppose our noble Governor must have given the judge and magistrate some hint on the subject, acting on which they mustered courage to put a stop to the arrow piercing at Kálíghát; but, be this as it may, we offer these gentlemen our thanks—by their acting thus, they have laid the people of this country under a lasting obligation. What we now want is, that the Governor Báhádur should enact some strict regulation on this subject, rendering all who shall hereafter shed blood, by perforating the body with large iron spikes, bamboo skewers, &c. &c., liable to condign punishment. This custom is a leprous spot on the otherwise fair form of the English administration in this country; the Government by subjecting the disease to the regimen of law, will meet with the approbation of civilized men in all countries; and all the parts of India where the custom now prevails, will be delivered from unnecessary shedding of blood.

"While writing on this subject, we have just heard that a sannyási fell from the charak tree in Chásádhopá-pará, the rope having given way. He was taken to the hospital, but his life is despaired of. Also three of the performers at Kánsàripàrà have died."*—*Bhaskar*, 16th April.

This is writing to good purpose, and if our Native brethren of the quill would often propose as humane an end in writing, and employ their knowledge of Hindu customs in exposing what is cruel and abominable, and their influence over Hindu society by stirring it up to "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure"—then the Native press would be indeed a blessing to the land. Would that there were any at Madras sufficiently enlightened to see the abomination of this *Charak*-

* A writer in the *Prabhdakar* states that on the first three days of this present month of *Baishákh*, viz., those immediately succeeding the festival, more people died, than during the whole of the preceding month.

poojah, now being celebrated in this city and vicinity, and sufficiently humane to seek its extirpation. But though there is in Madras at least one Native newspaper of some respectability, the *Tasabamani*, it is far behind those either at Calcutta or Bombay in every thing like a truth-loving and truth-expounding spirit. As to the tracts, whether in defence of Hinduism or in opposition to Christianity, which have from time to time appeared from another press, they are scarcely deserving the least notice. We have hardly seen the least attempt at sound argument, or the examination of any subject by right reason; but on the one hand the most inflated panegyrics on Hinduism, and on the other the most scurrilous abuse of Christianity.

2. THE MADRAS NATIVE PRESS.

The following is a specimen taken from one of the tracts, the translation of which has been published in the *Record* of July 2.

The Padrí's Secrets Disclosed.

"A few years ago, Luther, who formerly belonged to your ancient religion, viz. the Roman Catholic religion, violated the chastity of simple and innocent virgins; therefore all (the Catholics) degraded him and excommunicated him from that faith, notwithstanding this he became like a man who was knocked down and kicked about, and yet would exclaim, 'there is no dust upon my mustachoes,' and he founded a corrupt religion in the place of the ancient one, namely, the fraudulent religion of Protestantism, which you have embraced and still profess. He, having seen and heard that all (the Catholics) were enraged at this, and that they abused him as a ravisher of virgins, and a traitor to his Lord, and with many such vile epithets, was tormented in mind, was disgusted with himself, and found that he was ruined because he hated all men. He therefore tore out his own tongue, wallowed and rolled about in a privy, and whilst his excrements were actually gushing out of his mouth, perished (like a wretch). Though you are fully aware of this, yet as men give the name of 'good snake' to a cruel and poisonous snake, so you give the name of 'true religion' to the religion which that sinner fabricated, and you joyfully take up that book, and boldly go forth (to teach it to others). O ye deceitful Padrís, like the man who celebrates the sacrifice of a horse in a deserted town, should not

all the people wonder at your coming to put a cap (on the head of any one) and thus blindfold him in a town densely inhabited?"

Exposure of the Padri's Deceit.

"O Brethren of the six denominations belonging to the honourable society of the four Vathams in the great city of Madras. Oh the uncivilized and deceitful Padris, who cut up and devour flesh, though they show a fine field of learning to the tender calves, viz. our young lads, who unwarily go to their schools, yet they give them that cursed Bible to suck, which the false Padris themselves use, they wean them from their own mother's milk, they scold them till they stare as frightfully as the devil, they give them an entertainment, they bewitch them with medicine, they sprinkle them with magic dust, and finally, these desperate sinners, in order to cast them unawares into a horrible well, take the sacrament (with them). Therefore I, Umabathi Moodelliar, beseech you to beware in future of this injustice (to yourselves and children) and not to think that it will be time enough for you to weep for your children when they are dead (through the poison of Christianity) and before they have waded through that wearisome Bible, prevent the loss of your children whilst they are yet alive (by removing them from Christian schools). The great poem which describes the government of the city of Imaw (speaks thus); 'while those who belong to the six sects, the Siva, Vishnu, &c., continued steadfast in their profession during the three golden yugas of Kirèthum, Tirèthum and Tuvabarum, and, according to prescribed rules, applied to their foreheads the sacred white ashes, and the sacred namum, and pronounced with fervent piety the names only of Sungarāā, Siva Sivāā, and Arihri, Govintha, Thamotharāā; and whilst therefore they remained as inhabitants of the cool, blissful and splendid Caiyilai (of Siva) and Veigunthum (of Vishnu), which are (known as) Salogum (or being with God) Sameebum (or being near God) Saroobum (or being like God) and Sayutchum (or being identically one with God); whilst all were thus following their respective religions and enjoying their heavens, the benevolent king (of hell) when he saw that no one entered his city, and that it had become thereby desolate, was grieved at heart. He therefore, accompanied by a man from his army of infantry, mounted a black buffalo, took in his hand a cruel trident, went to the place of Siva, and then worshipping the lotus-like feet of Nanthi who stands and rules in the presence of the supreme (Siva) who has an eye in his forehead, said to him 'show me favour and acquaint Siva of my arrival.' The divine Nanthi, having accordingly acquainted Siva, introduced him into the presence of the god. Then (the god of hell) placing under the golden feet of the Supreme who has an eye in his forehead, his

hand-robe, club, glittering trident, and every thing else (he had brought with him) and standing with supplicating hands said: 'Because the inhabitants of the sea girt would repeat the names of the three (gods) and thereby enter the white Kayilai (of Siva) and the Veiguuntium (of Vishnu) and that no one consequently comes to my city, what is the good of my remaining there familiar only with my timely messengers. There is nothing for me to do there. I have therefore come here and now wait your pleasure. I have seen your greatness.' Siva having listened to this complaint of Marali, related the whole to Māal (or Vishnu) who thus replied. 'It is certainly an excellent thing that the inhabitants of the sea girt would not suffer the torments of hell; nevertheless, as there are alternate days and nights, as well as the opposite qualities of virtue and vice, it would be well, in like manner, to establish heaven and hell.' Hearing these words of Vishnu, Siva asked, 'is it advisable to deliver immortal souls into the hand of Marali?' Vishnu replied it is advisable; then said Siva do that which you consider necessary. Vishnu then said to Marali, in order that all might come into your city, give to the Virgin Mary in the town of Bethlehem a valiant man from your army to be her *son*, then that valiant man will become Jesus Christ, and will continually revile the government enjoined on the Jews by their Bible, on which account they will crucify that Jesus and put him to death. Moreover call that dead man *God* and by means of those base slaves who call themselves, Church Mission, Wesleyans, London Mission, and American Mission, take away the inhabitants of the earth. If you make your appointed agents become vile *Padris* under the designation of the above four societies, if you prevent the Vishnuites and others (from following their respective religions) and if in addition to this you teach false doctrines and forbid the people to pronounce the names of Siva, then all the inhabitants of the earth will come to your city, and your reign will thereby be prosperous. * * *

After this Siva says, 'It is my intention to plunder the city and bring back all its inhabitants.' In the beginning I assumed twenty-five journeys; in one of these I appeared as Umabathi, afterwards in Tallai, as Sivagama Umabathi, and Sivachari, but now I have joyfully given to Umabathi, who lives at Saithapuram and who is the chief among the members of the four Vathams, in the city of Madras, *grace* that he might show (to others) the way of righteousness; that he might crown the doctrines of the four Vathams, (by his public profession of them) that he might render heaven secure (to all of the orthodox creed); that his piety, majesty and thought might never in the least diminish: that his character might be free from aspersion; that he might be incessant in paying his homage (to me); that he might live long in the world; that he might send forth (to the world) his publica-

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tions; and that he might establish for ever (my) full praise in the world."

These extracts contain comparatively favourable specimens of the material, texture, and colouring, of these redoubtable productions of "Umabathai Moodelliar, chief among the members of the four Vathams in the city of Madras," to whom, by his own account, "Siva, the supreme luminary, who has his tuft of hair adorned by the cold moon" has given *grace* that he might show to others the way of righteousness.

We have heard of an inspiration from *beneath* as well as from *above*, and if it be by the "*grace*" of Sivan that Umabathai Moodelliar, chief, &c. pours forth his effusions, that "supreme luminary" must we think be in the lower rather than the upper regions; of which indeed there is evidence in the Puranus. We advise our Native friends to look to this.

3. THE DNYANODAYA, AHMEDNUGGUR.

"A new periodical in Mahratta has appeared in Bombay, called the *Oopadesh Chundrika*, or moon-light of instruction, with a sight of which we have been favoured by a friend. It is a monthly publication of 16 pages vo. and lithographed in good style on fine paper. In the preface the Editor, Morabhat Dandekur, informs his readers, that there is great need of such a paper for the defence of their holy religion, and that it is his design to give Hindus a knowledge of their own religion, and to confute the arguments brought by Christians against it; and he thinks that in this way the missionaries can be put down, but that no other means will be of any avail.

"He adds, that any letter sent by a Hindu, if written in accordance with the Hindu Shastras, will be published, but the letters of missionaries will not be admitted into the paper. In regard to this, the Editor is certainly at liberty to do as he pleases. If he is afraid of the letters of the missionaries, or if he thinks that after he has endeavoured to refute their arguments, his refutation will not stand if he allows them an opportunity of replying, he is at liberty to adopt that course which he thinks for his own advantage, and no one will find fault with him for doing so. And if he will exhibit the Hindu religion in its true character, we shall regard him in some respects as an assistant in accomplishing the work which we propose to ourselves to do; for we hope that when Hindus become well acquainted with their own religion they will lose all confidence in it.

"He says, that according to the Hindu scriptures, God is one and

invisible, and that the common opinion among Hindus that there are many gods, is without foundation. He proves the falsity of this opinion in the following lucid manner. 'It is indeed true that in the Hindn Shastras thirty-three *kotee* (crores of) gods are mentioned, but in this place the term *kotee* is not a numeral, but means *kind*, or *highest*, or *chief*, and therefore the thirty-three *kotee* gods mean the thirty-three principal gods. In the Oopanishads also, thirty-three hundreds and thirty-three thousand gods are spoken of, but it is said that the gods are only thirty-three in number. Among these there are six superior ones, and thus by a gradual progression we arrive at the one supreme God, Lord of all. Those gods are not to be regarded as the supreme God, but are superior to men being more virtuous, and inhabitants of heaven.' He also remarks that 'Indra is the king of all the gods, and that by the performance of a hundred sacrifices, the rank of Indra may be attained; and that crores (ten millions) of Indras have thus arisen and disappeared.' He said before that God is the sovereign of all the gods, and here he says that Indra is the king of all the gods. From this it would appear that Indra is the supreme god, and that crores of such gods have arisen and disappeared; and if the Editor of the *Oopadesh Chundrika* will perform a hundred sacrifices he will attain the same rank. He thus proves that there are not only thirty-three crores of gods, but there are crores of kings of gods, that is of supreme gods. From this specimen our readers will perceive how much light may be expected to enter the minds of the poor ignorant Hindus from this 'moon-light' instruction. If the Editor will listen to us, we beg that he would tell us the names of his principal gods, for it is certainly of great importance to know who these gods are. Are Vishnu, Brumha and Mahadeo among them? Are Ram and Krishna, are Khundoba and Mhusoba reckoned among the number?"

We add the following notice of the second number of this Native Magazine from the *Dnyanodaya* of March.

"We have just received the second No. of the *Oopadesh Chundrika*. The first four pages are occupied with letters from Poona and Nas-sick in regard to receiving Shreeput Shesbadree into caste. As we are not in possession of *Bramha-dnyan* (the divine knowledge of Bramins,) we are unable to comprehend the connection between the penance mentioned and his becoming pure. But we were amused to see the different views expressed in these letters, and had we space, we would transfer them entire into our columns for the benefit of our readers.

"In the second article, the Editor endeavours to enlighten the Hin-

dus respecting the Deity. The purport of his argument is to this effect, that there is only one God, but that he has received different names according to his different modes of operation, and the different places and forms, in which he has manifested himself. The Editor thus shows that Vishnu, Shiva, and Bramha-deva are one being. We do not know how the Hindus will receive this doctrine, but if we are to believe the Puranas, Shiva and Brumha-deva will never agree to be called one. They do not always live upon good terms with each other. Shiva once even cursed Brumha-deva who is still suffering disgrace in consequence.

"We are disposed to think rather favourably of the Editor's ideas of caste. The Hindus generally believe that Brahmins sprang from Bramha's mouth, soldiers from his shoulders, merchants from his thighs, and Shoodras from his feet. But the Editor says that God created originally one individual from whom sprang the whole race of man, and that division into castes has resulted from the different occupations in which men engaged.

"The Editor of the *Chundrika* attempts to show the meaning of the Geeta is that God loves all *children* alike, but his affections towards them change as their characters are developed. We should think this doctrine opposed to the ideas entertained by Hindus respecting former births, and to the doctrine that we receive in this birth according to the merits or demerits of the former.

"Another improper sentiment was pointed out in the Geeta by Mr. Nesbit, viz. 'That we should not forsake our own religion even though it is bad.' The Editor of the *Chundrika* thinks the author of the review did not give the proper interpretation of the word *dhurm* (religion.) He then proceeds to define it himself and says, 'it is that which a man must necessarily perform in consequence of the particular state in which he is placed.' We are somewhat amused at his definition, as it would appear from this, that religion consisted in eating, drinking, sleeping, &c. But surely Hindus have some higher ideas of religion than this. And it would appear that this is not the meaning of the Editor himself, for he afterwards shows religion to be synonymous with profession or trade, and makes out the meaning of the Geeta to be, that no one should forsake his trade and engage in another.

"We disclaim all intention of entering into a discussion with the Editor on these matters, but merely wish to give a general view of the contents of the paper. The discussion of the subject properly belongs to the author of the review of the Bhuguwud-geeta, and for us to enter into another man's labours would be in the opinion of the Editor of the *Chundrika* forsaking one's religion, which we have no intention of doing."

The following is taken from the *Prubhakur*.

"The Brahmins in Bombay have split into two parties, one of which maintains that Shreeput Shicshadree should be received into caste in accordance with the provisions of the Shastras, while the other party oppose his reception on the ground that no one who has been thus defiled was ever before restored to the privileges of caste. The party first mentioned embraces all the great Shastrees as well as learned and intelligent householders, while ignorant foolish Bhutts who know nothing of the Shastras but what they have learned by rote, belong to the other. The intelligent of other castes too maintain that the first party are in the right while some old ignorant people adhere to the other side. A *Subha* or assembly of the Bhutts took place last Sunday (February 18th) when it was resolved that inasmuch as some were labouring to restore Shreeput to the privileges of caste, this they regarded as very improper, because there was no usage whatever for such a course, and that therefore they would neither eat nor drink nor have any intercourse with those of the opposite party until the Brahmins of Benares should purify the boy."

From this it appears that the bigoted Brahmins have excommunicated the liberals. We look forward to the result of this collision with great interest.

The Editor of the *Prubhakur* afterwards makes some remarks in reference to his opponents, which it seems to have occurred to him, apply equally well to all Hindus.

"In view of this whole matter, we have no hesitation in saying that these people have no religion whatever, but regard all long established customs as the Hindu religion. When the Musulman taboot takes place, they will wear the coloured cords round the wrist and celebrate the taboot with them, because such is the custom; they will worship at the feet of Peers (Mohammedan saints,) because such is the custom; and were it not that the English have been so short a time in India, they would go and worship in their churches; but this too will soon be the custom. Even now they offer their cocoa-nuts and make vows before the statues of gentlemen in the Fort, regarding this as in accordance with the Hindu religion, because such has been the custom for several years past. They do not comply with the requisitions of the Shastras, because such is not the custom. On the contrary they heap abuse on the Shastras and those who composed them, and regard custom as of the first importance. Any one can easily see whether such people have any religion or not. People of other religions pay regard to their Shastras, and call those infidels, who speak against them or against those who composed them, or who

do not conform to them in their conduct; but not so among Hindus. Here custom is regarded as the chief thing. Brahmins will perform a ceremony taught in the Vedas, in the house of a Goa woman, because such is the custom. Fools do not understand what a changeable thing custom is, not perceiving that if we all begin to follow a certain course, that will soon become custom.

"While writing this article, we learn that two different reports are prevailing in town which we mention below. Our readers will easily perceive how much truth there is in them, and what ignorance prevails among the Hindus.

"Some are reporting that all the missionaries have contributed 5000 Rupees, and given it as a bribe to the Bhutts to induce them to oppose the reception of Shreeput Sheshadree into caste, and thus prepare the way for his return to the missionaries; and that on this account the Bhutts have raised all this trouble to render futile the efforts of others to restore him.

"The other report is of a contrary tenor to that just mentioned, and is to this effect that the Government having a desire to render impure all the Hindus at once, in order to accomplish this object, have given 2000 Rupees, which the three principal persons of the party favouring Shreeput have received and divided among themselves, promising to do their utmost to restore him to caste, the consequence of which will be that all the Hindus will be at once defiled."

On account of the importance of the subject, in its different bearings, we give a condensed notice of the transactions connected with this Brahmin youth, from a late number of the *Dnyanodaya*.

THE BRAHMIN CONTROVERSY.

"The recent difficulties among the Brahmins of Bombay, form a new era in the history of Hinduism on this side of India. We see in them the collision of light with darkness, or rather the efforts of darkness to resist the ingress of even the faintest light. The point of controversy between the two parties is not indeed one which exhibits a great advance of light even in the party appropriating to itself the title of learned and liberal, but it has given rise to a severe and unexpected collision, such as was probably never before experienced in the Hindu community of Bombay, and has in this way been the occasion of bringing to view the deep bigotry and moral darkness of the great majority of the Bombay Brahmins, the proper representatives of the same class throughout the Mahratta country; and also shows the amount of progress towards right principles, of that small class of Natives who have had peculiar opportunities of inter-

course with Europeans, and of becoming acquainted with the elements of European science, and the character of the Christian religion.

"A poor boy who had long listened to the exhibition of the principles of Christianity, and whose elder brother had already embraced those principles in his heart and life, was led to see that there was no salvation in Hinduism, and desires to be received into the Christian church. Until sufficient evidence is given that he has indeed believed on Jesus Christ as the only Saviour, the missionaries to whom he applies, wisely decline receiving him, but allow him to come and reside with his brother at their house, in accordance with his earnest request. To signify his determination utterly to abandon Hinduism and to make himself abhorred among his own people, he partakes of that abomination in the eyes of all Hindus, the flesh of the cow, and hopes that henceforth no efforts will be made to remove him from the society of Christians which he has chosen.

"In the mean time Brahmins begin to think that they have now an opportunity of obtaining a great triumph over the missionaries, and thus injuring their influence and prospects. The poor boy is yet a minor and by the laws, according to which justice is administered in Bombay, he is under the authority of his parent. The father petitions the Supreme Court and obtains possession of his child. Now comes the difficulty. What shall be done with the boy? By all the laws of Hinduism he has become ceremonially defiled by intercourse with Europeans, and no pure Hindu can have intercourse with him.—He must live alone, he must eat his bread apart, he must not defile his own father's house by his presence, in short he must live a solitary exile in the midst of his friends. 'But he may be cleansed,' say some. 'No,' say others, 'he is incapable of being purified, he has had intercourse with foreigners, he has eaten the abomination of all Hindus; and should he be received again into caste, he will defile us all, and the whole race of Brahmins will then become as much outcaste as the veriest infidel.' 'Why so,' reply the first, 'he is a mere boy, and in consequence of his youth and ignorance has fallen into sins of which he now sincerely repents. 'But no,' say the bigots, 'we will never consent to this. There is no precedent whatever for receiving any one, be he great or small, back into caste, after being thus defiled.' 'But,' say the other party, 'we do not ask what is custom or precedent. We look at the Shastras and find in them authority for what we do, and this is enough. We are determined to be guided by the Shastras, and shall not be diverted from our purpose by the prating of a set of blind bigots, who know no other rule than custom, whose very religion consists in following the practices of those who have gone before them, and who would even worship the Christian's God if such were only the custom.'

“Thus the controversy proceeds, one party wishing to obtain a triumph over the missionaries, and for this object doing their utmost to receive the boy back into caste, and thus establish a principle which they hope will present a serious obstacle to the efforts made to extend the Christian religion ; and the other party on the contrary labouring to prevent his reception ; fearing the least taint to European touch, so fatal in their view to the spotless white of Brahminical purity, and evidently wishing in their hearts that the poor boy had never been recovered out of the hands of the missionaries, rather than that he should be the occasion of bringing that taint upon them ;—both parties influenced apparently by no love of truth and righteousness, but driven on by passion, and each determined to pursue that course which, according to their respective views, will most promote the interests of Hinduism and injure Christianity.

“But the controversy does not stop here. The party in favour of receiving the boy, write to the principal Brahmins of the country to obtain their opinions as to the propriety of cleansing him. These opinions are found to be favourable. The boy may be sent to Benares, and after performing the prescribed ceremonies, may be purified and restored to all the privileges of caste. The Brahmins of Poona and Nassick, and the successor of the renowned Shankaracharya himself, all give their opinions in favour of the boy being purified. The letters containing these opinions are read in a great meeting of Brahmins at Bombay, and published in the principal orthodox paper for the information of the community. The boy accordingly commences the performance of the required ceremonies and sets off for Benares—and every thing seems to be tending to the desired result.

“In the mean time the other party are not silent spectators of these movements. They also have a variety of means at their disposal by which they hope to accomplish their ends. Brahmins are well skilled in the art of *moral coercion*. This will appear from what follows :—A few weeks ago, on the first day of the Hindu year, when an annual present is made in Bombay to all Brahmin priests who apply, it was determined by those who had charge of the distribution and who it appears were opposed to the reception of the boy into caste, that no one should be admitted to a participation of that charity, but those who would sign a paper denouncing the conduct of the opposite party. This was one argument, and proved a very forcible one, as many new signatures were obtained even of those who had before declared their adherence to the other side :—but this was not all. The party opposed to the reception of the boy excommunicated their opponents, refusing to eat with them, until they abandoned their object and received purification. As a consequence of this, on an occasion of a great entertainment given to all the Brahmins of Bombay,

no guests were allowed to enter unless they would agree to the same humiliating condition as mentioned above ; some who had found their way in and had seated themselves at table and were just commencing to partake of the good things provided, were rudely forced up and thrust out with every indignity, because they were known or suspected to belong to the opposite party. Indeed some most respectable and learned Brahmins and who stand high both in the Native and European community, we understand, received such treatment from their brethren, who thus endeavoured to convince them that they regarded them as too much under the influence of European notions to promote the best good of Hindus. This second argument seems to have convinced a few other Brahmins who had hitherto favoured the reception of the boy, that they had espoused the wrong side and they now gave in their adherence to the bigots.

“But this was not all. Those opposed to the reception of the boy determined to defeat their adversaries with their own weapons. They wrote to Benares stating all the circumstances connected with his proposed purification, and have recently obtained letters in reply in accordance with their own views, declaring that the boy cannot be purified. An assembly of Brahmins in Bombay was recently called to hear these letters ; and it furnished an occasion for triumph to those who had thus prevailed. Now they ask their opponents, ‘What will you do now ? It is decided that the boy can never be purified. And all those who maintained that he could, must be also purified before they can be regarded as good caste.’ This has caused a great commotion in Bombay, and we learn from the *Dnyansindhoo* of the 6th instant, that many are seriously contemplating, abandoning their opposition, and returning to the arms of their more benighted brethren. What the end of this struggle will be remains to be seen. Most likely, the darkness will triumph. In the mean time those who are in favour of receiving the boy are not all disposed to submit. They still hold out, on what grounds will be seen below. As the Native papers are on this side. Even the ‘Ocean of Knowledge’ (*Dnyansindhoo*) with the feeble degree of light which we have hitherto supposed it to enjoy on religious subjects, has maintained, from the first and still maintains the propriety of receiving the boy back into caste. This very fact speaks volumes as to the character of the opposite party, their utter darkness and barbarous ignorance.

“The following extract from the *Prubhakur* of the 28th April, exhibits the opinions of the Editor of that paper on this subject, and also shows the state of feeling and excitement prevailing among the Native community of Bombay.

“‘For a few days past, the Blutts and their partisans have been sounding the notes of triumph, with countenances full of gladness.

No such joy was experienced by Brahmins even when Vishnu, having become incarnate as a fish, rescued the Vedas from the hands of Shunkasoor. To exhibit their joy, the Bhutts and their patrons have made great illuminations, causing lamps of clarified butter to be lighted in all the temples. What, do you ask, is the cause of all this joy? why, a letter has come from Benares declaring that Shreeput cannot be received again into caste. We have seen a copy of this letter, which has the signatures of about 50 Bhutts. Among these, however, we do not discover the names of any learned Shastras, nor can it be once supposed that when the signatures of a few obscure Bhutts have been obtained by the distribution of a little money, that their opinion is to be taken as the opinion of all the Hindus resident at Benares. We would therefore remind our opponents of the common proverb, 'Those who laugh much will soon have occasion to cry.' Such is the joy of these Bhutts at the present time, which we have no doubt will soon be followed by a shade over their countenances.

"On receiving the above-mentioned letter, the Bhutts collected an assembly of Brahmins and determined, that as for those who were the principal partisans in favour of receiving Shreeput, they were already excommunicated, but that all others who maintained any connection with them must come within three days and sign the paper of their party, otherwise they would not be allowed to obtain purification by the usual mode of penance (*i. e.* by taking the five products of the cow). Some more painful rite would be necessary to cleanse them. (We forbear translating what follows as it is too indecent to allow of it.)

"Be it so, what if a letter has come from a few obscure Bhutts of Benares? What have we to do with them? What, are there no Brahmins here as well as in Benares? Are there no learned men here as well as in Benares? In short, Benares can furnish but few as learned Pundits as are to be found in Poona and the Maharashtre country. What need have we then of the opinions of Benares Brahmins, after having obtained those of Pundits here? And no one can for a moment suppose that the decisions of Pundits here are at all shaken by a contrary opinion received from some learned fools at Benares like the Bhutts of Bombay."

To these specimens of some of the facts and reasonings brought before the native mind in the vernacular newspapers, we only add an extract from the *Poorna Chandroday* of Calcutta, as given in the *Christian Advocate*: to show how a bigoted Hindu can write on the vexed question of depriving a Hindu convert to Christianity of his wife, children, and ancestral property. We have before referred to this case, and have now

merely to say that the wife, being interrogated by an assistant magistrate, who went to her for the purpose, expressed her unwillingness to rejoin her husband as a Christian; and that the courts have decided that the children, a son of four years and a daughter of eight months, should remain with the mother.

The *Christian Advocate* has laboured, successfully we think, to show from clear precedents in reported cases, that this decision of the magistrates, which refuses the right of a father to his own children, and especially to the son not a mere infant, is contrary to English law. But we must dismiss the subject for the present, and the Native newspapers, with the promised extract.

4. THE POORNA CHANDRODAY.

"The converted Banerjea in his application to the magistrate states that his wife and children, who are willing to live with him, have been forcibly detained by their heathen relatives, and our contemporaries have justly asserted that such a forcible detention is punishable by law. They have suggested to him what means of redress he should resort to. We have heard from a creditable and disinterested source that his wife and children are not willing to join him. Dissatisfied with the conduct of her husband, the unhappy wife will rather live the life of a widow, than see the accursed face of an apostate husband. By what law can the magistrate compel an unwilling Hindu wife, to join her Christian husband. Kissenmohun Banerjea, the pakka Hindu convert, succeeded in recovering his wife by previous inducements; if Kallychurn had such an intention, why did not he infuse into her the knowledge of the new religion he has embraced, taught her to receive it, and follow the footsteps of her lord at a wink. So bitter is her aversion towards the religion of her husband, that should her relatives beat her out from the family, she would prefer the shelter of a poor Hindu cottage, to the abandonment of her religion. This is the natural consequence of unpretended faith in one's own religion, of which Kallychurn and others, whose conversion have brought upon them all persecutions, are living patterns. The Christians, we apprehend, will not give a ready credence to what we have said, until proved by the inquiries of the public functionaries, when she will be called before them to give in her free choice.*

"2ndly. The Christian Editors, specially the Editor of the *Friend of India*, affirm that Kallychurn has two children, and that a father

* We well knew that the wife would be frightened in to compliance with the wishes of her Hindu friends, for a time at least. We are not quite so ignorant of the tricks to which Hindus can resort, as our cotemporary imagines.—ED.

being the lawful guardian of his offspring, has a right to recover them from their Hindu connections, as in every instance of an under-age youth, who has expressed a wish to become Christian, the father, with the consent of the Court, has succeeded in objecting and detaining him in the family. Granting the natural rights of fathers over their children while under age, this right is not recognizable in the present case; for in the former instance when a youth manifested a wish to leave his creed and follow a new one, the court, conscious of the immaturity of his judgment, deemed it proper to deliver him up to the parents, but in the present instance the children have retained the religion of the family with which they were born, and discovered no willingness to forsake it; any order to compel them to submit to a change so opposed to their existing state, would be unwarrantable by law.

“Lastly. The missionaries are anxious for restoring to the converted Banerjea his share in the ancestral property. Independent of the objections, which might be raised on the ground of the above mentioned facts, there is one irrefutable. The property in question is neither his self-acquired, nor the acquired estate of his father, but it has descended down from a long line of ancestors. By what principle of jurisprudence can a woman and her infants, who have followed their ancestral creed, be deprived of the only means of their support, and a man, who has forsaken it, and who is ordained to live upon the sweat of his own brow, be left in the full enjoyment of the estate? A still higher and more legal objection remains. The Sect. 9, Reg. VII. 1832, provides that no person should be deprived of his share in the paternal property on the ground of a change of his religion; but if it be ordained for the maintenance of temples, &c., the right to the possession of it would naturally terminate with the abandonment of the religion and the consequent non-performance of the conditions. The converted Banerjea has the same obstacles in his way, for his forefathers left the property dedicated to four temples of *Shiva*, and the profession of it imposes, of course, the obligation of personal services to the god; the convert, from being the accuser of *Shiva*, has naturally forfeited every right to the property consecrated to the god. If a reliance upon the former affections of his wife, and a vain hope that she will not forsake her beloved copartner, has led Kallychurn to misunderstand and misrepresent the facts of the case, he is much mistaken in his calculation. He will soon hear from her lips, in the presence of a proper functionary, that a faithful Hindu wife is not willing to live in the company of her apostate husband. We advise our unwary convert to abandon all such false hopes, and instead of losing his time in such humbugs, to devote himself to the pursuit of objects for which he has thus metamorphosed himself.”

THE FIRST KAREN CONVERT, AND THE KARENS.

(Continued from page 85.)

WE proceed to give some extracts illustrating the prepared state of the Karens to receive the Gospel; and the scriptural nature of some of their traditions.

The following purporting to be an unpublished address to the Governor General of India, is from an uneducated Karen :—

“Through the goodness of God, my nation, sons of the forest and children of poverty, ought to praise thy nation, the white foreigners exceedingly; and we ought to obey your orders, for the Karens, the sons of the eastern forest, have neither head nor ear; they are poor, and scattered every where; are divided in every direction; at the sources of the waters, and in the glens above them. When they fall among the Siamese, the Siamese make them slaves. When they fall among the Burmans, the Burmans make them slaves. So they live on one stream beyond another, and cannot see each other. They have had other things to do rather than visit. The Burmans made them drag boats, cut ratans, collect dammer, seek bees-wax, gather cardamums, strip bark for cordage, clear away cities, pull logs, and weave large mats. Besides this, they demanded of them presents of yams, the bulbo-tubers of arum, ginger, capsicum, flesh, elephant tusks, rhinoceros’ horns, and all the various kinds of vegetables that are eaten by the Burmans. The men being employed thus, the women had to labour at home. Sometimes the men were not at home four or five days in two or three months. Further, the young females had to secrete themselves, and affect rudeness, and blacken their faces, for if they did not, the Burman officers would drag them away and make them prostitutes. If any one was reputed handsome, and it came to the ears of the Burman rulers, she was taken away immediately; so that the young females dared not appear openly. Sometimes when a Burman asked, ‘Is she a maiden?’ the Karens would reply falsely, ‘No, she has a husband.’ The married women also, that were handsome, had to conceal themselves. The men were compelled by the Burman rulers to guard forts, to act as guides, to kidnap Siamese, and to go from one place to another, till many dropped down dead in the midst of the jungle. Notwithstanding they did all this, they had their arms twisted behind them, were beaten with stripes, boxed with the fist, and pounded with the elbow, days without end.

"In the midst of these sufferings, they remembered the ancient sayings of the Elders, and prayed beneath the bushes, though the rains poured upon them, or the mosquitoes, the gnats, the leeches, or the horseflies bit them. The Elders said, 'Children and grandchildren, as to the Karen nation, their God will yet save them.' Hence in their deep afflictions, they prayed, 'If God will save us, let Him save speedily. We can endure these sufferings no longer. Alas! where is God?'

"Sometimes the Burmans would kidnap the Karens in Siam and carry them up to Ava, to the presence of the king; and thus separated from father or mother, husband or wife, child or grandchild, they yearned for each other, and many sickened and died on the way, before reaching the monarch's feet. Sometimes the Siamese kidnapped the Karens in Burmah, and subjected them to like treatment. The Karens in Siam knew that those whom the Siamese brought from Burmah were their relatives, and their tears flowed when they saw them; yet they dared not tell the Siamese, or supplicate for them. So those in Burmah, when they saw the Burmans leading away the Karens they had kidnapped in Siam, knew they were their cousins; yet they dared not speak or intreat for them; for if they said they were their relations, or begged for them, death was the immediate consequence. Moreover the Karens dared not dwell near the cities, for the Burmans took away all their rice and paddy, and every thing they had; and carried off their women by force. Hence they went far off, and dwelt on the streamlets and in the gorges of the mountains. After all, the rulers sometimes took their paddy, and in a state of starvation they would eat at random the roots and leaves of the jungle, thus great numbers died. Sometimes the rulers assembled them together near the city, where, having nothing to eat, great numbers died of sickness and starvation. Sometimes they would have to carry rice for soldiers under march, and being unable to cultivate their fields, great numbers died of hunger from this cause. Then those whom the rulers called, if unable to go, either from sickness in their families, or in their own persons, had to give money to the officers that came, and money for the rulers that sent them; and if they had no money, they were compelled to borrow of the Burmans, and thus became their slaves.

"Furthermore, the Karens were not permitted to go into the presence of the rulers. They were only allowed to hold a little communication with the Burman that was set over them. At one time, in the days of Diwoon, when the Karens were fast dying off with starvation, and were so employed that they could not cultivate the land, my uncle, who is a chief, determined to go and ask the Governor, to give the Karens liberty to cultivate the land and raise provi-

sions to a small extent ; so he went in to Diwoon ; but he was thrown into prison immediately. His brethren had no rice to bring him, and they could feed him there only with the stems of wild plantain trees, the male blossoms with their spathes, and the young shoots of bamboos.* * *

“Great Ruler, the ancestors of the Karens charged their posterity thus, ‘Children and grandchildren, if the thing come by land, weep ; if by water, laugh. It will not come in our days, but it will in yours. If it come first by water, you will be able to take breath ; but if first by land, you will not find a spot to dwell in.’ Hence when the Karens were in the midst of their intense sufferings, they longed for those that were to come by water, to come first.

“Again, the Elders said, ‘When the Karens have cleared the Hornbill city* three times, happiness will arrive.’ So when the Burman rulers made them clear it the last time, they said among themselves, ‘Now we may suppose happiness is coming, for this completes the third time of clearing the Hornbill city ;’ and true enough, for before they had finished, we heard that the white foreigners had taken Rangoon ! Then the Burman rulers made the Karens carry stones and throw them into Tavoy river, that the foreign ships might not be able to come up. They compelled them also to become soldiers, and to muster, each one with a bow and quiver, and as they had no guns, every one had to arm himself also with a cudgel ; for the Burmans said that when the foreigners got on land, they would be unable to walk, and might be beaten to death with sticks. When however the news came that the foreigners had entered the mouth of Tavoy river, the Karens let themselves down over the wall of the city by night, and fled into the jungles. Then the Karens all ran and secreted themselves, both men and women, and children ; cooking food only when the smoke could be concealed by the clouds and vapours ; for they were apprehensive that if the Burmans were overcome, they would fly also, and trace them by the smoke. Some of the men in the city were unable to get away, and remained till it was taken ; and some that fled were unable to find their families, they having previously secreted themselves. In a little more than ten days however, we heard that the foreigners had taken possession, and that those, who wished to go to the city, had liberty. Then the Karens rejoiced and said, ‘Now happiness has arrived. The thing has come by water. Now we may take breath ;’ and those that were concealed returned to their homes with their wives and little ones.

* The site of an old city, near Tavoy, which the Karens were called in to clear occasionally, when the trees grew up over it.

SCRIPTURAL TRADITIONS.

It appears that although the Karens had no written language, they had various popular songs and traditions which evince a Scripture origin.

God, Eternal.

"God is unchangeable, eternal,
He was in the beginning of the world ;
God is endless and eternal,
He existed in the beginning of the world.
God is truly unchangeable and eternal,
He existed in ancient time, at the beginning of the world.
The life of God is endless ;
A succession of worlds does not measure his existence,
Two successions of worlds do not measure his existence.
God is perfect in every meritorious attribute,
And dies not in succession on succession of worlds."

Similar specimens of rude poetry describing other attributes of God are given—most of which we must omit, and confine ourselves principally to their more curious traditions.

God, Omnipresent.

"O my children and grandchildren ! the earth is the treading place of the feet of God, and heaven is the place where he sits. He sees all things, and we are manifest to Him.

"God is not far off. He is among us. He has only separated himself from us, by a single thickness of white. Children ! it is because men are not upright, that they do not see God."

His Countenance shines.

"The face of God is said to shine continually like the rays of the sun ; and the wicked dare not look straight at Him."

His Glory enlightens Heaven.

"There can be no night in heaven, there can be no darkness ; for the rays of God enlighten it continually like the sun."

He cannot look on Iniquity.

"On those that use obscene language or swear, or commit fornication, or drink, or kill, the righteous one in heaven cannot look. Avoid wickedness, for the righteous one in heaven cannot look upon it."

He created Heaven and Earth.

"God created heaven and earth. The creation of heaven and earth was finished."

The Sun, Moon, and Stars.

"He created the sun, he created the moon, he created the stars. The creation of the sun, the moon and the stars was finished."

Man.

"He created again (creating) man. And of what did he create man? He created man at first from the earth. The creation of man was finished."

Woman.

"He created a woman. How did he create a woman? He took a rib out of the man, and created again (creating) a woman. The creation of woman was finished."

Life.

"He created again (creating) life. How did he create life? Father God said, In respect to my son and daughter, I love them. I will give them my great life. He took a little piece of his life, breathed into the nostrils of the two persons, and they came to life, and were real human beings. The creation of man was finished."

Food, Quadrupeds, and Birds.

"He created again (creating) food and drink. He created rice, he created water, he created fire, he created cows, he created elephants, he created birds. The creation of animals was finished."

Eden.

"Father God said, my son and daughter, father will make and give you a garden. In the garden are seven different kinds of trees; bearing seven different kinds of fruits; among the seven, one tree is not good to eat. Eat not of its fruits. If you eat you will become old, you will die. Eat not. All I have created I give to you. Eat and drink with care. Once in seven days I will visit you. All I have commanded you, observe and do. Forget me not. Pray to me every morning and night."

The Temptation and Fall.

"Afterwards Satan came and said, 'Why are you here?' 'Our Father God, put us here,' they replied. 'What do you eat here?' Satan inquired. 'Our Father God, created food and drink for us; food without end.' Satan said, 'show me your food.' And they went, with Satan following behind them, to show him. On arriving at the garden, they showed him the fruits, saying, 'this is sweet, this is sour, this is bitter, this is astringent, this is savory, this is fiery; but this tree we know not whether it is sour or sweet. Our Father God

said to us, 'Eat not the fruit of this tree; if you eat you will die. We eat not, and do not know whether it be sour, or sweet.' 'Not so, O my children,' Satan replied; 'the heart of your Father God is not with you; this is the richest and sweetest, it is richer than the others, sweeter than the others, and not merely richer and sweeter; but if you eat it, you will possess miraculous powers; you will be able to ascend into heaven, and descend into the earth, you will be able to fly. The heart of your God is not with you. This desirable thing he has not given you. My heart is not like the heart of your God. He is not honest. He is envious. I am honest. I am not envious. I love you and tell you the whole. Your Father God, does not love you, he did not tell you the whole. If you do not believe me, do not eat it. Let each one eat carefully, a single fruit, then you will know.' The man replied, 'Our Father God,' said to us, 'eat not the fruit of this tree, and we eat it not.' Thus saying, he rose up and went away. But the woman listened to Satan, and thinking what he said rather proper, remained. Satan deceived her completely, and she said to him, 'if we eat, shall we indeed be able to fly?' 'My son and daughter,' Satan replied, 'I persuade you because I love you.' The woman took one of the fruit and ate. And Satan, laughing, said, 'my daughter, you listen to me well; now go, give the fruit to your husband, and say to him, I have eaten the fruit; it is exceedingly rich. If he does not eat, deceive him, that he may eat.' The woman, doing as Satan told her, went and coaxed her husband, till she won him over to her own mind, and he took the fruit from the hand of his wife and eat. When he had eaten, she went to Satan, and said, 'my husband has eaten the fruit.' On hearing that, he laughed exceedingly, and said, 'now you have listened to me, very good, my son and daughter.'"

The Curse.

"The day after they had eaten, early in the morning, God visited them; but they did not (as they had been wont to do) follow him, singing praises. He approached them and said, why have you eaten the fruit of the tree that I commanded you not to eat? They did not dare to reply, and God cursed them. 'Now you have not observed what I commanded you,' he said; 'the fruit that is not good to eat, I told you not to eat; but you have not listened, and have eaten, therefore you shall become old, you shall be sick, and you shall die.'"

Origin of Sacrifices to Demons.

"After this one of their children became very sick, and the man and his wife said to each other, we did not observe God's command,

'Of the fruit of the tree eat not,' but we ate. Now what shall we do? God has cast us off; we cannot tell what to do. We must go and see Satan, and ask him. They arose and went to him. 'O Satan,' they said, 'God commanded us, eat not of that fruit.' Thou saidst, eat, and we hearkened to thy words, and ate. Now our child is sick, what wilt thou say? What wilt thou devise? Satan replied, 'to your Father God you did not hearken, you hearkened to me, now that you have hearkened unto me, hearken unto me to the end.'

Tree of Life and Tree of Death.

"O children and grandchildren! in the beginning, God, to try man, whether he would, or would not observe his commands, created the tree of death and the tree of life, saying, concerning the tree of death, 'eat not of it.' He wished to see whether man believed. Not believing, he ate of the fruit of the tree of death, and the tree of life God hid. Because the tree of life has been hidden, men have died ever since that time."

Satan.

"Satan is known by several names, among which the most common are Kuplaw, the deceiver, from his deceiving the first man and woman, and Yaw-kaw, the neck-trodden, from the belief that man will ultimately tread on his neck, or overcome him. The Karens believe that he was formerly a holy being in heaven, but that he disobeyed God, and was driven from heaven.

"Satan in ancient times was righteous,
But he transgressed the commands of God ;
Satan in ancient times was holy,
But he departed from the love of God,
And God drove him away,
He deceived the daughter and son of God,
And God drove you away ;
For you deceived the daughter and son of God."

"O children and grandchildren! though we were to kill Satan, he would not die; but when the time of our salvation comes, God will kill him. Because that time has not yet arrived, he still exists."

Deluge.

"Indirect allusions to this are occasionally found in their fabulous stories. For instance, 'It thundered, tempests followed; it rained three days and three nights, and the waters covered all the mountains.' Again, Anciently, when the earth was deluged with water, two brothers finding themselves in a difficulty got on a raft. The

waters rose and rose till they reached to heaven; when seeing a mango tree hanging down, the younger brother climbed upon it and ate; but the waters suddenly falling, left him in the tree."

Resurrection.

"The astronomical systems of all the nations around the Karens, teach, that the sun, moon, and stars revolve round a great north mountain, in planes parallel with the surface of the earth; while the Karens retain the old idea, that the heavenly bodies go round the earth, descending under and arising about it. Under the earth, they suppose, that there is another world, where people go at death. It is enlightened by the same heavenly bodies as the earth; but its days and nights are the reverse of ours, the sun rising there when he sets here. It is regarded as an intermediate state, where all the dead go, and where the inhabitants are employed much as the inhabitants of the earth, corresponding to the Jewish idea of Sheol.

"Connected with this subject, the Karens have an obscure notion of a final resurrection. One of their old prophecies says,

"O children and grandchildren! you think the earth large. The earth is not so large as the entada-bean! When the time arrives, people will be more numerous than the leaves of the trees, and those, who are now unseen will then be brought to view. O my children, there will not be a hiding place for a single thing on earth.'

"The Karens explain this by saying, that the earth is as large as a bean when compared with the whole of God's works. Concerning the numerous people that are to appear, they confess their ignorance, but think that the inhabitants of Hades are intended, whom God will cause to come up on the earth.

"Another statement is, that after the world is burnt up, God will come and raise men to life again. When 'the lazy shall become dogs, but the industrious, men.'"

We take our leave of this little book, assured that our readers will agree with us in thinking that there is something very remarkable in the coincidence of Karen tradition with Scripture history; and in the success which it has pleased God to give his Gospel among a despised and degraded people.

Religious Intelligence.

SECOND LETTER FROM CAPE TOWN.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

MY DEAR FRIENDS,—I have now seen most of the schools and missionary institutions in Cape Town, and can give you my impressions of them in a general way. The duty and advantages of communicating religious instruction to the young, both of the rich and of the poor, are well understood at the Cape—better I think than I have observed any where else. As a consequence of this there are numerous free schools, and these schools numerous attended. Indeed one has difficulty in conceiving how so many children can be collected in any given locality as are to be met with in some of the schools. This I think is among the *first* things that will strike a stranger as he proceeds from one school to another—the teeming fulness of them—the vast numbers that are receiving instruction. His *second* observation will probably be, the great mixture of tribes and classes. You have every variety of dress and every variety of feature and complexion. On every *form* you see one or two of the woolly-headed Negroes,—whose history if it could be related would be harrowing to the feelings. They have mostly been rescued from slave-ships—captured by British cruizers on the coast of Africa and brought in to the Cape to be broken up. The hulls of three such ships are now pointed out on the beach which were brought in about a year ago, and contained each about 400 slaves. These 1,200 or so many of them as survived, have been apprenticed for a certain number of years to families willing to receive and educate them for the work and service they may eventually render. Many of them are too young to tell their own tale, and others have forgotten it before they can acquire sufficient Dutch or English to enable them to do so. One poor girl, in the family where I resided, did nothing but cry for the first month or two, and expressed her apprehensions that her white masters intended to eat her.

Beside the woolly-headed Negro, you may see a European boy of Dutch or English extraction, whose ancestors came to the colony perhaps 100 years ago, and whose complexion is as fair and ruddy as that of any boy at home—showing that there is nothing in the

climate of the Cape to darken the complexion. Perhaps you may be told to your surprise that the boy or girl whose countenance you have been admiring was once a slave, and owes his or her emancipation to the compensation act. This has once or twice happened to myself; and although slavery should be equally revolting whoever is the victim of it, yet the idea of children so like my own being bought and sold and treated otherwise like cattle, brought its horrors more home to me. Well may every British Christian glory in that act, and be grateful to the Author of all good counsels for it.

The standard of education as to progress and advancement is not high. The Dutch language is that chiefly used in the schools, though in all of them English has been introduced and is being introduced more and more. As regards advancement and mental training, our best schools in Madras are greatly a-head of any thing I have seen here. But the infant school system so universally introduced here, is a feature in modern education altogether wanting in Madras; and when exhibited to advantage, as is the case here, is a most interesting feature, and would I am confident take remarkably with the Natives of India. But without a teacher of great benevolence and good sense, and trained to the system, it could not be exhibited to advantage.

A *third* observation which a stranger especially from Madras would not fail to make, is the liberality of Government towards education, as shown not only by its direct efforts to establish and maintain schools under its own superintendence, but indirectly by the assistance it is ready to extend to the friends of education generally, and especially to the conductors of missionary institutions. I have before me a list furnished by Dr. Innes, the able superintendent of education under Government, of the sums granted annually to the different educational institutions in Cape Town, exclusive of what is given to other parts of the colony, showing an aggregate of £ 1252. 6s.—nearly the half of this sum is granted to missionary schools, viz. £ 70 to the Luthern minister for the school under his care—£ 75 to the Scotch schools—£ 75 to the South Africa institutions—£ 75 to the Wesleyan schools. The missionary institutions in Cape Town alone receive aid from Government to the extent of £ 512 annually, and this without being required to make the slightest compromise of their principles or peculiarities. These sums are granted by Government simply on the principle that the bodies receiving them are seeking the good of its subjects, and are in a position to do this more effectually than Government itself could do. I may as well state here, that the annual expenditure of Government for education throughout the colony amounts to something more than £ 6,500. The whole annual revenue of the colony is only £ 160,000;

a sum, if I mistake not, considerably less than the pay of the Tanjore Collectorate alone; and yet this poor Government is expending more out of its poor income for the education of the people than is expended by the Madras Government out of the collected revenues of the whole Presidency. Were I to point out to you the number receiving education, or in other words the judgment and discretion with which this sum is managed, the contrast with Madras would become still more remarkable and still more disgraceful to our Eastern Rulers. And this I may do on another occasion, showing especially how the religious question has been treated here. Meanwhile I shall content myself with merely stating the educational statistics of Cape Town, which will both illustrate this point and some of the foregoing remarks. The population of Cape Town, including all classes, both the white population and the coloured, is 21,840. And the number of boys and girls under instruction in the week-day schools, inclusive of Sunday schools and evening classes, is 3402 (three thousand four hundred and two). This is a result full of promise to South Africa, especially when we take into account the kind of instruction communicated—and which all parties here agree as alone fit to be communicated to the rising generation, but of this, as I said, hereafter.

B.

REPORT OF THE MADURA (AMERICAN) MISSION, FOR THE
YEAR 1843.

WE have read this Report with unfeigned satisfaction and pleasure. It records the efforts made by six missionaries and their wives, during the past year, for the dissemination of Divine truth among the inhabitants of one of the largest and most prosperous districts of this Presidency. When the American missionaries commenced their labours ten years ago in the Zillah of Madura, not an European Christian teacher resided within the bounds of that collectorate. From a few schools superintended by a Native catechist, emanated all the Christian instruction enjoyed by 1,500,000 souls. The change that, with the Divine blessing, has since been effected, is seen in the "Statement" before us, a brief analysis of which we will now present.

The mission has six stations, each of which we will briefly notice in the order presented in the Report.

1. *Sevagunga.*

REV. H. CHERRY—MRS. CHERRY, (since deceased.)

An *English Boarding School* of 30 boys, four of whom have been received into church communion. Twelve *Free Schools*, containing 400 children. A *Girls' Day School*, with 24 pupils under the immediate superintendence of Mrs. Cherry. A church of 21 members. *Three religious services* on each Sabbath, and two during the week. *Bible and Tract distribution* daily, engaged the attention of the resident missionary and his assistants. A church edifice has been erected, and an Evangelical Society for supporting a Catechist in a neighbouring village, and a Temperance Society, have been in active operation. Among the Roman Catholic villages at the east of the station, 40 families have professed to renounce Romanism, and have asked for schools and Christian teachers.

2. *Tirupuvanam.*

REV. C. F. MUZZY—MRS. MUZZY.

In connection with this station the following system of means has been in progress. *Free Schools* 20, with about 500 scholars. *Girls' Day School*, with 50 pupils, superintended by Mrs. Muzzy. *Class of Monitors and Preparandi*, with 22 pupils pursuing their studies at the Mission House. *Boarding School*, with 41 boys, three of whom were admitted to the church, and four others were candidates. *Four religious exercises* on each Sabbath, and four during the week. A church of 14 members, (ten received since the Report was published.) *Extensive Bible and Tract distribution* and visiting of neighbouring villages. A neat church edifice has been erected, as also a small chapel, a catechist's house, &c. in an adjoining village near, where 106 persons have put themselves under Christian instruction.

3. *Madura City—East Station.*

REV. N. M. CRANE—MRS. CRANE.

Attention has been given during the year to a *Female Boarding School* of 28 scholars. All of whom are most carefully kept aloof from all heathen influences. *Ten Native Free Schools* with 300 boys. A *Preparandi class* of nine pupils. Preaching on the Sabbath, and daily distribution of Bibles and Tracts.

4. *Madura City—West Station.*

REV. R. O. DWIGHT, (since deceased)—MRS. DWIGHT.

The following operations were in progress during the year. *Twenty-seven Native Free Schools*, containing 1000 pupils. *Central*

School, of 75 youths, who are pursuing a classical or higher course in Tamil. *Tracts and Bibles* given gratuitously, and sold at two places of deposit, and the usual *Sabbath exercises*. Since the death of Mr. Dwight, Mr. Cherry has occupied this station.

5. Tirumungalum.

REV. W. TRACY, A. M.—MRS. TRACY.

The Report acquaints us with the following departments of missionary labour at this station. *Native Free Schools*, 11, with almost 400 pupils. *Boarding School*, with 33 boys. *Seminary*, with 26 pupils, five of whom have been admitted to church communion. *Native Church*, with 13 members. *Religious services*, three on the Sabbath and four during the week. About 2000 portions of the Scriptures and upwards of 6000 Tracts have been put in circulation during the year.

6. Dindigul.

REV. J. J. LAWRENCE, A. M.—MRS. LAWRENCE.

We notice at this station, *Free Schools*, 21, (since increased to 38) with 700 scholars. *Boys' Boarding School*, with 40 pupils. *Girls' Boarding School*, with 23 scholars. *Preparandi class*, five in attendance. *Religious services*, three on the Sabbath, and ten in course of the week. *Church communicants*, 41. Two villages have placed themselves under Christian instruction. Early in January Mr. A. North, formerly of the American Mission at Singapore, joined that station. His wife died of cholera a few days after reaching Madura.

SUMMARY.

Average number of attendance on the public exercises of the Sabbath at the different stations of the mission, one thousand five hundred; whole number of church members, eighty-eight, not including the missionaries or their wives; number admitted during the year, forty-three, being one less than half; so that it has pleased God to encourage the missionaries greatly, if we compare this accession with that of any one or of all the past years of the mission. Whole number of boys in the boarding schools and seminary, 165; in the free schools, (of which there have been 113) more than 3,000; of girls in the boarding schools, 52; in the day schools, 30; in Madura city, free schools, 100; and probably about 20 in the other free schools. The attendance of the girls in most of the free schools is very fluctuating and precarious, but sufficiently marked and real, to prove clearly that the prejudices of the community on this point are gradually

giving way. Whole number of families who have joined the mission, 110.

The concluding remarks of the Report are so correct in the sentiment conveyed and so well expressed, that we cannot deny ourselves the pleasure of giving them to our readers entire. There are three classes of persons to whom we specially commend them—those who object to “missionary schools”—those who would employ *only* Christian teachers (preferring to have none rather than to employ *Heathen men*)—and to those who ask why are there so few communicants in the churches of this mission.

“With regard to the work itself, of modern missions, there seems now to be but one opinion—and this is, that it may not be omitted without contravening the will of the Most High, and neglecting the prime interests of the human family.

“The various details of this noblest of all enterprises, as they are necessarily diverse, may still belong to the region of experiment. Such, some consider the *free school system* to be. Of its adaptedness however to prepare the way for an intelligent reception of the Gospel, there is scarce room for doubt. Amongst a people whose ideas from infancy have ever included all literature and science within the pale of religion, and set apart the teachers even of the first elements of knowledge, to a sacred connexion with the priest, or theologian, it would be a violation of those impressions which lie at the foundation of all religious education, not to employ the schoolmaster to teach religion. There is however a difficulty here also; for the relative importance of different kinds of truth is lost sight of, and there is as much regard and sacredness attached to the idea that twice two is four, as to the momentous truth that there is but one living and true God. This difficulty is overcome by the course pursued in our schools; first, directly by our personal teaching of the difference between revealed and self-evident truth, and secondly by the subsidiary influence which the acquisition even of natural or self-evident truths has on the mind, in disciplining and fitting it for distinguishing between truth and error in morals.

“We very much doubt whether there can be a child selected from our schools, after six months’ or a year’s training, who will admit (*e. g.*) the existence of more gods than one, or who will reject this first element of all correct knowledge in religion. This advantage may have been gained, simply by the repetition of the first commandment of the decalogue, and its very brief explanation which is one of the first lessons in the course; and there may be very little of mental action beyond that of mere memory. It is however a *truth*, an eternal, unbending truth, lodged in the immortal mind, and sanc-

tioned by the very nature of that mind, though welcomed it may not be. The heathen schoolmaster *must* either teach this element, and teach it truly, faithfully and correctly, or lose his pay. Having done this, he will, it may be, out of revenge for the injury he supposes himself to have been inflicting on his own system, teach one of the absurdities of heathenism, perhaps ten such, and gratified parents may look on, and approve the song or lesson in favour of their own and their fathers' errors, and revile 'the New King which is brought to their ears;' though *of this we have no evidence*. Where then is the hope of benevolence? We answer—in *that truth, lodged in that mind*, and watched over by Him who made the mind, who gave the truth, and who has said, 'Go, teach.' But why not let *Christian teachers* do this work? Because *they are not to be had*, and because if they were, *they would not be received*: two insurmountable difficulties. Shall we then sow no wheat because we know there will be tares? Shall we refuse to let Satan cast out Satan; and if he will do it, hesitate to pay him for it? Still we would prefer a more excellent way, could it be found. And we ought to abandon this, if it prevent the missionary from preaching. *This it does not; but is one of the most direct auxiliaries in furnishing both place and audience*. 'Blessed are they who sow beside all waters.' When there shall be a practicability of introducing all the unobjectionable instrumentalities of the western church, there will be great guilt in not doing so—or it may be, in allowing as now, heathen men to be our agents—but if in this spiritual husbandry we can as yet only adopt the oriental mode, ought we not to do this at least, and 'send forth thither the feet of the ox and the ass.' Our Jaffna brethren have lived to see such modifications of public sentiment in their fields, that they can say to the people, we will have select schools only, and masters of our own choice—and so they do—which also is an incontrovertible evidence of the efficacy of their labours; notwithstanding the sad trials they have experienced where their hopes were brightest.

"If after 10 years' labour and three or four generations of graduating learners in our free schools, and an expenditure of 30,000 Rs. in this one department, we may see the ten hundred thousand of Madura district looking to Madura seminary, for their most talented and most influential men, and in ten years more may find that influence so pervading the community, that all offices of trust feel it, and every family know its refining tendency, can there be any doubt as to the propriety of our still continuing the free schools, and of selecting from them the choicest youth to enjoy the advantages of the higher course. Even at our present rate of labour or extent of action in this department, we shall have turned out in 15 more years 20,000 youths, each from something like a three years' course; and if one in a hundred

be received into and carried through the full course, we shall have 200 men of capacity for good or for evil, far surpassing any who now bless this their native land. Look again at their 19,800 acquaintances, once their school-mates, whose heathenism has yielded much, if not entirely to the attack made while in the free schools. They will be ready hearers of the word, or if they only hear to oppose, that very opposition will add to the diffusion of the knowledge of that most blessed of all names—the name which ‘is as ointment poured forth.’

“With regard to our boarding schools and the seminary, we already see the importance of making them select, and have taken some decided measures to this end. The less promising are suffered to leave; the contumacious are dismissed; and the hopeful made to feel, at least in some measure, that their connexion with us is one of no small moment, and their progress and deportment the criterion for continuance.

“In our several churches, we find an addition of forty-three communicants. There are two cases of discipline. The whole number of church members is less than 100—and of these many are connected by letter from churches in Jaffna, so that a greater accession from papacy and paganism has been made during this year now past than during the whole previous existence of the mission.

“An interesting feature in this year’s history of the mission is, the application from communities, villages or hamlets, to be received and acknowledged as Christians. These applications have occasioned us no small solicitude. The desire of the people to be recognized at once, as no longer heathens or Roman Catholics, but Christians and Protestants, has been gratifying, and opened the way for something like the commencement of a systematic course of instruction; while their extreme ignorance and our other cares intervening to hinder instruction, and a fitness for a compliance with their wish, is disheartening; and we see wanderers on the verge of the fold about to be carried back again into the wilderness of heathenism. What shall we do with such cases—they ask for baptism; but they are most distressedly ignorant—they ask for the Lord’s Supper; but our views of meetness for admission to that ordinance totally preclude a hearty welcome to this solemn feast; *as American missionaries we can admit none to the ordinance of baptism (except infants) or to the Lord’s Supper whom we do not think have truly passed from death unto life*—while their solicitude and their grief at the prospect of death by cholera, which has cut down some of their number since they were recognized as ours, gives us a deep and strong desire to afford them all the aid which the precious Gospel brings to alarmed and wounded spirits.

“We feel that we are imperiously called upon by these indications

of Providence, both to redouble our own diligence to work while the day lasts, and to urge our fellow Christians to join us in supplicating the Lord of the harvest that He will send forth more labourers into the harvest."

We cannot believe that any of our readers who love the Lord in sincerity and truth, will withhold from this mission their sympathy and prayers.

VISIT TO CONJEVERAM AT THE GREAT ANNUAL FESTIVAL,
IN MAY, 1844.

BY THE REV. MESSRS. LEITCH AND LEWIS.

(Continued from page 97.)

IN the evening we walked out to the largest temple in great Conjeve-ram dedicated to Siva, and called Ehāmburum, which means, omnipresence. The tower is the highest in this place, and loftier than any building of Native construction in Madras or its wide vicinity. We were permitted to ascend it. Its height is about 200 feet. On reaching the top amongst other names written on the walls, we were pleased in observing the names of Messrs. Tyerman and Bennet.

We counted 14 similar towers but of smaller dimensions, while looking from the one on which we stood. The walls are very strong, but within there was nothing but poverty and filth. From the tower we had a view not only of the surrounding country but also of every thing within the great wall of the temple. Within it we observed two tanks and several gardens which were but imperfectly cultivated. There was a second enclosure built of mud, which formed the sacred place. But within the outer enclosure there is a mundapam or porch, which our conductor said had a thousand pillars. On proceeding there and counting them we found the number very far short of this, and he then admitted that it was so. And yet this thousand pillared mundapam is celebrated throughout the country. Of the crowds who flock to Conjeveram few perhaps trouble themselves to inspect it, and of those who visit it, many would find it too much trouble to count them. The few who know how the matter really stands, join in the gross deception. How truly awful is the degradation of this people.

In this temple which is the second in importance in a city regarded as the chief seat of Hindnism throughout an extensive and populous country, we find no traces of refinement, not the vestige of a

school or college for educating the young, no books, no collection of manuscripts, and no pictures or statues, but those of the most abominable and debasing kind. Hinduism as a system of religion, and as practically displayed at the present day in its effects on the people, is wicked without refinement, superstitious without any elevating enthusiasm, mentally and physically debasing without any counteracting benefits. Have they ingenuity? it is like the rank weed of a jungle. Have they patience? it is the apathy of the vilest slaves. Such a state is only what was to be expected. Millions living together in one country for centuries *corrupting one another*, has produced a degradation almost unexampled in the history of our race.

But they are men, they are immortal beings. The Gospel has displayed its power amongst them. There are instances of redeemed and sanctified Natives whose conduct is not only becoming the Gospel, but whose mental powers are of a high order. The Native languages are copious, expressive and exact. Many of them are now impregnated with Gospel truth. There is unrestricted access to all the people. India is decidedly the best field the world presents to the Christian church, just because in some respects it is the most difficult. Let not the friends of the Redeemer then grow weary in well-doing for India. Let them not stint her supplies for the purpose of entering upon other ground. Let each one awake, and availing himself of the present golden opportunity—for free access to this people may not last long—make a fresh effort by doing some thing he has never yet done to sow the incorruptible seed on the sunny plains of British India. “My word shall not return unto me void,” saith the Lord.

Sunday, 2d June.—As some of the people were a little troublesome yesterday, we thought it more consistent with the sacredness of the Sabbath, to remain quiet. A few persons came evidently for no other purpose but to give trouble and to dispute. We sent them away, saying, you may come to-morrow. In the evening the idol was carried through the streets—preceded by many lights and the discharge of an immense number of rockets, and occasionally of a gun. Immediately before the idol there were carried two blue lights of exceeding brilliancy.

Monday, 3d June.—The car was drawn to-day. It passed the place where we were stationed to observe it about 8, A. M., drawn by means of four immense cables, each of which was about 200 yards long. There were on the lowest calculation 5,000 persons of all ranks and ages drawing it. They all seemed to do it willingly; we observed no compulsion from Government peons or any other party. It rose about 50 or 60 feet in height, and its decorations were of a very ordinary description. In front were the representations of four

horses with reins resting in the hand of the figure of a man. It had fine massive wheels and moved on slowly; the elephants preceding it frequently returned to meet it, and then again moved on in front. The driver of the first elephant came quite close to where we were standing and asked a gift—but we declined to give any, for it would have been regarded as an offering to the idol. The car passed within a few yards of us, and as it passed the people raised a great shout. We stood in front of the Collector's Cutcherry. Several priests were elevated beside the idol, fanning it.

All that we have seen of this feast is childish and paltry in the extreme. To a spectator who could forget that it is a religious solemnity, it might appear externally like the playful amusements of children. But when we reflect that it embodies all that they know of God, develops all their hopes for eternity, and provides the only food for their immortal souls, we mourn for them in bitterness of spirit.

When we returned to the bungalow we were visited again by some of those who came yesterday. They came with a most determined air, and seemed resolved to have an opportunity of venting, in our presence, their enmity against us and our cause. The principal speaker is the author of the tract formerly alluded to, and we know him to be connected with the Native society established some time ago to oppose the Gospel, which sends forth its agents through the country to confront the missionaries. As we perceived that their object was not to promote the truth but discussion, not to obtain information but a victory over us, we acted accordingly. Their chief man was accompanied by 10 or 12 immediate adherents, the bodily presence of some of whom was far superior to that of the generality of Hindus. On being seated he was requested to say all that he had to say, and then an answer would be given. This he did not like—for his object obviously was to provoke a hot dispute. Finding that he could not tempt us to vain squabbling, he commenced in right good earnest. First the tract was read and descanted upon—and as the people had now gathered in considerable numbers, he began to hold forth and continued to speak with the greatest energy and volubility. When we attempted to say a word, it only served to stimulate his flagging zeal. Our only policy was patience. His party was strong and backed by so many of the people that they were evidently watching their opportunity to take advantage of the least appearance of our being disconcerted. If we had lost our temper, they would have obtained the victory. If we had made a trial of who could speak the loudest, we should most certainly have been worsted. Besides we were not ambitious of victory in such a contest. If we had attempted to put an end to his audacious impertinence by force, not having the wherewithal to do so, we should only have drawn their

violence, which it required very little to excite, upon ourselves and assistants. He continued to disgorge in our presence all the abominations of his evil heart, during the space of three hours and a half. His long harangue was made up of lies, blasphemies, irony and wit; there was no argument, nor fear of God, nor love to man. It was the overflowing of an infidel and wicked heart. Towards the end when he was evidently spent, we gave him to understand, that he had acted a very improper part and warned him of the consequences. After this, deeply chagrined and perhaps somewhat afraid, he took his departure without allowing us the least opportunity to reply, and the people followed him. Such is the temper of those who have come that we have declined distributing any books to-day. During the whole of the afternoon one of his company continued to address the people exactly in front of the gate of the bungalow, evidently for the two-fold purpose of exciting the people and annoying us.

We rejoice that such scenes occur. The apathy of the people paralyses us. We shall rejoice if many will print tracts, distribute them, and discuss the question openly with us. The people will in this manner be roused, and though on some occasions, as on the present, they may by physical force prevent their statements from being answered just at the time they are advanced; our patience under such circumstances is strong proof of the righteousness of our cause—and we shall have abundant opportunities hereafter both verbally and in writing to expose their falsehoods, refute their charges, and substantiate the truth of what we affirm. We hail these things as symptoms of coming prosperity.

At 3 o'clock on Tuesday morning we commenced our journey homewards. In passing through the streets we found many people astir, and a good number of bazars open. The sides of the streets and open verandahs were full of people buried in deep sleep. On approaching the place where the car is generally kept, we saw many hundreds sunk in sleep lying in the open street around it; our approach did not disturb a single individual, and it was not without difficulty we found our way through the mass of human bodies without passing over some of them. The car had after the labour of the day been brought back to its former position in the early part of the night, and the sleepers must have been those who were chiefly engaged in that service. It seemed as if on reaching this place, they had been so completely fatigued with the exertions they had made, as to have sunk into repose without moving from the spot. The huge ropes were stretched along the street, and their whole length was occupied as a pillow, not too hard, for the aching heads of the deluded multitude. A few young men were seated before the car engaged in chanting. How awful to think that the Lord may come to judgment at such an hour, and find

many thus ill-prepared to meet him. It was like a field of the dead; the scene of Satan's triumph.

Tuesday, 4th June—Wallajabad.—This is a rising ground commanding a view of the surrounding country on all sides. It was formerly a small cantonment, but the greater part of the troops have been removed, and the barracks are lying in ruins. There is also a Native village called (சேரம் or சேயுரம்) Siyapuram, of very little consequence; the place on the whole looked like Bangalore in miniature. Formerly the Gospel was very frequently preached here, both in English and Tamil. A Tamil church had even been formed, but on inquiry during our stay we could not find a single Protestant Native Christian. Several made application for books which led to various conversations. There are a good number of Roman Catholics, who are superintended by a resident catechist. Many could read; this being the result of former missionary efforts, and especially of the liberality of a pious officer who has been long resident at the station, and who by establishing schools and supporting catechists has done a great deal for the best interests of this people. In the evening we walked into the village, conversed with some silversmiths, and then went to the village school, supported by the Natives themselves. We addressed the people and distributed a few tracts. The Papists have no school, though they have many followers here. On returning to the bungalow we were followed by many individuals seeking books. One aged man stated in answer to our inquiry, that he formerly possessed a complete New Testament, the gift of the Rev. Mr. Cryer, but at the command of the priest had taken and shewn it to him, and that he had retained it, peremptorily refusing to give it back. We endeavoured to convince him of the folly, the sin, the impiety of such weakness in giving up the word of God. As he acknowledged the truth of what we said, and seemed ashamed of himself for what he had done, we gave him a single Gospel, exhorting him to be steadfast and to fear not man, but God.

Wednesday, 5th June—Chingleput.—In the evening we walked to the fort and ascended a tower built in the centre, from which we had an extensive view of the surrounding country. From this point the prospect is more pleasant and interesting than perhaps may be seen elsewhere in the Carnatic. The fort is entirely of Native construction and in a very indifferent state of repair. From the fort we went to the village, which is of considerable extent. The people we encountered in one of the best streets were profoundly ignorant, and unusually careless. They seemed to have no desire whatever to receive books. As we stood before an idol temple, we put a few questions respecting the objects we saw, but received no definite answers; while our statements, even the most pointed and awakening, seemed

to fall as water on the ground. In returning by another street, we addressed ourselves to an old man, from whom we expected a little attention; he proved a hardened infidel. By whatever truth we attempted to approach him, he turned away its point and found refuge in atheism. From whatever source our appeal was drawn, it fell upon a heart, as dark and insensible as Satan could desire. O Lord! when will thy word become as a hammer and as a fire, in the hearts of this people.

BRIEF JOURNAL OF THE REV. F. D. W. WARD, M. A., ON THE
SAME OCCASION.

LEAVING Madras on the afternoon of May 28th, I reached Conjeveram on the following morning at 10 o'clock. I should have arrived earlier had not the road been obstructed by the multitude of vehicles conveying the immense companies to this high festival. While passing these hundreds and thousands of my fellow-men, I could not but reflect how the objects that they had in view appeared to the Christian missionary, as both were going up to this metropolis of error and sin. *They* were going to engage in that which *he* deemed the highest dishonour a human being can cast upon the Creator, to take part in a service which *they* vainly imagine will secure the Divine favour and blessing, but which *he* felt as certain would expose them to the righteous displeasure of Him who has said "Thou shalt not make unto thee any graven image—ye shall not bow down to them nor worship them." Going the same way, the view of the two parties how different! *They* were intending to serve the prince of the power of the air, the spirit that worketh in the children of disobedience, *he* (professedly, and as he would fain hope sincerely) to serve Him who is God over all blessed for ever. How different in their motives—objects—hopes—aims? "Not unto us, not unto us, but unto thy name be all the glory."

I found the bungalow unoccupied, none of the friends whom I expected to meet having arrived. I was soon visited by a number of young men from the English school, under the care of the Free Church of Scotland, whom I met with when here about two months since. After a few moments' conversation I dismissed them, in order to gain a little rest and be prepared for the labour and fatigue of the afternoon. When the heat of the day was over, I called my assistants, and sending two of them with a basket of Tracts in one direction, went, accompanied by another, to an opposite part of the town.

I had taken the precaution of placing my books in a bandy, in the rear of which I walked with a guard of six palanquin bearers. This course I deemed prudent from a remembrance of what had lately occurred at Nellore; and from the certainty, as I was informed ere leaving Madras, that I should meet with a boisterous reception, if not be placed in circumstances of danger. But in this respect I was most agreeably and, I trust, gratefully disappointed. For three hours I moved through the streets of the town—stopping at short intervals—to speak to the assembled multitude and give them the Scriptures and religious books—but in no instance was there the least disturbance or annoyance, but at all times respectful attention and a listening ear. In one street a man came to me, habited in the yellow garb of a pilgrim, and begged that I would pass through a neighbouring street and supply its residents. I felt no inclination to comply with his request, being apprehensive lest he was leading me into a snare. But such was his earnestness and apparent sincerity, that I at length yielded to his wishes and followed his guidance. We passed into a long wide street well lined with spacious well constructed dwellings. Each house sent forth its two or more to see me, who, upon receiving the book I gave, and hearing the word of advice with which I always accompanied the gift, returned a polite expression of thanks and retired. I at length stopped before a large building and immediately a chair was brought out, and I was requested to be seated, while it was signified that they would sit down and hear what I had to say. My fears were somewhat awakened, for I apprehended a debate with some wily Brahmin in which I cared not to engage. But not so. I declined the honour of the chair, telling them that by standing I should be better heard and seen by all. About two hundred people were at that time collected around me, and for the space of half an hour I preached the truths of the Gospel to as attentive an audience as I have ever had the privilege of addressing in any time or place. Not a whisper of disapprobation—not an attempt at interruption—not a smile of derision. I felt that “God was in that place.” When I had finished what I had to say, I gave Tracts, &c. to those who could read and who wanted them, and passed on. Thus I went from street to street and house to house, till the exhaustion of all my stores of books, my own fatigue and approaching evening induced me to return to the bungalow. I did so with, I hope, a grateful heart. During my seven years’ residence in India, I have given much time to tours among villages and to street preaching, but never did I spend a more satisfactory and a more agreeable afternoon in any heathen village than I did there. I gave to the people hundreds of Tracts and portions of the Bible, and preached to multitudes of my fellow-men the glad tidings of Christ, the “way, the truth and the life.” I could

retire and pray with a feeling bordering upon almost certainty that a blessing would follow the seed thus scattered abroad. The two assistants soon returned bringing a favourable report of the reception they had met with in the parts of the town they had visited. We were all occupied till the darkness of night came on with receiving visitors at the bungalow.

Just before we retired to rest, Mr. Mills, assistant missionary of the Baptist Mission at Nellore, arrived. For six years in succession had he been at this festival. I closely observed him and his assistant during the next day, and was greatly pleased with their mode of procedure. They were occupied during the most of the time from morning to evening in preaching to companies of persons whom they invited into their room, or whom they met on the verandah. Mr. M. is retiring and modest but, as far as I could see, well adapted for the important work to which he devotes his time—that of going from village to village declaring the Gospel of Christ.

On the morning of the 29th while I was engaged in receiving calls from the many who, having heard of my arrival on the preceding day, were coming in companies to the bungalow, the Rev. Messrs. Leitch and Lewis from Madras arrived. Truly pleasant was it to be joined by these fellow-labourers in the cause of the Redeemer, and I shall long remember the day we passed together. As it was not desirable to have two places of distribution in the same building, and as I had the whole room to myself during the preceding day, I closed my doors and allowed the newly arrived brethren to occupy the entire ground. I spent the morning in talking with groups at the gate and in listening to discussions between the heathen and my assistants. I had every reason to be satisfied with my assistants. They were faithful and laborious. They knew how to meet the attacks made upon the Christian faith, and they shrunk not from a full declaration of their own sentiments and an avowal of what they thought of Hinduism. I spent a part of the afternoon in passing through a long and densely crowded street, accompanied by the brethren mentioned and all our assistants. A multitude thronged around us, but there was no outcry—no disturbance—no mob.

An incident occurred that I cannot forget. While in the densest part of the street, a Brahmin seated in the verandah of his house sent me word that he wished to speak to me. As I approached him he said that he wanted a book. I handed a copy of the "Blind Way," naming at the same time its title. "Blind Way, Blind Way—what is it?" This I knew to be but a question to provoke me into a controversy, I replied thus, "were I to travel in that direction (pointing opposite from the Presidency,) should I reach Madras?" "By no means," was the reply; "well then that is the *blind way* to Madras."

He understood it and I began its application ere he renewed the attack. "Your religion is the blind way to heaven. They who act according to it, instead of reaching that happy world, will enter the world of woe. Leave it now, ere it be too late." Thus I continued for about five minutes, speaking with a degree of ease and boldness that made me feel on reflection that "as my day was, so was my strength." The company around was attentive, but the querist very uneasy. I then *thanked him for calling me* and returned to the company. We reached the bungalow after much exposure and some alarms, but no disaster. A multitude followed us.

I was obliged to return to Madras the next morning, which I did, leaving the other brethren to carry on the work aggressive and defensive. I could not, upon reflection of all that occurred, but thank Him who had sent me to that place. I felt that my Master had been with me, and that though the "heathen raged," (which they did the evening I left, and more I learnt afterwards) God would be glorified. I distributed personally and through my assistants great numbers of single Gospels and Tracts, and preached many sermons. Some seed may, I would hope, be found to have fallen on good ground, but "my work is with the Lord"—it is safe. Some Tracts were torn to pieces, a rare occurrence so far as my observation went; but the figure of one shot killing while thousands are ineffective, though trite, is a significant figure relative to Tracts. I am not, I will not be discouraged. Let God be glorified.

A BACKSLIDER RETURNED.

OUR valued brethren of the Free Scotch Church have had their hearts gladdened by the return of a prodigal, in the person of *Ramanoojooloo*, one of their earliest and best informed pupils, author of a prize Essay on Woman, who was baptized by the Rev. J. Anderson, a little more than two years ago, and left the missionaries two or three days after, being overcome by the entreaties and tears of his mother and other female friends. He left, promising, and it is believed, intending to return, saying, "I must go with my mother to comfort her. I will go and come back in two days." "In vain was he earnestly warned of his danger, from the word of God with tears and entreaties, by the missionaries, and the first three converts. His heart had given way, and in the evening of that day, 12th July, he left the Mission House. From the time of his departure, and especially after he fell down before the idol at Triplicane, the hand of God was heavy upon him, and his arrows pierced him sore. The reports that reached them from time to time of his misery and desolation, pierced and grieved the hearts of the missionaries and converts, and constrained them to pray for him, though they hardly knew how to pray; his case appeared so desperate. More than a year ago, the missionary who baptized him had an interview with him until midnight, in the house of a Native Christian,

when he expressed his purpose of coming back to the Church of Christ along with his wife, whom some time before he had begun to instruct in the first principles of Christianity. But when told that he must do so as an apostate, before he had a right scriptural warrant to come, and could be re-admitted into the church, his pride, as he now acknowledges, stood in the way, and kept him back. Still the indignation of the God whom he had forsaken pressed his spirit sore, and would not let him escape. He complained of the worm within, and of thorns in his back and sides, and of a constant fear in his heart."

The missionaries state that their mouths were filled with praises and that they felt their unbelief rebuked, when on Friday the 12th ultimo, just two years after his apostasy, he returned accompanied by his wife "humbly to confess his sin, and again to take upon him Christ's yoke."

It appears that in consequence of its being the anniversary of his apostasy, and the missionaries having that day heard of the death at Calcutta of a friend interested in the mission, they had been led to think, and speak, and pray more than usual concerning the prodigal, and even to write a letter to him, which was scarcely despatched when he himself appeared; and not alone but with his wife. That evening he wrote a letter to his mother, and also to his father-in-law, stating his return and the reasons of it, which were published in all the newspapers.

The next day, after an address to the advanced youths of the institution, by Vencataramiah, one of the converts, from Isaiah lvii. 18, "*I have seen his ways and will heal him*," Mr. Anderson publicly questioned Ramanoojooloo, so as to elicit a statement of his feelings during his apostasy, and of the reasons of his return. He was also affectionately addressed in an appropriate manner, and at some length by each of the four Native converts.

On the following day, in presence of the usual Sabbath congregation, after a statement of his case by Mr. Anderson, Ramanoojooloo came forward, and in answer to various questions, confessed his sad apostasy from Christ, his having lied in denying that he had been baptized and broken caste, and his having been "led like an ox to the pagoda"—where he had fallen at the feet of the idol. The latter confession he made sobbing and weeping much. He also stated that, after this, he had been very stupid and dull and miserable; but in December following had again begun to read the word of God, and sometimes to try to pray, yet had no peace; and that fearing to die in that state, he had now returned looking upon his apostasy with mourning and shame, but encouraged by the promises of God and trusting in his mercy through Christ.

He further mentioned that he was accompanied by his wife, who had come voluntarily, and had with him broken caste by eating what Europeans eat.

After this confession and statement, which seems to have been very full and satisfactory, Mr. Anderson affectionately addressing the returned prodigal, said, among other things,—

"Ramanoojooloo, you are one of my oldest scholars. You are one about whom the Christians of this place had many hopes and many fears; you are one whom God gifted with peculiar abilities, and you used them for a time apparently with great power, simplicity and truthfulness against what you believed to be evil;—and it was with great pain that some Christians believed that you ever could act as you have done. You are no common sinner—your sin has entered more deeply into the Native community, to Christ's dishonour, than any thing which has yet occurred in this mission. We all feel that if it pleases God to pardon your aggravated sin and

apostasy, it will be the greatest act of mercy that we have ever seen in this country, or indeed all our days; and we will greatly rejoice in it, if it please God so to do. We are more and more convinced that it is in much affliction, and with many disappointments, that the Lord will build up a Native church in this place, by choosing not the little sinners but the greatest sinners,—*marked, and marked for life*. And may the Lord grant that your sins being so great, may be the very reason why the Lord may show his mercy. The thing that we need is ensamples of His mercy and long-suffering from among the chief of sinners."

The solemn services were concluded by an appropriate prayer by Mr. Johnston, and by singing

"Bring forth the fairest robe for him

"The joyful father said," &c.

Want of space has prevented our giving a fuller notice of this interesting event, which is indeed the less necessary from its having appeared in other journals. We have seen and conversed with both Ramanoojooloo and his wife; they seem sincere. If it prove so, even his lamentable fall, by showing to him more of the depravity of his heart, his weakness and the depths of Satan; as well as the height and depth and length and breadth of the love of God, may fit him for the greater usefulness hereafter.

For this we ask the prayers of our readers.

REV. R. D. GRIFFITH'S ADDRESS.

WE had hoped to give the address of Mr. Griffith, at the last Monthly Prayer Meeting, or a part of it, in our present number; but the state of his manuscript prevented his preparing it; and we took no notes. The subject, "*Idolatry sustained by Priestcraft*," is one of importance to be understood by every missionary. The discussion of it by Mr. G. evinced much research, with a wide grasp of thought, and his description of the arts and influence of the *priesthood*, as found in all religions, arrogating to itself a vicegerency from heaven, and of its universal greediness of wealth and power, was very impressive.

We are not certain that its origin is to be traced to the divine institution among the Jews, though that probably gave it special form and prominence. We find that there were priests before Aaron, as Melchisedec; and as from the time of the first institution of sacrifices in the garden of Eden immediately after the fall, there must have been a sacrificer; it is probable that although Cain and Abel offered each his own sacrifice, yet when men multiplied, the patriarch of each family or tribe became also a priest. Whatever may have been the origin of the priesthood, it is certain that its power—as was the case even under a Divine institution—(witness Eli's sons and others)—has always been liable to abuse. The idea that a certain class of men are mediators with heaven, naturally leads to this.

Among the Hindus, the hereditary priests, the Brahmans, claim a divine descent and divine homage. The various ways in which their priestcraft is employed to sustain not only idolatry but the whole system of Hinduism, and its most debasing, corrupting and enslaving influence, with its almost boundless power, were very forcibly presented by Mr. G., who very properly urged upon missionaries the importance of knowing what this power is, and of meeting it

with the whole array of light and truth in public discussions, if practicable, but at least in private teaching, in preaching, and through the press. We confess we think much would be gained if missionaries better understood the enemy they have to deal with, and had more ability to unmask him, and show his deformity; while our dependence no doubt, must be on "the sword of the Spirit, which is the word of God" to slay him, and on the Holy Spirit himself to take possession of the castle of the strong man armed. Prayer therefore, is one method of destroying priestcraft, which is in the power of all.

THE POPE IN TROUBLE.—We find it stated in different journals, on the authority of letters from Rome, that the *Allied Powers have proposed to the Pope the resignation of his temporal authority*. There seems to be no official announcement of any such demand, which is needed to make it very credible; but that it has been made is said to be generally believed at Rome, causing the greatest astonishment and consternation. Solemn services in all the churches and addresses to the *Virgin* had been commanded. Should it prove true, it must be considered a *counter-sign* of the times, rather perplexing to those who are expecting Popery to regain her lost secular power in other countries. However this may be, there has been one new thing at Rome—a *Missionary Meeting* in March, for "*the Church and London Missionary Societies*," at which *twenty-five guineas* were collected for each!

ABOLISHMENT OF DEATH IN TURKEY FOR RENOUNCING ISLAMISM.—This important event, which must be regarded as a new era in the history of Mohammedanism, giving such a blow to its fanaticism that it may be considered according to prophecy politically dead as a persecuting power, after having existed as such 1260 years, is announced in the following paragraph in an official note of the Reis Effendi, Rifaat Pasha, to the chief interpreters of the British and French ministers at Constantinople—March 21.

"*The sublime Porte engages to prevent, by effectual measures, any Christian abjuring Islamism in future from suffering death.*"—*Messenger*.

DEDICATION.—A new place of worship was opened, and solemnly set apart for divine service, by our brethren of the American Lutheran Church at *Guntoor*, on the 30th June. Exercises in English, Telugu, and Tamil.

ECCLESIASTICAL MOVEMENTS.—The *Rev. S. VanHusen* and family have returned to *Nellore*,—his health improved. The *Rev. V. D. Coombes*, S. P. G. F. P. of *Combaconum*, is on a visit to *Madras* with his family for his health. The *Rev. W. Taylor*, S. P. G. F. P., long at *Vepery*, and the *Rev. J. Guest*, at *Cuddalore*, of the same Society, we understand, exchange stations.

Obituary.

DEATHS.—*Mrs. Clarkson*, of L. M. S., *Surat*,—*Mrs. Mänge*, C. M. S., *Nassick*,—and *Mrs. Allen*, American Mission, *Bombay*, have all, within a short period, ceased from their labours.

MONTHLY PRAYER MEETING.

The Address at the last meeting, in the Scotch Church, was by the *Rev. R. D. Griffith*, on "*Idolatry sustained by Priestcraft.*" As briefly noticed.

The meeting on the 5th instant, is to be held at *Davidson Street Chapel*—Address by the *Rev. S. Hardey*.

Subramunian.

Plate 5.

THE derivation of this name is given in two different ways. It is either from *Su*, good, and *bramanya*, the Brahminical order, of which he is the special guardian ; or from *Subramani*, the bright and shining gem ; thus representing him as the god shining like a diamond.

The six principal places of this god are 1, (திருப்பரங்குன்றம்) Scanda-mali or Sicandar-mali, near Madura ; 2 (திருச்சீரலைவாய்) Trichendoor ; 3 (பழனி) Pyney ; 4 (திருவேரகம்) Tiruveragam ; 5 (குன்றுகள்) all hills, and hilly country, of which he is considered to be the god or patron ; 6 (சோலைமலைதக்கன்) Alagar-mali, near Madura. His names in Tamil are forty-three in number, among which the following may be specified, as they are common in this part of the country. Carticeya or Kartikéyū, Kūnthen or Scanda, Mūrūgen, (the younger son), Saravannen, (born in a pond full of reeds), Visāgen, Vēllāyuthen, (he who bears the lance), Sanmūgen or Arumūgen, (six faced.) He has two wives.

He is represented with six faces and twelve arms, is of a red and sometimes of a golden colour ; rides on a peacock, into which Sooren was changed ; he holds in his hands a bow, an arrow, a conch, a circle, a sword, a rope, a trident, a diamond weapon, fire, a dart, a crescent-shaped weapon, and a small drum ; he is the god of war.

His history is given at length in the Kuntha-purāṇam, which forms the fourth part of Scānthum, one of the eighteen purāṇams. The Tamil translation of this book from Sanscrit bears date A. D. 778. It consists of seven divisions. The first relates the birth of Subramunian ; the second that of the giants ; the third gives the history of Mount Mayēndiram ; the fourth is occupied with an account of the war between him and the giants ; the fifth celebrates the deliverance of the gods ; the sixth closes with the history of Daksha,* (தக்கன்), one of the nine sons of Brahma. To these are added a seventh on doctrine.†

Some of the introductory stanzas are worthy of notice ; they appeared in the *Madras Missionary Register* for October, 1836. The following are a specimen.

* Concerning Daksha, see preceding account of Siva, page xv.

- | | |
|-------------------------|------------------|
| † 1. உற்பத்தியாகாண்டம். | 5. தேவகாண்டம். |
| 2. அசுரகாண்டம். | 6. தட்சகாண்டம். |
| 3. மயேந்திரகாண்டம். | 7. உபதேசகாண்டம். |
| 4. உயித்தியகாண்டம். | |

"Let us ascribe praise to the six faces of Scanda, (முகமூர்த்தி), who resides under the mango tree of Conjeveram; praise to the grace emanating from those six faces, praise to his twelve arms, praise to his lotus-like feet, praise to the cock and peacock, his ensign and conveyance, and to the divine and living spear in his hand."

"Those who acquire the knowledge of this history of the divine Scanda (கந்தசுவாமி) will obtain felicity, and prosper in the earth as Indra (தெய்வேந்திரன்), acquiring all they wish here, and be entitled to the heaven of Siva hereafter."

The following is his history as contained in the above specified puranam.

Sooren was the king of the giants who were the children of Kāsiper and Māyai; the account of their birth as related in this puranam is most obscene and disgusting. These Kāsiper, (rishis or hermits) are seven in number, and were transformed into the seven stars which form the constellation of the great bear in the northern hemisphere.

After Sooren's birth 30,000 trillions of giants were produced. In the second watch of the same night, a lion-faced giant with a thousand faces and two thousand arms, was born. At the same time 40,000 trillions of lion-faced giants were produced. In the third watch of that night, an elephant-faced giant with one proboscis, and four tusks, was born. And immediately 40,000 trillions of elephant-faced giants started into existence. In the fourth watch a woman, with the face of a sheep, was born, and then there were also produced 30,000 trillions of sheep-faced female giants. Besides these, early in the morning, 60,000 trillions of giants came into existence, some with the appearance of a tiger, some with that of a horse, others with that of a deer and so on.

Their father addressed these giants and ordered them to become acquainted with *pathi*, *pasu*, *pāsum*—god, the soul, and the world; to perform penance and thus walk in obedience to the Veda. He also gave them many other instructions, in order to gain heaven. But their mother took a different view of the subject, saying, these are mere children, and therefore it is unreasonable to send them abroad upon the world to perform penance; if they get money, every good thing will follow. Their father hearing this, changed his mind and consented. Their mother continued to say: there has been perpetual enmity between the race of the gods and of the giants, just as between the brood of the kite and the serpent. If you excel the gods in performing *yāgum** and pray to Siva, he will appear and give you

* A species of sacrifice or oblation in which fire is always introduced.

more wealth than is now possessed by the gods, above whom you will thus be exalted, and gain authority over all the world.

The giants following their mother's counsel, went to the place named by her, and having built a wall, enclosing a square, whose side measured more than ten thousand leagues, performed (யாசும்) yāgum. Within this wall, in which there was one gate-way, another wall of smaller dimensions was built, and in it they placed four gates, one in each side. The mantra taught them by their mother being chanted, all the female goddesses of bad character were attracted to the place, and took up their abode upon this immense wall. In the centre of the enclosure they dug a pit a thousand leagues deep, whose mouth measured a thousand leagues in circumference. Around this they dug at regular intervals one hundred and eight smaller pits forming a circle, concentric with which they formed another circle, by digging at regular distances, one thousand and eight holes. In the centre of the large pit, they placed a huge spear. Sooren having kindled a fire in the great pit, sacrificed numerous animals, piled them therein, repeated mantras—and poured out many libations of milk, ghee, honey, &c. He also directed his younger brothers to do the same in the smaller holes. Having continued to do this for 8,000 years without receiving a visit from Siva, Sooren then began to cut his flesh and inflict on himself various tortures which he continued to do for two thousand years more. After this, while elevated in mid-air, he inflicted on himself the same kind of tortures for the space of one thousand years—after which he fell from his elevated position upon the point of the spear already mentioned, and thus expired.

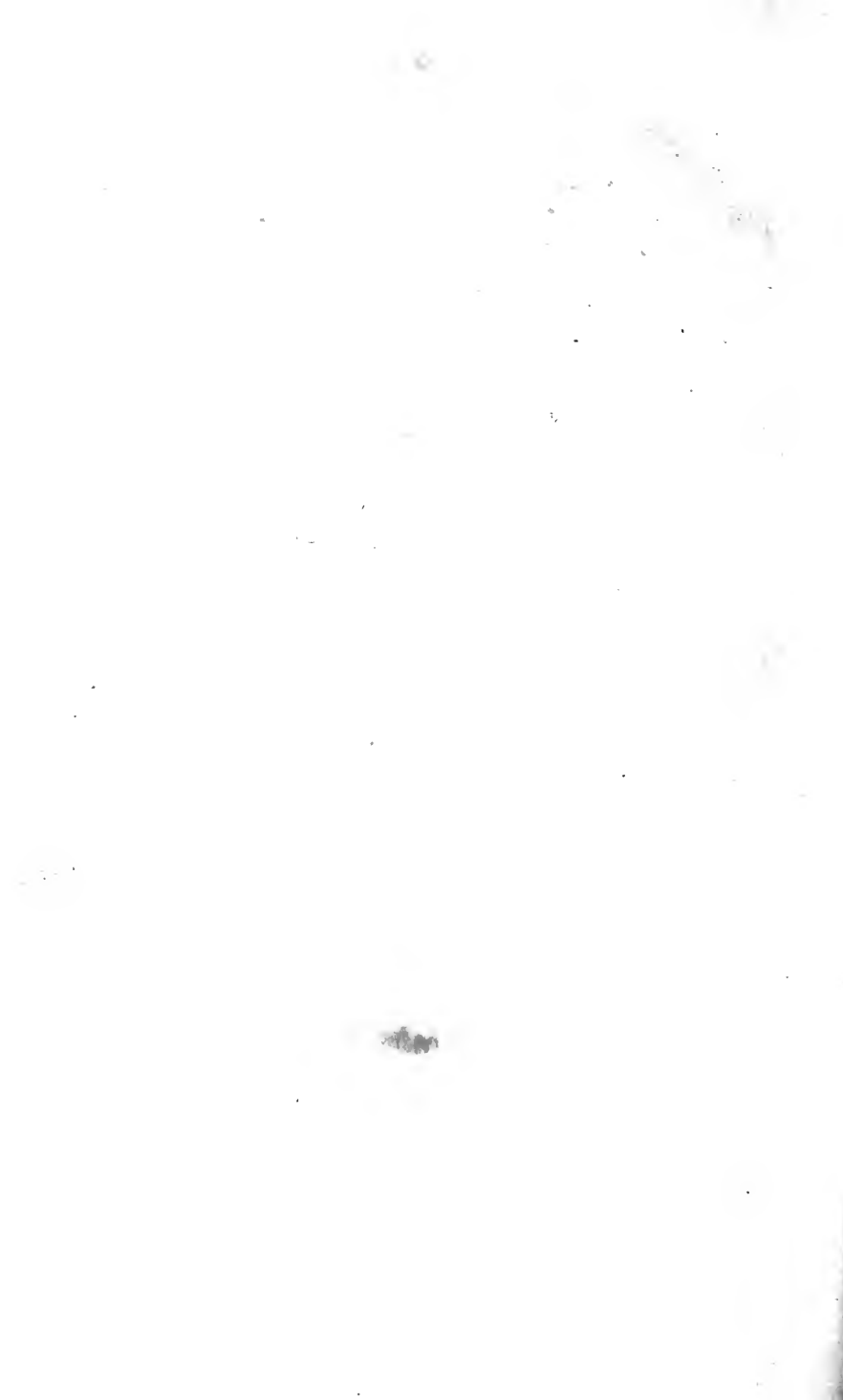
His younger brothers, seeing this, were filled with sorrow, and the lion-faced giant began to cut off his thousand heads, and when he was about to perish in the way in which Sooren had done, Siva vouchsafed to make his appearance. The god came habited like an aged Brahman and restored Sooren to life. Sooren begged that Siva would bestow upon him the government of all worlds for three and a half crore of years—the ring which is the symbol of arbitrary power—a conveyance to move everywhere at his pleasure—an indestructible body—power to overcome Brahma and Vishnu if they should oppose him—and eternal life. Siva granted all these and made him king over the thousand and eight worlds for 108 yugas.

Sooren and the other giants then proceeded to attack the gods who preside over the eight points of the compass, whom they succeeded in conquering. Afterwards he went to the southern ocean, and having cast into it a great mountain, he built thereon a royal city. Around it he raised eight smaller towns. The lion-faced giant tra-



SUPRAMUNNIAN.

*Lithographed for the Madras Christian Instructor
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A SKETCH OF HINDUISM.

BY THE REV. H. R. HOISINGTON, M. A.

HINDUISM is a vast and complicated system. To give it in detail would require volumes. In this paper I shall attempt nothing more than a brief view of a few of the fundamental principles of Hindu mystic science, with a few remarks on some popular points, more immediately involved in the subject.

I. THE PANCHACHARA. பஞ்சாட்சரம்.

One of the most curious and mysterious points in this singular system is, that of the five mystic syllabic letters, denominated the *pañchâchara*, பஞ்சாட்சரம். These letters, which as will be seen in the course of my remarks, are symbols of extensive significancy, are *na*, ந, *ma*, ம, *se*, ச, *vâ*, வ, *ya*, ய. They are often written and pronounced as one word, *Namasevâya*, நமசிவாய. A full exposition of this subject would involve a view of the whole Hindu universe. It is so essential a part of the system, is so interwoven with every other part, that a knowledge of it is necessary to a correct and full understanding of many of the practices of the Hindus, as well as of their mystic writings.

It is this which gives the peculiar significancy to the *number*

Note.—The writer of this paper is not responsible for the *Tamil*, which is added to some of the words, though it is believed the letter or name thus indicated is the same intended by him in every case.—EDTS.

five in Hindu symbols or hieroglyphics;—as, also, to many of the rites and forms in the popular religious ceremonies of that people. This number, when symbolically applied, points directly to the great fact in the system, that *the universe exists in classes of fives*,—all which classes are evolved, on the principle of emanation, and by the inherent power of these mystic symbols, from the *divine essence*;—or as described in their books, from *god*, who is, in his state of *unity*, perfectly *quiescent*, and *unconscious* of any thing without himself. Hence, the *five* superior developed or organized gods; their *five sactis*, ஐந்தி, or wives; the *five lingas*, ஐங்குடம், (*phalli*); the *five* divine weapons; the *five elements*, from which all material forms are educed; the *five co-existent bodies* or cases, which constitute the organism of the human soul. Hence, also, the hieroglyphical character of the *five colours** of the peacock, of the *five fingers* in man and in the monkey tribe, of the *five claws* of the rat and of the sacred tortoise, &c. All these, with many others, are considered as manifestations, or real developments, of this five-fold mystic power of deity. Hence the idea of the *tortoise* sustaining the earth on its back, and of gods riding on the *peacock* and on the *rat*.

These mystic letters combined, constitute a *formula of prayer*, called *mantra*, மந்திரம், which is used in incantations, &c. It is the most important and powerful of the “seventy millions of great mantras,” மந்திரங்கள், all of which are simple emanations from pristine essential deity,—as really so, as is man, or as any of the incarnate gods. This five-letter mantra, மந்திரம், exists in *three successive states* of development. The *first* is styled the heavenly; the *second*, the *spiritual*; the *third*, the *corporeal panchâchara*, பஞ்சாட்சரம்.

This mysterious five-fold power is represented, in its successive states, as being *so developed* as to form, or to evolve from itself, “the gods and the universe of endless forms,” which are generically distinguished by the terms ‘*he, she, it.*’ In this work of *emanative creation*, which is the only idea of creation entertained by the Hindus, the process is from the more subtle to the

* The Hindus reckon only *five* radical colours, which are, *white, black, red, gold colour, and green.*

more gross, from the spiritual to the material, from the invisible to the visible. Hence, to the mind of a Hindu, there is no absurdity in the doctrine stated, that this five-fold mystic power is both the *material* and also the *efficient cause* by which the universe of matter and of organized beings is, through the repeated cycles of the *four ages*, perpetually evolved, and as often resolved into the same eternal essence.

The *pañchâchara*, பஞ்சாட்சரம், is very minutely described in its three states of development, and with its respective functions in those states :—

1. The *heavenly pañchâchara*, பஞ்சாட்சரம், is of a highly ethereal nature. It is stated, that “the letters, words, and substances included within the light of this *unutterable mantra*,” மந்திரம், can neither be written nor spoken. The soul, in its high religious state, only can perceive them. Hence, it is declared, that they who pretend to reveal them, give proof, in these pretensions, that they have never seen the *true light*.

The order of development in the *heavenly state* is briefly as follows. From the “light of this unutterable mantra,” மந்திரம், springs *suttamayeî*, சுத்தமாயை, or pure ether. From this prime ethereal substance emanates *Param*, பரம், commonly rendered from the Sanscrit, *Brahm*, பரமம், and is interpreted to mean the *Great First Cause*, or the “unknown God.” Then from *Param*, பரம், proceed various orders of heavenly existences ;—as, *Paror-têkam*, பரதேசம், *Paror-almâ*, பரமாத்துமா, and *Paror-sivam*, பரமசிவம், the archetypes (in which I would include the *material* and *efficient cause*) of bodies, souls, and deities, in this their heavenly stage. Thence, by the same process of development, this whole ‘*primary formation*’ of the universe is produced.

2. The *spiritual pañchâchara*, பஞ்சாட்சரம், is of a less ethereal nature. The symbols in this case may be written, but are too sacred to be uttered aloud ; and must not be even *whispered* into the ears of the *uninitiated*. They are *a*, ஆ, *u*, உ, *m*, ம், *vinu*, விந்து, *nutham*, நூதம். These are evolved in the following order :—*nutham*, நூதம், springs from *parasivam*, பரசிவம் ; *vinu*, விந்து, from *nutham*, நூதம் ; *m*, ம், from *vinu*, விந்து ; *u*, உ, from *m*, ம் ; and *a*, ஆ, from *u*, உ.

The development of the universe in its *second stage* is effected by these five powers. Here, as in the first case, these mystic powers stand as the efficient and material cause of an almost innumerable number of five-fold classes of existences, all of which are described in the *Shastras*, சாத்திரம், with great minuteness. From these arise the five superior gods, *Sathâsivam*, சதாசிவம்; *Espara*, ஈஸ்வரன்; *Rudra*, ருத்ரன், or *Siva*, சிவன்; *Vishnu*, விஷ்ணு; and *Brahmâ*, ப்ரமா; and also their *Sactis*, சக்தி, &c. &c.

Here it may be in place to remark a prominent principle in the Hindu system, viz. that *man is a miniature universe complete*. Here the five superior gods have their abodes, with all their proper accompaniments. These divine abodes are formed by the *spiritual panchâchara*; and are designated by the same, as follows:

The symbol *a*, அ, designates, (in the sacred books, and in the rites and ceremonies, when used in this connection), the portion of the body from the *podex* to the navel. This is the dominion of *Brahma*, ப்ரமா, the generator, who is seated in the *genitalia*.

The symbol *u*, உ, marks the portion from the navel to the heart. This is the dominion of *Vishnu*, விஷ்ணு, the preserver, who is seated in the navel.

The symbol *m*, ம, marks the portion from the heart to the neck. This is the dominion of *Rudra*, ருத்ரன், or *Siva*, சிவன், the regenerator, who is enthroned in the heart.

The symbol *vinu*, வீந்து, denotes the region from the neck to the eyebrows. This is the dominion of *Esparan*, ஈஸ்வரன், the obscurer, who is seated at the root of the tongue, in the back of the neck.

The symbol *natham*, நாதம், designates the region from the eyebrows to the crown of the head. This is the dominion of *Sathâsivam*, சதாசிவம், the illuminator, whose seat is between the eyes.

These gods, thus enthroned, and having inherent in themselves these five mystic powers, carry on the work of man's creation through the second stage—they complete the development of his members, organs, and powers. The intellectual and moral powers of man are strictly *parts* of the *organism* of the soul, as much so as the powers of the five senses. The

intellectual powers are four in number. Their development in this second stage, with that of the soul itself, is effected in the following manner :—

Brahma, ப்ரம, by the power *a*, ஆ, evolves *Angkara*, அங்காரகன், the faculty of energy and execution, that which prompts to action.

Vishnu, விஷ்ணு, by the power *u*, உ, evolves *Bhutti*, புத்தி, the faculty of judgment and common sense.

Rudra, ருத்ரன், by the power *m*, ம், evolves *Manam*, மானம், the faculty of perception, apprehension, and discrimination.

Espanan, ஈஸவரன், by the power *Vintu*, விநது, evolves *Sittam*, சித்தம், the faculty of clear and certain conception and decision—the *will* in a modified sense.

Sathâsivam, சதாசிவம், by the power *Natham*, நாதம், evolves the *Soul*, the proprietor of all the powers and organs.

When these gods, in the possession of these mystic powers, have thus evolved and established the soul with the intellectual powers, the first three of these deities, assume, in man, the following forms :—*Rudra*, ருத்ரன், takes the form of *Ichchâ-sacti*, இச்சாசக்தி, and exists as the *Power of Passion* ;—*Espanan*, ஈஸவரன், takes the form of *Kriyâ-sacti*, கரியாசக்தி, and exists as the *Power of Action* ;—*Sathâsivam*, சதாசிவம், takes the form of *Gnâna-sacti*, ஞானசக்தி, and exists as the *Power of Wisdom*, or of *Spiritual Illumination*.

By successive developments the god *Rudra*, ருத்ரன், is expanded into *three gods*, Siva, சிவன், *Vishnu*, விஷ்ணு, and *Brâhma*, ப்ரம, who hold their proper forms in man. In this way, there is laid in man, a full foundation for what is denominated the *five divine operations*. These are, *generation*, by *Brahma*, ப்ரம ; *preservation*, by *Vishnu*, விஷ்ணு ; *regeneration*, by *Siva*, சிவன் ; *obscuration*, by *Espanan*, ஈஸவரன், (which is effected through the passions and the varied operations of the soul's organism) ; and *illumination*, by *Sathâsivam*, சதாசிவம். In this way, as stated in the *Shastras*, சாத்திரம், the five caused-organised deities, become *causative-operative* deities. Thus is completed the “*secondary formation*” of the universe.

3. We come now to consider the *corporeal pauchâchara*, பஞ்சாட்சரம். This exists in strictly human characters, which

though very sacred, may be written and spoken by those who have made the required attainments in religious life. These symbols are *na*, ந, *ma*, ம, *si*, சி, *va*, வா, *ya*, யா. They arise from the *spiritual panchâchara*, பஞ்சாட்சரம், and as follows:—

From the *spiritual panchâchara*, பஞ்சாட்சரம், is evolved an impure (*i. e.* less refined than *suttamayeî*, சுத்தமாயை,) ethereal substance, called *assutamayeî*, அசுத்தமாயை. From this is evolved *ya*, யா, the highest of the five mystic letters; from *ya*, யா, arises *va*, வா; from *va*, வா, springs *si*, சி; from *si*, comes *ma*, ம; and from *ma*, ம, comes *na*, ந. They are usually written in the reverse order, beginning with the lowest—*na-ma-si-va-ya*, நமசிவாயா. These, written as one word, are spoken of, by orientalists, as constituting *the mystic name of God*; which is, in a sense correct, though its peculiar meaning has not been hitherto known.

By these five mystic powers the mundane creation—the *third stage* in the emanation of the universe, is effected. They first evolve the *material bases* of the five elements, denominated, as are the elements themselves, *ether, air, fire, water, earth*. From these are evolved the twenty-five powers, or *Tulwas*, தத்துவம், viz. the *five elements* proper; the elementary bases of the five organs of sense; the five elementary media of sensation, viz. the media of sound, of touch, of form or sight, of taste, and of smell; the five organs of action, viz. the mouth, the feet, the hands, the organs of evacuation, and the *genitalia*; and the organs of the *four intellectual* powers, and *life*. And from these arise the one hundred and twenty-five *Tulwas*, தத்துவம். From these spring, according to the language of the books, “words and symbols of endless form.” Thus is produced the ‘*tertiary formation*’ of the universe.

This *panchâchara*, பஞ்சாட்சரம், regarded as a *mantra*, மந்திரம், is described as a *burning lamp* which consumes original sin, and purifies the soul—or rather, delivers the soul, which is, in itself, *ever pure*, from the influence of its impure and delusive organism. The sacred lamp used in the temple, and in most ceremonial services, is a symbol of this mystic lamp, and, to a degree, embodies its power; so that the use of the sacred lamp is a form of prayer or incantation. In this emblem the letter *na*, ந, is represented by the vessel; *ma*, ம, by the *ghee*

(melted butter used instead of oil); *si*, சி, by the fire or heat; *vā*, வா, by the wick; and *ya*, யா, by the light.

These *mystic letters* are extensively employed in the sacred writings, and in various forms of worship, as the representatives or symbols of the five gods, their five *sactis*, சக்தி, the five divine weapons, the five abodes of the gods, in man, and indeed, of the whole universe of *fives*. Hence the necessity of a knowledge of this subject, in order to understand much of those mystic writings, and many of their equally mysterious ceremonies.

These *five powers* perform the functions of the five senses, or secure their performance, and move all the other powers, classed in fives as they are, in both gods and men. They constitute the *motive power* of the universe—controlling all the five-fold classes, from the gods down to the lowest existences.

This *mantra*, மந்திரம், is the property of those who are *initiated* into the mysteries of the system—chiefly of the Brahmins and priests. They who can employ this awful power aright, can control, in certain ways, the universe of being. As implied in a remark above, there are an almost innumerable number of *mantras*, மந்திரம், of marvellous power—all being divine emanations. They are of various characters, adapted to different specific ends. Some, as the one we are contemplating, are for the priests in the temple, and for high incantations; some for the astrologer, affecting various interests in life; some for the magician, for exorcism, and for various good and evil purposes; and some for the physician, which are far more potent than their medicines, though they are prescribed according to rules given by divine revelation.

This *pañchâchara*, பஞ்சாட்சரம், is the *mantra*, மந்திரம், employed in the consecration of *temples*, which are modelled after the form of the human body, where the five superior gods have their proper abodes.

This is, also, the *great power* employed in the formation of *idols*. The *image* as it comes from the hands of the carpenter or goldsmith, is not an object of worship. It is yet *to be constituted a deity*. The 'presence of deity' must be established in the image, with *sacti*, சக்தி, suite and equipage. Every god, thus constituted, combines in himself some portion or attribute

of each of the five superior gods. His *sacti*, சத்தி, also, embraces some portion or quality of each of the *five great sactis*, சத்திபுள். Both these are required in a complete deity. Now, these *parts* are collected and combined into one whole god by means of this mysterious five-fold power, the *corporeal panchâ-chara*, பஞ்சாட்சரம்.

In this work of making gods, the letter *na*, ந, its proper ceremonies accompanying, 'carries up and fixes in the image,' successively, all the parts required from Brahma, ப்ரம, and his dominion. The letter *ma*, ம, 'brings in and establishes' what is required from Vishnu, விஷ்ணு. The letter *si*, சி, all that is required from Rudra, ருத்ரன். The letter *vâ*, வா, all required from Esparan, ஈஸிவான். The letter *ya*, யா, all the parts required from Sathâsivam, சதாசிவம்.

The idol thus formed is considered to be a *fac simile* of the god whose name it bears, as he was when incarnate—when he lived and acted in the world. The form and character of every deity are determined by the nature of the service he comes to perform. It is a fundamental principle in Hindu theogony, that deity, like the human soul, must have *an organism* in order to action; and that this organism must be adapted, in form, to the work or end in view. Hence the almost infinitely varied forms of their gods.

It should here be remarked, however, that some parts or appendages of idols are often strictly hieroglyphical. Such is the fact in the case of the *five heads* of Siva, சிவன், which are manifestations of the five powers of the *panchâchara*, பஞ்சாட்சரம். Hence Siva's head is denominated the *mantra-head*. Such is, also, the fact in regard to the *elephant-head* of Ganēsa, கணேசன், the elder son of Siva; its proboscis, curved as it usually is in the extremity, being an emblem or form of the *linga*, which will be described below. The *six heads* of Skanda, ஸ்கந்தன், Siva's younger son, who is the ruler of the divine armies, are emblems of the '*six divine powers*.'

In the worship of an idol, a leading part of the service consists in celebrating the praises of the god by rehearsing the events of his history, and, in many cases, by acting over in mimic representation his deeds when incarnate. Hence, what-

ever there was vile and abominable in the works and sports of the god, is reiterated to the worshipping multitudes—thus inculcating the same with the force of divine example. And it may be said without qualification, that the corrupt heart of man never conceived of viler and more debasing things, than are recorded, in the divine *Puranas*, (historical works,) of multitudes of these gods. Thus we see, how the higher and more refined parts of Hinduism come in to the support of popular idolatry with all its abominations.

We may also learn from this part of our subject, how to understand the *Shastri*, சாஸ்திரி, the learned Hindu, when he avows, as he often will, *that he is not an idolater*, claiming to be a worshipper of *the one great God*. Having passed through the course of popular idolatry, he has come to understand the origin and nature of the gods; and now sees, that the mere external image is 'nothing.' He looks, not like the Christian, 'through nature up to nature's God,' but through a universe of emanative beings, to the mystic source of all beings, and thus ends in Pantheism.

(To be continued.)

A SUCCINCT ACCOUNT OF THE FIRST FORTY-NINE YEARS OF THE (LONDON) MISSIONARY SOCIETY,

Read at the Jubilee Meeting in Davidson Street Chapel, Madras,
September 25, 1844.

BY THE REV. A. LEITCH.

THE last fifty years are in the whole history of mankind second in interest to no similar period, except the one in which God was manifest in the flesh. In no other fifty years does history present fuller or more vivid manifestations of the attributes of the Godhead, as the Creator, Preserver and Redeemer of man.

Contemplating man as the creature of the Almighty, he has during this time executed greater mental and physical achievements, than during any preceding age. He has pursued the invisible powers of

nature into their recesses, discovered their laws and subjected them to his authority.* He has in these fifty years made fresh discoveries, as to the ultimate constitution of the visible and material universe.† The heavens themselves have unveiled more of their beauties to his searching eye;‡ and by his mechanical skill and patient industry, in the manufacture of instruments, and by the accuracy and precision of measurement obtained by a refined nicety of division, the movements of the heavenly worlds have been more correctly and extensively determined. That substance, appreciable by only one sense, light, has unfolded before the ingenuity of Fresnel, Herschel, Brewster and others, some new manifestations of its dazzling wonders.§ Fifty years ago steam was no friend to man. The only steam-boat in existence, perhaps, in 1795, moved no faster than three miles an hour.|| Twenty years after that, it was considered in England a great matter to launch a vessel of eight horse-power.¶ But now steam by sea and by land, in the mine, the printing press, and the manufactory, promises to change the physical and intellectual aspect of man. Further, untiring naturalists have numbered, arranged and classified the vegetables and minerals to be found throughout the world, and with this as a key they have pryed into the nature of the external crust of the earth; and in mines and mountains have discovered primeval hieroglyphics, by which they learn the very age of the globe itself. All these mighty acts of the creature show forth his Creator's praise.

But far mightier things than these have transpired when we consider man in his social capacity, under the government of the All-wise, and as redeemed by the Son of God; and these are all connected, more or less intimately, with the origin and history of modern missions. In previous years the wars, the commerce, the enterprise of Britons had prepared a highway for the messengers of the Lord of Hosts. The nations of the earth were sunk to the lowest depth of suffering and degradation, and when ready to perish, the God of salvation interposed for their deliverance.

I. But let us direct our attention to the Missionary Society, afterwards called the London Missionary Society.

This living stream originated in the fastnesses of English liberty, at a time when the frame-work of human society was shaken to its

* Galvinism.

† The atomic theory as applied in chemistry.

‡ Ceres and Pallas, Juno and Vesta, have been discovered within the time specified.

§ The undulatory theory and polarisation.

|| It belonged to the Earl Stanhope.

¶ Called the Elizabeth.

foundations by the storms and hurricanes of the French Revolution. The rivulets that nourished the parent stream, were many in number, and some of them mighty in renown. From the undefined heights of independency, from the bold and rugged crags of Presbyterianism, from the towering summits of Episcopacy did the living water flow in a full, unbroken, undivided stream. While pursuing its onward course, it leapt in bubbling torrents over the rocks of infidelity; it wound in silent majesty around and beyond the mountains of political expediency; it passed vigorously over quagmires of sensuality, it flowed steadily through vallies of unbelief; and as it rolls through the plains of our world, the wilderness is becoming a fruitful field, and the fruitful field is being counted for a forest. Kings and nobles, philosophers and statesmen, assembled senators and congregated crowds, are gazing and wondering at the scene.

During the first twenty years of this Society's existence, every country of Europe, England alone excepted, was in its turn the scene of bloody warfare, exterminating devastations, and as the consequence of these, famine and disease. During this period, over almost every district of that continent, the hounds of war speeding their terrible way, left traces of the deadly visitation in fields laid waste, families in tears, and towns in ruins. Filthy and frightful disease followed and inflicted awful yet merited retribution on the camp of the destroyers. There was scarcely a family in the whole of France, one of whose sons at least was not enlisted under the banners of Napoleon, and of these but few returned home, and of these few, the greater part were through wounds or disease objects of compassion for life. Thus the bonds of human society were loosened, the sinews of human industry were cut, and vice and starvation stalked unobstructed through the wretched realms of Europe. Nought of all this touched England. She passed unscathed, with the exception of a load of debt, in her island security, or rather in the Providence of the Almighty. He preserved and blessed her, that she might bless the world. He gave her this special work to perform for the benighted nations, opened a wide door before her, and urged her to enter it. What distinguishing mercy!

An address to professors of the Gospel by the Rev. David Bogue, of Gosport, may be compared to the grain of mustard seed. It was dropt into the soil in the month of September, 1794, through the medium of the *Evangelical Magazine*. This eminent divine is styled by his Biographer, the Father of the Missionary Society. He left his native land, Scotland, and resigned prospects of preferment in its national church to preserve his conscience and that of his revered father, void of offence*—and finding refuge and employment among

* See Bennet's Life of Bogue, pp. 17, 18.

the Christians of England, he led the way to the foundation of this society, by whose instrumentality Christ's name has been magnified to the ends of the earth. The seed thus sown germinated, and took root ; for "it gave occasion to various private conversations, and at length on the memorable fourth of November, 1794, the first concerted meeting with a view to this society took place. It was a small, but glowing and harmonious circle of ministers of various connections and denominations. From that time there appeared a gradual increase of cordial friends to the perishing heathen, though many respectable characters whose early patronage of this cause was desired, yielded to cautious hesitation, and some were perhaps disposed to attach presumption to the undertaking."

Dr. Love states in a sermon preached before the society at the Tabernacle in 1812, that seventeen years had elapsed since it was his happiness to write the first small letter which called together a few ministers to consult respecting the formation of this society.

It sent forth its sapplings. "Early in the month of January, 1795, the brethren who felt increasing ardour of zeal in this cause, resolved to try the disposition, and to call in the aid of evangelical ministers in London, and appointed *an address to Christian ministers and all other friends of Christianity, on the subject of Missions to the Heathen*, to be printed and circulated among the ministers of the metropolis along with a written letter."

The tree thus planted, watered by the grace of God, has grown ; it has sent forth its healing leaves, and extended its branches to the ends of the world. Under the foliage of this great tree many of the children of men are enjoying prosperity and peace, the delightful foretaste of eternal bliss.

The first buddings of this Christian enterprise were lovely and of a sweet smelling savour. The two addresses already noticed, and the first circular letter signed by nine individuals, whose praise was in all the churches ; and the second circular letter sent forth in the near approach of the first general meeting, which assembled on Tuesday, the 22d September, and two following days in the year 1795, are all filled with burning words and breathing thoughts—overflowing with love to Christ, and compassion for the heathen—intermingled with less of the non-essentials of Christianity than any similar documents—and proved by their effects to be possessed of more apostolical and divine authority than the bulls of many Popes or the decisions of many general councils. These documents should be prayerfully perused by every Christian.

On the Monday preceding, and the Friday following, these three remarkable days, meetings were also convened. At the last of which, viz. Friday, the 25th, the society was duly constituted, Mr. Percy in

the chair. Mr. Joseph Hardcastle was appointed Treasurer, and Messrs. Love and Shrubsole were elected to be Secretaries. The list of gentlemen nominated by a provisional committee, to be elected as directors, being read, they were requested to withdraw, and by a distinct vote on each name twenty-five were unanimously chosen. At this meeting it was unanimously resolved that the first attempt of the society shall be to send missionaries to Otaheite, or some other islands of the South Seas.

The following month a circular was prepared and sent throughout the country, containing a condensed view of what had taken place, with the constitution and office-bearers of the society. Towards the close of this circular, the following is worthy of notice. "One circumstance" they say "must not be omitted. A worthy gentleman who had retired to affluence and ease from the East India service, hearing of our benevolent design, has voluntarily stepped forth with a generous offer of his services to command any vessel we may employ in sending our missionaries to the place of their destination." With this reference to Captain Wilson, the first report closes. The originators of this great movement, we have thus seen, were vigorous and busy, but the working of the Lord is strikingly manifest.

The second report opens with the grand idea that their deliberations were intimately connected with the future and eternal happiness of millions of their fellow-creatures. A Missionary Society is the embodiment of this desire. These were men who acted as those who feel they are dealing with the eternal concerns of immortal beings, whose business is anent pearls of great price, inheritances that are incorruptible, and crowns whose glory never fade.

This report enters at large into the principles that guided them in the selection of missionaries. And these are characterized by a deep knowledge of human nature, an intimate acquaintance with past history, and a spiritual, yet common sense view of their great undertaking. "We laid it down" they say "as indispensably requisite that every one, learned or unlearned, should possess a competent measure of that kind of knowledge which the mission he engages in may require, be well apprized of the difficulties and dangers to which he may be exposed and willing to encounter them through divine assistance, *at the hazard of his life.*" That some of them held too low views on the subject of education must be conceded, but if blame is to be attached to any party, it should fall heaviest on the young men educated for the ministry in Britain, so very few of whom have entered the missionary field.

That some of those sent forth have proved false to their vows and unfaithful to their Redeemer is not to be denied, nor is it surprising.

The movement which took place in London, and which we have been describing, shook many from their beds of sloth throughout the country. It kindled a flame in many a lukewarm breast.

It was in this, the second report, that that banner of love—the fundamental principle of the society was unfurled. Love has ever been at a discount in the world. Since the first division among Christ's disciples, there is one great Bible truth, to which the church has not borne witness—but which on the contrary she has more or less denied. This great truth is, that they who are born of God should love one another. The points on which those who are born of God through Christ differ, are in weight infinitesimally small, and in importance utterly worthless, compared with those mighty unchanging verities, shining in all the effulgence of eternity, in which they are agreed. All believers have acknowledged and felt, and to some extent acted upon this truth. But the church has failed to manifest it to the world. Over this failure many of her pious sons have mourned, and in their writings and sermons in every age have borne testimony to it. But the church has not borne an united testimony. Individual churches have inserted it in their confessions, but it has held a secondary place, and been so overborne by contrary statements and opposing practice, as to render this testimony very feeble and powerless. Individual churches have said just so much upon the subject, as to give their enemies a good opportunity to condemn them out of their own mouth. The fundamental principle of the Missionary Society is the first, and almost the only public testimony of any value given in the present age to this cardinal doctrine. "First pure, then peaceable," a thousand voices exclaim. The churches do not hold in purity this truth, viz. "by this shall all men know that ye are my disciples, if ye love one another," and therefore they are not at peace with one another. It is true matters are much better than they formerly were, but they are far from being right, and from the growing unpopularity of this fundamental principle in many directions, within the society and without it, we infer that Christians are yet only spelling the letters of the essential and undeniable truth above enunciated. If Christians do admit the practical importance of loving one another, why should any one quarrel with this, almost the only official statement uttered in its behalf, while he is doing but little else to promote it.

At the third general meeting in May, 1797, the society resolved, that a certain number of those who had during the past year performed the duties of directors, should be ineligible for that office another year; and after some discussion the lot was resorted to, and by it the appointed number of individuals were excluded.

This report is occupied with the designation and embarkation of

the first missionaries to the South Seas. On the 28th July, 1796, thirty individuals were solemnly set apart for this novel and glorious undertaking in Zion Chapel, amidst several thousands of praying people. "Not less than ten ministers belonging to the society, engaged in this pleasing and extraordinary service. Three prayed, one preached, another delivered a charge to the missionaries, and five more of the brethren, selected from the various denominations of professing Christians, of which it is the peculiar glory of this society to consist; an Episcopalian, a Presbyterian, a Seceder, an Independant, and a Methodist, united in the solemn designation of the missionaries to their work, addressing them, severally in these words: "Go, our beloved brother, and live agreeably to this holy word; (putting a Bible into his hand) and publish the Gospel of our Lord Jesus Christ to the heathen, according to your calling, gifts, and abilities, in the name of the Father, and of the Son, and of the Holy Ghost." To which each missionary replied: "I will, God being my helper."

This extensive and princely mission, however, did not exhaust the desires of the fathers and founders of the society. At the very same time they were making preparations to enter South Africa; and two of the directors had resolved to consecrate themselves and their property in establishing a mission in Bengal.

"On the 9th December, Mr. Bogue accompanied Mr. Haldane to London, to wait on Mr. Dundas, who was at the head of the Board of Control for the affairs of India, and to endeavour to procure the consent, if not the co-operation of the Government. They obtained also an interview with the Archbishop of Canterbury and the Bishop of London on the same business. The result of these visits may be guessed with tolerable certainty from the prayer with which Mr. Bogue closes these memoranda. 'Lord, wean me from man.'"—*Bogue's Life*, p. 204.

"The whole scheme was frustrated by the inflexible opposition of the East India Company.

"Happily, however, we have lived to see the day when the scales are turned in favour of India. At the renewal of the East India Company's Charter, the question was discussed in Parliament, whether a body of merchants shall be suffered to contravene the tolerant spirit of the British constitution, or whether that religious liberty, which is the glory and palladium of our isle, shall prevail wherever the British sceptre is swayed. By the vigorous efforts of the friends of religion and freedom in the legislature, it was decreed that India should be open to the propagation of the Gospel of Christ. It is consoling to think that we have not to record any vexatious attempts

to thwart or evade these new provisions of the Charter. If ever our countrymen defended the straights of Thermopylæ, it was not when Nelson bled on the ocean, or Wellington sustained the shock of France at Waterloo, but when Wilberforce pleaded that a hundred millions of our Indian fellow-subjects should be free to hear of him, who died to redeem to himself a people out of every land." (*Ibid.*)

We cannot leave the third report without mentioning the cordial and affectionate letters and tokens of sympathy, which they received from Scotland, Germany and America.

The most prominent point of interest in the fourth Report for 1798, is the appointment of Vanderkemp to South Africa. "Dr. Vanderkemp was a native of Holland, and had practised physic with reputation for many years. In religious principles the Doctor was a confirmed Deist. But in the year 1791, being in a party of pleasure on the water, by the sudden bursting of a water-spout, the boat was upset, and his wife and daughter both drowned, himself also was carried down the stream and saved in an extraordinary manner, which eventually led to his conversion. At the beginning of 1797, a Moravian friend presented him with a copy of the first sermons preached before the London Missionary Society, the perusal of which induced him to offer himself to that benevolent body and brought him into England."—*Evangelical Magazine*, 1797, p. 516.

This Report contains also an interesting letter of Christian love from Basle, and intelligence of a missionary movement in Ireland.

During this year four missionaries from the Glasgow and Edinburgh societies, accompanied by two from London, sailed for Sierra Leone. This mission was early a prey to dissension and discord. Of the six, three were very soon cut off by death, one returned, and two remained and laboured for a considerable time.

All this failed to exhaust their zeal. It is added in a single sentence: "A mission to the poor blacks in Jamaica, has engaged much of our attention."

The fifth year of the society's existence, and the last of the century, was marked by two events, a mission to Twillingate, a small Island near Newfoundland, and the return and second voyage of the *Duff*.

The departure of the missionaries from Tahiti, and the capture of the *Duff* by a French privateer, threw a gloom over the sixth general meeting of the society. Two missionaries embarked to publish the Gospel in Quebec, North America.

The efforts made at this time on behalf of the continent are highly interesting. Mr. Harcastle, Matthew Wilks, and David Bogue visited Dieppe, Rouen, Paris, and other places, making inquiries

as to the existing state of matters and as to facilities for propagating the truth. The New Testament was printed in French and Italian, and the Old Testament commenced. It was to counteract the infidel principles then prevailing, that Bogue was called to write his celebrated Essay on the Divine Authority of the New Testament, which, along with the Assembly's Catechism, was translated into Italian and French. These books were distributed to some extent on continental Europe, but the fierce conflicts of that age, obstructed this good work, and the united power of Popery and infidelity was too strong for these silent messengers.

To indicate the rapid growth of the society, it may be mentioned that it was in this early stage of its history that the Missionary College was projected. Two years was the appointed term of study, and £500 was calculated to be the annual expense. In 1801, there were no fewer than nine missionaries, including Dr. Vanderkemp, laying the foundation of Gospel churches in South Africa, and an addition of three German brethren was resolved upon.

The directors of the Missionary Society did not neglect the heathen at their own door. The French and Dutch prisoners then in England were calculated to amount to 23,000 souls. To provide these with religious instruction, the sum of £200 was appropriated: by means of which 30,000 tracts and many copies of the Holy Scriptures were distributed amongst them. At a later period the lascars in the port of London received some attention; two persons were engaged for this purpose, who learned the Bengalee and read the New Testament to those who understood that language; a third applied himself to the study of the Chinese.

It is a lamentable fact, but one that need not be concealed, that British youth, especially such as were educated for the ministry, were very tardy in coming forth to fill up the ranks of the missionary band. There are constant appeals on this subject throughout all the reports—appeals too left unanswered, for a large proportion of the Society's agents were supplied by the continental churches.

In 1806 a series of efforts on behalf of the Jews was commenced. One of the children of Abraham, Mr. Frey, who had become a disciple of Jesus of Nazareth, was employed as their agent. He lectured in Jewry Street Chapel with a special reference to the conversion of the Jews. At first many came, but through intimidation from their countrymen, they gradually withdrew. Mr. Frey after a time left the society, notwithstanding which the lectures and distribution of suitable books were kept up, till the want of agents and the want of success with the engrossing cares of other fields led to the abandonment of this one.

In 1807, Mr. Creighton sailed for South America, visited Buenos Ayres and Monte Video, learned the Spanish language, and distributed many copies of the Spanish New Testament in that country. It was in this year that the plan of raising funds and promoting sympathy by means of auxiliary societies originated.

In the same year, 1807, the Chinese mission was entered upon by the indefatigable Morrison.

In 1808, Malta was occupied by Mr. Weisenger, and Tobago by Elliot. Mr. Wray arrived in Demerara in February of the same year.

In 1813, Java was occupied. 1814 the directors voted £200 to the Moravians to alleviate the general distress then so prevalent on the continent.

In 1815, they occupied Malacca, and in 1817, Selinginsk in Russia. On the 3d July, 1818, Messrs. Bevan and Jones arrived at the Mauritius on their way to Madagascar. In March, 1819, Messrs. Stallybrass and Rahmn reached Irkoutsk. Some attempts were also made on behalf of the Calmuc Tartars. It was not till 1824 that the Widows' and Orphans' Fund was established.

We shall give the dates respecting the Indian missions a little more minutely. In 1803, a mission to Ceylon and India was resolved upon. In 1804, Messrs. Vos, Ehrhardt, and Palin were appointed to Ceylon; and Ringletaube, Des Granges and Cran to the continent of India; the three latter sailed from Copenhagen on the 20th of April. On March 5th, 1805, Messrs. Des Granges and Cran left Ringletaube at Tranquebar, and proceeded to Madras, where they were soon joined by Messrs. Loveless and Taylor, (June 24) on their way to Surat. Loveless settled in Madras, Des Granges and Cran took up their abode in Vizagapatam, and Taylor proceeded to Bengal.

The Ceylon missionaries were at one time expelled at the instigation of the Dutch consistory, but afterwards returned, and became connected with Government, being more or less supported by the state. Vos returned to the Cape of Good Hope; Taylor, after wandering about in Bengal and Bombay, finally accepted a medical appointment under Government without the consent of the Directors of the society. Both Des Granges and Cran died at their post, the latter in 1808 and the former in July, 1810.

In 1807, Messrs. Gordon and Lee being appointed to Vizagapatam, sailed by way of New York, where they were very much delayed by the political dissensions then prevailing.

In 1809, Pritchett and Brain were appointed to the Birman empire, and Hands to Seringapatam. Brain died soon after his arrival; Pritchett settled in Vizagapatam with Mr. Gordon. Mr. Hands occupied

Bellary. Mr. Lee proceeded to Ganjam, in 1813, which he occupied for some time, but which has since been abandoned.

In 1811, Messrs. Spratt and May being appointed to Vizagapatam, sailed by way of America. May settled in Chinsurah. Mr. Thompson sailed for India by the way of the Cape of Good Hope, and after many delays reached Madras. He had scarcely landed, when he was ordered by Government to return to Europe. Before he could comply with this unrighteous command, death released him from all his sorrows, and he expired in the house of Mr. Loveless. Surat was occupied in 1815, Calcutta in 1816, Benares and Bangalore in 1819, Belgaum in 1820, and Quilon in 1821.

Let us now shortly glance at what the Lord has done through the instrumentality of this society.

We cannot dwell on the labours of the missionaries in Siberia and the islands in the Mediterranean. Suffice it to say that the glad tidings of salvation have been proclaimed in the former upwards of 20 years, and in the latter 35, and we must add souls have been saved. In Corfu, 7480 children are at present receiving instruction, of which scriptural truth forms a leading feature.

Respecting the South Seas, the following summary was drawn up in 1819, by the directors.

"Summary of the particulars of the important change which, by the good providence and grace of God, has been accomplished in the islands.

I. An entire subversion of idolatry, with all the cruel rites and pernicious customs connected with it among the inhabitants of Otaheite and *eight* other islands, into each of which Christianity has been introduced. (18 islands are now occupied.)

II. The abolition of infanticide and of the Arcey* Society which contributed so much to support this horrid custom.

III. The extinction of the practice of murdering prisoners taken in battle, and it is hoped, the prevention for the future of the evil of war itself, the pregnant source of so many other evils.

IV. The suppression of vain and pernicious amusements.

V. The establishment of a species of domestic intercourse among the members of the same family, formerly unknown in the islands.

VI. An universal reformation in their moral sentiments as well as social habits.

VII. The *professed* reception of the Christian religion by the in-

* The Arcey Society was distinguished for its barbarity and licentious manners, and restricted to people of the higher rank.

habitants of the islands generally, and the apparently *cordial* reception thereof by considerable numbers among them.

VIII. The erection of numerous places of Christian worship, and the establishment of schools especially in Tahiti and Eimeo.

IX. An almost universal observance of the Sabbath day, and a regular attendance on public worship, not only on the Sabbath, but also on other days of the week.

X. The institution of prayer meetings and family worship, and the observance of private devotion."

Such is the summary of 1819. Has 25 years' trial proved this summary to be an Utopian imagination, or a sober reality? It has confirmed this statement and realized their warm anticipations. The Report goes on: "To this catalogue at no distant period, we trust the directors will be able to add—the formation among the people of Christian churches and the due administration of Christian ordinances—the institution of marriage—the employment of natives as public teachers of Christianity and as schoolmasters—the introduction generally of many of the useful arts and comforts of civilized life, and the establishment throughout the islands of a regular system of productive industry." All this has followed, and more than this has been realized; Williams gives the following summary of the useful arts, animals and vegetables introduced into these islands.

<i>Useful Arts.</i>	<i>Vegetable Productions.</i>	<i>Animals.</i>
Smith's work.	A variety of valuable esculents.	Goats.
House building.	Pumpkins, Melons, Sweet Potatoes, &c.	Sheep.
Ship building.	Oranges, Lemons, Limes.	Horses.
Lime burning.	Pine-apples.	Asses.
Pruning.	Custard-apples.	Cattle and Pigs, into several islands.
Sofa, chair and bedstead making.	Coffee.	Turkeys, Geese, Ducks, and Fowls.
Growth and manufacture of Tobacco.	Cotton.	
Sugar boiling.	Indigo.	
Tinting.		

In the Report for 1843, from six places named, £180 is stated as the amount received to the funds of the Parent Society.

And all this is the mere shell. Many, many have given undeniable proofs that they were born of God, and died in the hope of a glorious resurrection. Let the ignorant doubt, the wicked scoff, the bigot sneer—we will rejoice and praise our God. And when the man of sin stretches forth his hand to touch this little one, this anointed of the Lord, as men and Britons, we will do our utmost to repel the infamous and dastardly invasion; and as Christians ceasing

from man whose breath is in his nostrils, we will without ceasing implore the timely interposition of the Almighty's arm.

On China we cannot dwell for so many moments, as she has millions of inhabitants. If in the South Seas the Gospel had to do with man in his rudest and most ignorant and savage state, here it finds him in the highest state of perfection to which unaided he can reach. And if the triumph is delayed, it is only that it may be more glorious. But here the humble missionary with the Gospel in his hand has done deeds of intellectual prowess unsurpassed in the annals of our race. Morrison's Dictionary and the translation of the whole Bible into that unmanageable language, place him in the first rank of scholarship, and prove him one of the humblest and most patient of Christ's disciples. It was a most self-denying task. At the conclusion of the letter announcing the completion of the translation, he says, "I remember Britain what she was and what she now is in respect of religion. It is not 300 years since national authority said, that 'the Bible should not be read openly in any church, (by the people) nor privately by the poor,' that only 'noblemen and gentlemen, and noble ladies and gentlewomen' might have the Bible in their own houses; I remember this and cherish hope for China." And the fulfilment of this hope is dawning. For 37 years China has been only besieged—now five breaches have been made, and no sooner is it known in the Christian camp, than the soldiers on watch rush courageously in and others prepare to follow them. The five ports are occupied by those who were formerly scattered on the borders of the celestial empire, and every evangelical society is enlisting fresh soldiers of the cross for this special service. Our society has 10 missionaries and 3 assistants in China.

How different the aspect of India. Her doors have been wide open for upwards of 30 years. The messengers of the Most High have preached and are still preaching in her bazaars and hamlets; the country is covered with schools. Tracts and Bibles when new were greedily received; now we dare not distribute them, lest they be torn before our eyes and cast into the mire. Every denomination of Christians has hastened to gain a triumph in India, and all are brought low. Every mode of operation has proved but little successful. Every variety of talent has been over-reached by Satan. From England, and from Christian friends here, money has been very generously supplied. Many of our rulers are and have been God-fearing men. For a hundred and thirty-eight* years have evangelical efforts been made in the south. The London Missionary Society supports at present at least 50 ordained missionaries, with a

* Ziegenbalg and Plutschow arrived in 1706.

greater number of assistants, and this is only a fraction of the whole number of the ambassadors of Christ now witnessing for Him in this land of idols. And yet we are all at our wit's end. Satan has for the present the best of the contest. That nothing has been done we dare not affirm, many difficulties have been overcome, and many obstacles removed—a faithful testimony has been borne and souls have been saved. Had the missionaries done nothing more than force their way against all the power of the British Government to preach Christ to the Hindus, and by preaching the cross to the sable idolaters, shamed their fair masters out of the support of idolatry, an ample reward has been obtained. It was the agents of this society that stood in the breach when Government would have denied the Gospel to these millions of perishing immortals.

The Gospel has succeeded among the rude Polynesians, the enslaved Africans, the oppressed Hottentots, the persecuted Malagasee, far more extensively than among the subtle Hindu or proud Chinese. This proves its divinity—man by wisdom knows not God.

We have hastened to this point to have time to fill up a little more fully the picture presented by South Africa, the West Indies, and Madagascar.

SOUTH AFRICA.

When the missionaries of this Society landed in Africa, there was only one missionary station; it was occupied by the Moravians. Now there are at least 60 stations and out-stations, occupied by our society; 35 missionaries and 68 assistants. The history of the South Sea Mission presents a luminous example of the truth of this Scripture, "Godliness hath the promise of the life that now is and of that which is to come." This promise has been fulfilled in South Africa also; in proof of which we quote the following facts. (See Report for 1825, p. 125.)

"We arrived at Caledon Institution," writes Dr. Philip, "on the 25th of August, (1841.) This station presents a most gratifying spectacle to those who saw it in former times. In 1823 the people were in rags; few of them had any covering on them, except the filthy sheep-skin kaross; their huts were of the most wretched description; they were given to drunkenness and its kindred vices; and the ground on which they resided lay waste. In 1825 and the two following years, their condition was, if possible, still more miserable; and the lands were in possession of the neighbouring boors. *The people are now dressed in British manufacture, and make a very respectable appearance in the house of God.* The children, who formerly went naked, and presented a most disgusting appearance, are

decently clothed—the effects of an improved taste, and of habits of temperance and industry, which have arisen from the power of religion among them ; instead of a few wretched huts resembling pig-styes, we have now a rising and regular village ; and the valley on which it stands, which till lately was uncultivated, is now laid out in gardens, and the turf enclosure is rapidly giving way to a live fence. *While religion was in a low state among the people, we could not get them to build decent houses ;* last year the walls of forty houses were raised beam high, and fifteen of them have been covered in and are now inhabited.” Report 1842, p. 13.

This is only a specimen. Pacaltsdorp is another of the same kind, occurring at an earlier period, and there are many such.

Now there is this peculiarity in South Africa which is not found in the South Seas. All these wonders have been wrought among men—not merely in a state of nature—but among a class of men degraded and oppressed by their fellow-men. This demands special attention.

“When the Cape fell into the hands of the English in 1795, the condition of the Aborigines formed a strong contrast with that peaceful and independent state in which they had been found by the Dutch. In the course of about a century and a half, the Hottentots had been despoiled of their lands, robbed or cajoled out of their flocks and herds, and, with a few exceptions, reduced to personal servitude, under circumstances which rendered them more wretched and more helpless than the slaves with whom they were now associated. The numerous free villages with which the country had abounded, had almost entirely disappeared, and the few paltry and miserable hordes who had established themselves in some of the districts, had no longer the power of choosing their own chiefs. To this office none were now appointed but by the Governor of the new settlement, who was never personally acquainted with the character or merits of those on whom his choice fell. The farmer nearest the horde generally solicited the nomination for one of his creatures, whom he could trust, and who would, on this account, be always ready with all his vassals for his service. ‘From that moment,’ says Vaillant, ‘his melancholy horde, which for a long time has lost its national name, assumes that of its new chief, who has been set over it. They will then say, the horde of Captain Kecs, who becomes to the Governor a new creature, a new spy, and a new slave, and to his own countrymen a new tyrant.’

“Those dispersed among the farmers as servants were still more miserable. Having no protector, and his master no superior at hand to check his excesses, the unfortunate bondman was urged to incessant toil by the infliction of the most cruel and revolting punishments. Though nominally, a free man, blows and stripes could be

heaped upon him as on a slave, at the caprice of his master; and as the latter lost nothing by his mutilation or death, these were not unfrequently the result of his hasty or deliberate vengeance. Nor were they at liberty to choose their employment or their masters. Government had directed that any Dutch peasant should be allowed to claim as his property, till the age of five and twenty, all the children of the Hottentots in his service, to whom he had given in their infancy a morsel of bread. Should a Hottentot, therefore, who had engaged himself for a year, attempt to remove at the expiration of his term, he would be permitted, or perhaps driven away, but his children, who had been encouraged to enter the house of the boor, and to receive a morsel of food, were detained. By this means, in general, the whole family were eventually bound as with a chain.

"The degradation of the Hottentot character was the necessary result of such treatment. A deep and habitual gloom and depression of spirit, took place of that hilarity which had formerly distinguished them. Their indolence increased to a degree hardly credible, and they became more and more addicted to gluttony and drunkenness. For this last vice they were indebted entirely to their new masters. Their numbers began greatly to decline, the very structure of their bodies was said to have shrunk, and to have lost its force and agility, and the whole race seemed rapidly hastening to annihilation.

"No attempts had been made to improve their moral condition, to restrain their passions, or to refine their appetites. In this respect they had evidently degenerated since their intercourse with Europeans. But they still retained their characteristic and apparently unconscious adherence to truth, which is generally the first of the virtues that disappears before the frown of an absolute master; and that generosity which is never satisfied so long as a morsel of food remains undivided among his companions, still distinguished the simple and improvident Hottentot. As for religion, it was considered a serious crime to mention the subject to a native. They were not admitted within the walls of the churches. By a notice stuck above the doors of one of the churches, 'Hottentots and dogs' were forbidden to enter.

"When the English first took possession of the Cape, the Hottentots hailed their arrival before they knew anything of the character of their deliverers; and the story of their sufferings made a strong impression on the minds of a people who entertained a great aversion to their first oppressors, and who had, as yet, no interest to serve by enslaving them. The English found that the Hottentots could be trusted: they received from them the most efficient assistance in suppressing the insurrections of the boors, and therefore, whilst the boors continued to be disaffected to the Government, the Hottentots enjoy-

ed the smiles of the British authorities. But when the boors, finding that the English were likely to retain permanent possession of the Cape, became reconciled to their new masters, the services of the Hottentots were forgotten, and their interest sacrificed at the shrine of this union. This was a result which the missionaries had not anticipated, and for which they were not prepared. It was soon perceived, that under the new system, the oppression of the Hottentots continued, as under the old government; and Doctor Vanderkemp found that the new English authorities paid as little attention to his complaints; as the Dutch authorities of the colony had been in the habit of doing. Had he been properly supported by the local authorities of the district, an end might have been speedily put to the cruelties practised against the natives; but he had the mortification to find that his attempts to improve the condition of the Hottentots, and to bring their oppressors to justice, were constantly opposed by those by whom he should have been supported. In January, 1807, not a twelvemonth after the return of the missionaries to Bethelsdorp, by the permission of the English Government, the Doctor thus writes, in a letter addressed to the directors of the London Missionary Society:

“I think our enemies have in view to accomplish their design, not by expelling us out of the colony, or by a formal prohibition of our missionary work, but by teasing, and gradually confining us more and more to a narrow sphere of activity, in hope that, by repeated trials, we shall be wearied out, and disposed at length to abandon our station, and leave them masters of the field.” Philip’s Researches, Vol. i. pp. 55—58.

It is from among such a people as this that churches have been gathered. Their chains, chiefly through the exertions of Dr. Philip, have been struck off. They have been emancipated, and their whole social condition improved. These oppressed ones having been gathered into Christian churches, have felt for others, and the following is the contributions of some of them to the Missionary Society as contained in the Report for 1843. Paarl, £31; Caledon Institution, £80; Pacaltsdorp, £40; Dysalsdorp, £70; Hankey, £47; Bethelsdorp, £111, &c.

It is chiefly through the missions of this society and the Moravians that the Hottentots have been thus doubly blessed. Time fails to speak of the Caffres, Bushmen, Namaquas, Korannas, and numerous other tribes. The history of South African missions will live to the end of time, and be frequently repeated in eternity. The names of Vanderkemp, Pacalt, Philip, and Africaner, will never be forgotten, and their memory is fragrant; because they are identified with some of the holiest triumphs of the cross—with some of the brightest displays of sovereign grace.

WEST INDIES.

That the Gospel in the hands of the agents of the L. M. S. has been rich in blessings to man, has been proved; stronger proofs are yet to be adduced. If we compare the state of the West Indies fifty years ago, with what it is now, we find the most glowing pictures of prophecy fully realized.

This society though not the only means, has been one of the chief in effecting this unparalleled change. The Moravians and Wesleyans were the first friends of the West Indian slave. The Wesleyans had local preachers in the islands in 1785, and Dr. Coke accompanied by three missionaries landed in Antigua in 1786.

The oppression endured by the Negro was more systematic and more cruel than that endured by the Hottentot. His deliverance has been more costly and more wonderful. Torn from his country and home by violence, bound as a felon, crammed to suffocation in the white man's ship, the horrors he endured in the middle passage have become proverbial. Landed in chains on a foreign shore, exposed as cattle to the dealers in human flesh, sold to the highest bidder, the innocent sufferer was conducted to his purchaser's fields to toil under a burning sun and an European scourge, till death released him from his bondage. He thus lived in despair and died in darkness. With little or no religion of his own, he detested that of his task-master; and justly—for mammon was his god, who had no temple but the slave market, no praises but the groans of the slave. The planter having by this infernal cruelty, obliterated from the Negro's frame some of the nobler traces of humanity, and extinguished in his bosom many of its better feelings, excluded him from the human race—denied that he was a man.

The Moravians commenced their mission to these islands in 1731. Their first missionaries, Dober and Leupold, "declared they were ready to sacrifice their lives in the service of their Saviour, and to sell themselves into slavery in order to gain even a single soul."

Our missions commenced in 1808, and were greatly enlarged, especially in Jamaica, ten years ago, when the emancipation act came into operation. That act following up the abolition of the slave trade, is the most remarkable and glorious political event that has ever transpired. England paid £20,000,000 to liberate those, whom her own sons had enslaved. It was not the wisdom of legislators, nor the science of philosophers that accomplished this. It was Christianity. The Christian principles of Clarkson and Wilberforce, supported by the British churches, were the power that produced this mighty change. The fulcrum on which this lever rested, however, was the humble and consistent Christianity of the slaves themselves.

To prove their sufferings, their patience and their faith, there is room for only one statement. "I felt a deep interest," says Freeman, "in visiting the congregation formerly under the charge of our devoted, but martyred missionary Smith of Demerara; many of his old friends came around me, with expressions of the liveliest joy and gratitude in the recollection of his faithful and incessant labours on their behalf. Among these were men who had oft travelled all Saturday night, that they might obtain his instructions on the Sunday morning; then hasten back to the estate where they were slaves, cut their due portion of grass in the afternoon, and reach home by the allotted time; and yet, on the Monday morning were flogged, and placed in the stocks, for having dared to attend the missionary. And here may I state a fact honourable to the Negro character? I conversed with many who suffered this harsh treatment, and on whose backs are still the marks of the lacerations they suffered, for no other crime than such as that I have named; but I have never heard one vindictive syllable escape their lips. They often recur to the history of the past, but only to thank God for the happy change which they now experience in their privileges and condition."

The liberated slaves in Jamaica and Guiana, belonging to all denominations of Christians, have during the last 10 years raised for the support and propagation of the Gospel, £250,000.

The church over which Mr. Scott presides at Demerara, are erecting a place of worship at the estimate cost of £2000; in aid of which the L. M. S. promised them £100. When they heard, however, of the depressed state of the society's funds, they responded to the appeal of their minister and offered to relieve the society from the promise.

In New Amsterdam, Berbice, they are raising a most substantial chapel, which will cost £5000, half of which has been already realized, and the other half will in every probability be also freely contributed. In Rodboro they have built a chapel, school, and dwelling house, at a cost of £3,500.—See *Freeman's Statement*, Report 1843.

To give a general idea of the great and blessed change effected in these islands, I select the following. "Often when I entered the well filled Mission Chapel," says Freeman, "and from the pulpit surveyed the crowded audience, and saw the attention of the listening throng of men and their families, well clad, well behaved, eager to listen, to understand, to believe and be saved, I have felt the tear of grateful joy burst forth in the recollection that these men, these women, these children, were lately chattels in law; but now free, grateful, industrious and happy—many of them pious and devout, an honour to any community,—the joy of our missionaries, and the destined crown of

their rejoicing in the great day. I loved my country the more, because she had set them free, and the blessings of them that were ready to perish came upon her." He goes on:—

"It will not be expected of me to touch, on this occasion, the question of the commercial aspect of the experiment of emancipation. My business is with its social, moral, and religious consequences. There is its great and all-sufficient, and, I would say, its triumphant vindication. I will leave to others to discuss, and perhaps on other occasions, the property-interests of the question; but of this I am certain, that if that be good which brings the largest amount of happiness and morality to the largest number of men, then the measure has succeeded—wonderfully succeeded. That some individual proprietors have suffered loss, cannot be denied; but the vast masses have been the gainers, and it was high time they should be. If a general view be taken of the results of the change—the happiness which it has poured into the bosoms of tens of thousands—the peaceful cottages and hamlets that are rising, many of which I visited—the new scenes of domestic and social peace and enjoyment I witnessed—the multiplying signs of intelligence, comfort, and improvement—then there bursts before us, not the fictions of a poet, but the sober and delightful realities of Christian truth, which not the pen even of a Montgomery could fully describe, though it once told well the darker scenes of the picture. For how much of all this they are indebted to the efforts of the humble Christian missionary teacher, no man can calculate. Happily, when freedom came, the restraints of the Gospel and the moral influence of the Christian teacher were there; and now the wide experiment, such as the world had never witnessed before, may challenge an impartial investigation by any government or society on earth.

"One important thing I must be allowed to add in relation to our mission churches in the west. I anticipate their being in a position to support themselves ere long, without pressing on the funds of the Parent Society. Many of them have become so already. Some resolved on it while I was there, others are approaching to it, and all are honourably desirous of it. With few exceptions, I think, they will shortly be self-sustained; so that the resources hitherto expended on them will henceforth be available for other fields."

MADAGASCAR.

Finally, let us consider Madagascar. Here we find the top-stone to our argument, the shedding of righteous blood. Nothing but the Gospel of Christ civilizes the savage, softens the hard-hearted, instructs the ignorant, clothes the naked, brings justice to the op-

pressed and liberates the slave. And all this, as we have seen, the Gospel has done, and by this we learn its divine origin. But when its converts rather than renounce it, brave the spear, and torture, and poison, and blood and death, as the disciples in Madagascar have done and are still doing, their cause becomes identified with that of the primitive disciples, and is encircled with all the glories of eternity. The man who can oppose such a cause, or even give it only a lukewarm support, adds to his impiety a virtual denial of the facts of history, and renounces every pretension to possess the wisdom of a philosopher or the benevolence of a philanthropist.

The latest accounts are as follows :

"The fury of persecution in Madagascar has now been poured out upon the infant church for more than eight years, its members have been driven into exile and slavery, and seventeen of their number have been doomed to death ; yet the trial of their faith has been found unto praise and honour and glory ; none have apostatized, or denied the Lord who bought them with his blood." *Report 1843.*

"It is a striking fact that after all that the Queen of Madagascar has done—after the fierceness of a nine years' persecution, there are at this moment in that island as many believers in Christ as there were at the time when the persecution commenced. The Queen there has absolute power over the lives and property of her subjects. She has 40,000 disciplined troops ; not raw savages, but initiated by troops formerly sent by the British Government, into all the minutiae of the military tactics of Europe. She has also an extensive system of police, so extensive and so well arranged, that through it almost every movement of her subjects may be made known to the Government of the country. A vast number—no fewer than three thousand—have by late accounts, in one district, fallen victims to her rage. Such things are awful,—are terrific."—*Freeman. Edinb. Witness, July 3, 1844.*

The Rev. David Johns, their missionary, died last year. "Three times since 1841 he had visited the western coast, hazarding his life for the name of the Lord Jesus ; and in the hope of rescuing his suffering saints from their relentless persecutors. In the prosecution of this benevolent purpose he landed on the island of Nosibe, in August last, where he suffered a relapse of the Madagascar fever," which terminated his life.—*Report 1844.*

During the last year the society has sent forth nineteen agents, including males and females, to West Indies, China and India.

Popery has made no converts in Tahiti.

The entire Scriptures in Hindustani have been translated by our missionaries at Benares, and printed by the British and Foreign Bible Society.

There are 100 young men, Native Christians, in the South Seas and India, pursuing a regular course of instruction to fit them for the work of evangelists.

The amount of the income of the society last year was above £81,000, of which £17,748 have been contributed at the several missionary stations.

A missionary ship, called the "*John Williams*," has been purchased (280 tons burden) and equipped by the contributions of the young, amounting to £6,237. It has sailed for the South Seas.

There are 439 stations and out-stations, and 131 churches—165 European Missionaries, 603 Assistants—Printing Establishments 15.—We conclude in the language of the last Report.

"These are the Lord's doings, and they are wondrous in our eyes.

"But the directors glance only at the labours and results of former years as a stimulus to present and prospective duty. If, within half a century, from beginnings so small—with resources so limited—amidst obstacles so gigantic—such glorious progress has been made; then, with hinderances constantly diminishing, and means of advance as constantly accumulating, and with the promised blessing of an unchanging Saviour, what may not be anticipated, and what should not be attempted in years to come?

"This great work—the work of our age—which we have received in solemn trust from our fathers, we will commit, then, to our children, charging them before the Lord, that, whatever be the toils it may impose, they never tire; that, whatever be the sacrifices it may demand, they never spare; that, whatever be the enemies it may provoke, they neither flee nor fear. The time, yea, the set time, to favor Zion will come; then labour and suffering shall give place to joy and triumph: the Lord shall appear in his glory, and the top-stone shall be brought forth, amidst the acclamations of an adoring world, "Grace, Grace unto it!"

THE LAST DAY OF EVE.

It approached the evening twilight. The mother of mankind was placed by her descendants in front of her tent, reclining on a rude couch. The western wind fanned her pale cheek, and played amidst her gray locks. Near her sat her husband. Eve turned her eye upon him with a look of sadness, yet of deep affection, and as she saw his wrinkled brow, bent form, and head of snowy whiteness, seemed to call to mind other days.

Inwardly she reproached herself. "Ah, not thus was it I saw him, when first given to him by our God. Where has vanished that manly form, where is the elastic step, where the eye that beamed with brightness, where now the rich and mellow voice? Alas, how changed! And it was I who tempted, who destroyed him—I, the wife—the cherished companion—I bade him eat, and now what is he, who, but for me, had known neither pain, nor sorrow, nor age.

"And what remains of her on whose beauty he then gazed with unsated delight?—A trembling, wrinkled form, just sinking into the grave.

"Where is now that paradise, with its rich fruits, that balmy air which brought on every breath a tribute to each happy sense those rays which warmed, but never scorched? And sadder, sadder still, where now is that blissful intercourse with HIM, who made us rich in the happiness of living? His voice is no longer in our ears—driven from bliss—from scenes so lovely—the earth cursed—sin, sorrow, and death the inheritance of our children."

Our mother was overcome by the rush of recollections. Her eyes, long dry, found new fountains, and her aged form shook with deep emotion.

It may be that Adam had been indulging in musings not unlike to these, for he was startled as if from a reverie by the emotions of his wife. The old man placed himself beside her. She laid her head on the bosom which had so often soothed its throbbings.

"What moves thee, Eve?"

"Oh, my husband, how canst thou show kindness to her who has done all this? Thou wast young, and knew only happiness, and all around was formed to delight our every sense: and I, who should have strengthened thy virtue, fell and dragged thee with me, the partner of my sin, to this depth of ruin. And after a few years of toil and anxiety, we are about to lay these worn-out frames in the dust.

"But for sin we had lived in perpetual youth, and feared no change. The threatened death has worked slowly but surely, and now with us his work is nearly done.

"The first to sin, it was meet that I should first return to dust. Had the guilt and the curse been only mine, I might endure it. But I see thee now, and I compare thee with what thou wast as it seems to me but yesterday.

"A few days will lay thee low. Let our children place us side by side in the cold earth. I know not why it is, yet it seems to me there will be comfort in our bodies dissolving together, as if there were something of consciousness in the lifeless dust.

"Little of comfort as is now left in life, yet I cannot endure the thought that I shall utterly cease to be!

"Adam, thou hast often given me words of consolation. Is there aught can cheer me, now I am to bid thee farewell?

"Thou seest yonder sun—thou wilt again see him rise and set—he is bidding me a last adieu. Sense shall soon cease forever, and no light shall again enter these eyes."

The old man wiped the tears which fell on the wrinkled brow of his partner. A sudden light was on his countenance, as if a new lamp had been lit up in his soul. Eve saw it, and it brought to her a gleam of hope; she gazed on his face as if death had lent new powers to her faded vision.

"First of women," said Adam, "claim no pre-eminence in guilt—together we sinned, together we have borne the punishment.

"But there is redemption—there is hope.

"Whilst thinking of the fearful change which betokened to my heart that its partner was about to be taken away, a heavenly light beamed on my thoughts, and taught me to understand the visions which have so often visited me on my couch.

"We shall not die—there is a costly ransom provided—we must sleep under the cold earth, but we shall rise again in the freshness of that youth which we first enjoyed : and purified from all sin, we shall walk in our Eden seven times more beautiful than when we first roved amidst the fruits and flowers. And there will be the thousands who inheriting our evil natures, will have found a powerful physician ; and there will be that mighty physician, whose presence shall wake ten thousand harps to melody.

"This earth, too, so long, so grievously cursed for our sin, will come forth purified from every stain and in more than the beauty of its pristine youth.

"Thou wilt go a little before me to the grave ; but we shall rise together with the glad shout of gratified jubilation ; and with us millions on millions of our posterity ransomed from the curse."

Adam paused, his eye fell on the face of his wife, a smile seemed to play in the brightness of hope on her pale lip ; but the heart had ceased to beat, and that sleep had fallen on her which the trump of the arch-angel only shall disturb.—*Mercury*.

AMERICAN POETS.

EXTRACT FROM AN ENGLISH REVIEW.

OF the score, or so, of poets we have now run through—the previous picking of the multitude—it will be seen that we have not yet found one who rises above the level of the elegant mediocrity already referred to. Mr. Griswold himself admits that there are very few who have written for posterity. We are happy at last, to be in a fair way of coming to these few, having cleared the audience of the rabble. That the select circle of these choice spirits should be so small, is to us matter of great and sincere regret.

Ralph Waldo Emerson, although he has written very little in

this way, comes accredited to us by unmistakable manifestations of an original and poetical mind. He is the author of a volume of profound Essays, recently re-published in England, under the editorship of Mr. Carlyle, who discovered in him a spiritual faculty congenial to his own. Mr. Emerson was formerly a Unitarian minister, but he embraced the Quaker interpretation of the sacrament of the Lord's Supper, and threw up his church. He is now the editor of a Quarterly Magazine in Boston. The same thoughtful spirit which pervades his prose writings, is visible in his poetry, bathed in the 'purple light' of a rich fancy. Unfortunately he has written too little to ensure him a great reputation; but what he has written is quaint and peculiar, and native to his own genius. From a little poem addressed 'To the humble bee,' which, without being in the slightest degree an imitation, constantly reminds us of the gorgeous beauty of 'T Allegro,' we extract two or three passages.

Fine humble-bee! fine humble-bee!
 Where thou art is elime for me,
 Let them sail for Porto Rique,
 Far off heats through seas to seek—
 I will follow thee alone,
 Thou animated torrid-zone;
 * * *

When the south-wind, in May days,
 With a net of shining haze,
 Silvers the horizon wall,
 And with softness touching all,
 Tints the human countenance
 With a colour of romance,
 And infusing subtle heats
 Turns the sod to violets—
 Thou in sunny solitudes,
 Rover of the underwoods,
 The green silence dost displace
 With thy mellow breezy bass.
 * * *

Aught unsavory or unclean
 Hath my insect never seen,
 But violets and bilberry hills,
 Maple sap, and daffodils,
 Clover, catchfly, adders-tongue,
 And brier-roses dwelt among.
 All beside was unknown waste,
 All was picture as he past.

This is not merely beautiful, though 'beauty is its own excuse for being.' There is pleasant wisdom lived in the bag of the 'yellow breeched philosopher,' who sees only what is fair, and sips only what is sweet. Mr. Emerson, evidently cares little about any reputation to be gained by writing verses; his intellect seeks other vents, where it is untrammelled by forms and conditions. But he cannot help his inspiration. He is a poet in his prose.

Fitz-Green Halleck has acquired a wider celebrity, and won it well. He is the author, amongst other things, of a noble lyric, 'Marco Bozzaris.' Had he written nothing more he must have earned a high popularity; but he has written much more, equally distinguished by a refined taste and cultivated judgment. But the 'Marco Bozzaris,' containing not more than a hundred lines, or thereabout, is his master-piece. It is consecrated to the Greek chief of that name, who fell in an attack on the Turkish camp at Laspi, and is, as a whole, one of the most perfect specimens of versification we are acquainted with in American literature. We will not detract from its intrinsic claims, by inquiring to what extent Mr. Halleck is indebted to the study of well-known models; for although in this piece we catch that 'stepping in music' of the rhythm which constitutes the secret charms of the 'Hohenlinden,' we are glad to recognise in all his productions, apart from incidental resemblance of this kind, a knowledge as complete as it is rare among his contemporaries, of the musical mysteries of his art. It is in this Mr. Halleck excels, and it is for this melodiousness of structure that his lines are admired even where their real merit is least understood. We are too much pressed in space to afford room for the whole of this poem, and are unwilling to injure its effect by an isolated passage. The chrysolite must not be broken. But here is an extract from a poem called 'Red Jacket,' which will abundantly exhibit the freedom and airiness of Mr. Halleck's versification. Red Jacket was a famous Indian chief.

Is strength a monarch's merit? (like a whaler's)
Thou art as tall, as sinewy, and as strong
As earth's first kings—the Argo's gallant sailors,
Heroes in history, and gods in song.

Is eloquence? Her spell is thine that reaches
 The heart, and makes the wisest head its sport;
 And there's one rare, strange virtue in thy speeches,
 The secret of their mastery—they are short.

Is beauty? Thine has with thy youth departed,
 But the love-legends of thy manhood's years,
 And she who perished, young and broken hearted,
 Are—but I rhyme for smiles and not for tears.

The monarch mind—the mystery of commanding,
 The godlike power, the art Napoleon,
 Of winning, fettering, moulding, wielding, banding,
 The hearts of millions till they move as one;
 Thou hast it. At thy bidding men have crowded
 The road to death as to a festival;
 And minstrel minds, without a blush, have shrouded
 With banner-folds of glory their dark pall.

* * * * *

And underneath that face like summer's oceans,
 Its lip as moveless and its cheek as clear,
 Slumbers a whirlwind of the heart's emotions,
 Love, hatred, pride, hope, sorrow—all save fear.

* * * * *

Hope—that thy wrongs will be by the Great Spirit
 Remembered and revenged when thou art gone;
 Sorrow—that none are left thee to inherit
 Thy name, thy fame, thy passions, and thy throne.

The author of these stanzas, strange to say, is superintendent of the affairs of Mr. Astor, the capitalist, who built the great hotel in New York.

We have been all along looking out for a purely American poet, who should be strictly national in the comprehensive sense of the term. The only man who approaches that character is William Cullin Bryant; but if Bryant were not a sound poet in all other aspects, his nationality would avail him nothing. Nature made him a poet, and the accident of birth has placed him amongst the forests of America. Out of the national inspiration he draws universal sympathies—not the less universal because their springs are ever close at hand, ever in view, and ever turned to with renewed affection. He does not thrust the American flag in our faces, and threaten the world with the terrors of a gory peace; he exults in the issues of freedom for nobler ends and larger interests. He is the only one of the American poets who ascends to 'the height of this great

argument,' and lifts his theme above the earthly taint of bigotry and prejudice. In him, by virtue of the poetry that is in his heart, such themes grow up into dignity. His genius makes all men participators in them, seeking and developing the universality that lies at their core. The woods, prairie, mountains, tempests, the seasons, the life and destiny of man are the subjects in which he delights. He treats them with religious solemnity, and brings to the contemplation of nature, in her grandest revelations, a pure and serious spirit. His poetry is reflective but not sad; grave in its depths, but brightened in its flow by the sunshine of the imagination. His poems addressed to rivers, woods, and winds, all of which he has separately apostrophized, have the solemn grandeur of anthems, voicing remote and track, less solitudes. Their beauty is affecting, because it is true and full of reverence. Faithful to his inspiration, he never interrupts the profound ideal that has entered into his spirit to propitiate the genius loci,—he is no middle man standing between his vernal glories and the enjoyment of the rest of mankind. He is wholly exempt from verbal prettiness, from flaunting imagery and new-world conceits; he never paints on gauze; he is always in earnest, and always poetical. His manner is every where graceful and unaffected.

Two collections of Mr. Bryant's poems have been published in London, and the reader may be presumed to be already acquainted with nearly all he has written. The following passage, descriptive of the train of thoughts suggested by the shutting in of evening, has appeared only in the American editions:—

The summer day was closed—the sun is set;
Well have they done their office, those bright hours
The latest of whose train goes softly out
In the red west. The green blade of the ground
Has risen, and herds have cropped it, the young twig
Has spread its plaited tissues to the sun;
Flowers of the garden and the waste have blown,
And withered; seeds have fallen upon the soil
From bursting cells, and in their graves await,
Their resurrection. Insects from the pools
Have filled the air awhile with humming wings,
That now are still forever; painted moths
Have wandered the blue sky, and died again;
The mother-bird hath broken for her brood

Their prison-shells, or shoved them from the nest,
Plumed for their earliest flight. In bright alcoves,
In woodland cottages with earthy walls,
In noisome cells of the tumultuous town,
Mothers have clasped with joy the new-born babe,
Graves, by the lonely forest, by the shore
Of rivers and of ocean, by the ways
Of the thronged city, have been hollowed out,
And filled, and closed. This day hath parted friends,
That ne'er before were parted; it hath knit
New friendships; it hath seen the maiden plight
Her faith, and trust her peace to him who long
Hath wooed; and it hath heard, from lips which late
Were eloquent of love, the first harsh word,
That told the wedded one her peace was flown.
Farewell to the sweet sunshine! one glad day
Is added now to childhood's merry days,
And one calm day to those of quiet age,
Still the fleet hours run on; and as I lean
Amid the thickening darkness, lamps are lit
By those who watch the dead, and those who twine
Flowers for the bride. The mother from the eyes
Of her sick infant shades the painful light,
And sadly listens to his quick-drawn breath.

When America shall have given birth to a few such poets as Bryant, she may begin to build up a national literature, to the recognition of which all the world will subscribe.

Only one name now remains, that of the most accomplished of the brotherhood, Henry Wordsworth Longfellow. But we have some doubts whether he can be fairly considered an indigenous specimen. His mind was educated in Europe. At eighteen years of age he left America, and spent four years in travelling through Europe, lingering to study for a part of the time at Gottingen. On his return he was appointed professor of modern languages in Bowdoin College; but at the end of a few years he went into Sweden and Denmark, to acquire a knowledge of the literature and languages of the northern nations. When he again returned, he accepted the professorship of the French and Spanish languages in Harvard College, Cambridge, which he now holds. We must not be surprised to find his poetry deeply coloured by these experiences, and cultivated to a height of refinement far above the taste of his countrymen. But America claims him, and is entitled to him;

and has much reason to be proud of this ripe and elegant scholar. He is unquestionably the first of her poets, the most thoughtful and chaste; the most elaborate and finished. Taking leave of the others, with a just appreciation of the last mentioned two or three, and coming suddenly upon Longfellow's lyrics, is like passing out of a rugged country into a rich eastern garden, with the music of birds and falling waters and singing in our ears at every step. His poems are distinguished by severe intellectual beauty, dulcet sweetness of expression, a wise and hopeful spirit, and complete command over every variety of rhythm. They are neither numerous nor long, but of that compact texture which will last for posterity. His translations from the continental languages are admirable; and in one of them, from the Swedish of Bishop Tegner, he has successfully rendered into English the 'inexorable hexameters of the original.'

We believe nearly all Mr. Longfellow's poems have been reprinted in England; and we hope they may be extensively diffused, and received with the honourable welcome they deserve. From the 'Prelude to the voices of the night,' we take a few stanzas of exquisite grace and tenderness.

Beneath some patriarchal tree
I lay upon the ground;
His hoary arms uplifted he,
And all the broad leaves over me
Clapped their little hands in glee,
With one continuous sound;

A slumberous sound—a sound that brings
The feelings of a dream,
As of innumerable wings,
As, when a bell no longer swings,
Faint the hollow murmurings
O'er meadow, lake, and stream.

And dreams of that which cannot die,
Bright visions came to me.
As lapped in thought I used to lie,
And gaze into the summer sky
When the sailing clouds went by,
Like ships upon the sea;

Dreams that the soul of youth engage
Ere fancy has been quelled;

Old legends of the monkish page,
Traditions of the saint and sage,
Tales that have the rime of age,
And chronicles of Eld.

And loving still these quaint old themes
Even in the city's throng,
I feel the freshness of the streams,
That, crossed by shades, and sunny gleams,
Water the green land of dreams,
The holy land of song.

Therefore, at Pentecost, which brings
The spring, clothed like a bird,
When nestling birds unfold their wings,
And bishops' caps have golden rings,
Musing upon many things,
I sought the woodlands wide.

The green trees whispered low and mild,
It was a sound of joy !
They were my play-mates when a child,
And rocked me in their arms so wild !
Still they looked at me and smiled,
As if I were a boy ;

And ever whispered mild and low,
"Come, be a child once more !"
And waved their long arms to and fro,
And beckoned solemnly and slow ;
Oh, I could not choose but go
Into the woodlands hoar.

Into the blithe and breathing air,
Into the solemn wood,
Solemn and silent every where !
Nature with folded hands seemed there,
Kneeling at her evening prayer !
Like one in prayer I stood.

The artful modulation of these lines is not less worthy of critical notice than the pathos of the emotion, which literally gushes like tears through them.

Correspondence.

ON MISSIONARY SUCCESS IN INDIA.

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN,—You honoured me by inserting in a former number of your rising Miscellany a letter on Missionary Success in India. In a subsequent number, an esteemed brother missionary attempted to answer my arguments; and had I been ambitious of controversy, I had sufficient room for a rejoinder; however as I had fully stated my opinions in my letter, and Mr. Sewell had stated his in his answer, I preferred leaving both in the hands of your readers. But though I passed over Mr. S.'s answer in silence, I was by no means converted to his opinions; and unless I am mistaken, the time will come when it will be seen that, to a considerable extent, the plausible educational schemes of the present day have been usurping the place of a *preached Gospel*.—God's appointed and anointed instrument for the conversion of the world.

The conversion of India is a work of such paramount importance, that I would gladly see every plan and argument of mine trampled in the dust, if it can be shown that they are contrary to the word and will of Him, whose is the power and whose the glory. And I unreservedly declare that the appalling proofs which appear from time to time, that my views are correct, give me intense pain. The account published by you in the *Instructor* for the month of June, headed, "Report on the State of the American Mission Church, Jaffna," is one that will produce deep sorrow in the heart of every well-wisher to the cause of missions, though perhaps that sorrow may arise from very different views of the same subject. We have been accustomed to look up to that mission as one of the best supported, best wrought, and most efficient of our Tamil missions; but the Report just alluded to, has withdrawn the veil, and it now appears as unsatisfactory as its less favoured contemporaries of the continent. I have had the privilege of knowing a few of our esteemed American brethren personally, and others of them by report, and I am convinced that the painfully low state of the Jaffna Native church does not arise from incompetency in the men. My remarks then must not be understood to aim at the missionaries employed, but at the measures they have adopted: I have not to do with parties but principles.

The first of those principles holding a place in the Report before me, and to which I again direct the attention of my esteemed brethren in the ministry, with that of the societies under whose direction they labour, is, the substitution of the educational scheme for the preaching of the Gospel,

Lest my acknowledged opinions on this subject should lead you to think that I have misunderstood Mr. Poor, I quote his own words.

"2. The Native church in Jaffna so far as human instrumentality is concerned, is the *offspring of the school establishments* in the district,—more especially of the *mission boarding schools*."

I am by no means inclined to put an exclusive interpretation on these words, though they admit of it, because I know from other sources, that our beloved brethren have done as much, yea perhaps more than the missionaries of other societies, in preaching the Gospel. Still it is evident from all Mr. P.'s statements, both in this report and in his former letters to the *Instructor*, that the schools have been the principal hope of himself and his brethren. At one period it is true, when pressed by a conviction of the importance of preaching the Gospel, or to use his own words, "having a predilection for preaching the Gospel," he obtained a release from his employment as a "teacher in the seminary," and for nearly five years, gave himself to that work in Madura; but still, so firmly was the principle settled within him that he conducted twenty-six schools, having in them, "on an average, upwards of one thousand children." Now I ask, as I did in my former letter, does the man exist, who can pay any proper share of attention to twenty-six schools, and do his duty as a missionary to the heathen?

I beg again to state explicitly, that I sincerely wish the instruction of the whole human family; and were I in England at the present time, no one would cheer on the great educational movement more heartily than I; and in this country my objection lies not against education, but against substituting education for a preached Gospel.*

The second principle from which I think the evils complained of by Mr. D. have partly arisen, is, the placing of pecuniary inducements to embrace Christianity within the reach of the Natives. In my former letter I considered this evil as the offspring of the last one; and then intimated that were all schoolmasters, and all those who either directly or indirectly derive their support from the various mission establishments, removed from mission congregations, (as it is presumed the far greater part of them would be were the support withdrawn,) the number left in most congregations would be small indeed. On that part of my letter Mr. Sewell was somewhat severe, though he did not prove himself in all things to be clear in this matter. Hear him:

"We do not see how we are to have congregations gathered on any other motives but those which have their root and spring in the natural selfishness of the human heart.

"We make a broad distinction between the church and the congregation. The former we expect to assemble from other and better motives than those

* Every thinking person will perceive at a glance that these remarks apply not to our brethren of the Free Scotch Church, or to any who are similarly engaged. The cases are widely different. They come out expressly for the purposes of education; and in following out their principles, and in doing their proper work, God gives them His blessing.

above alluded to; and even in the latter we do not think that we have any who can be fairly denominated 'paid hearers.' Nor do we think we have ever fallen into the egregious blunder of mistaking schoolmasters and scholars congregated together, for a church of Christ. That would be *indeed* the semblance of a church."

On this point the writer of the Jaffna Report appears to partake but little in Mr. Sewell's views or feelings judging from the following quotations.

"The boarding school is an asylum where its inmates are at rest, and in a new world. They have no occasion to *care* for what they shall eat, or drink, or wear. They are pensioners on the bounty of Christians in other lands, and under the immediate superintendence of those who exercise more than a parental care over them. p. 33.

"The parents of these children manifested but little interest in what was going on in the schools. They were satisfied by seeing that their children were fed, clothed and instructed. p. 34.

"In tracing the progress or increase of the Native church, we shall proceed from the boarding schools to the teachers of our Tamil free schools, to the domestics connected with our boarding and family establishments, and to a few of the numerous pupils in our common schools. p. 35.

"It is now well understood in the country, that there need be no objections to any one becoming a professed Christian, who is in *immediate connexion with, and supported by the mission*. (The Italics, in this and the other quotations, are Mr. Poor's.) On the other hand it is deemed impracticable, even if it were desirable, for any one from among the heathen, who is not thus connected and supported, to live as a Christian. p. 36.

"The feeling is that it is their privilege to *receive* and not to *give*."—And

"It will be indeed a day of the right hand of the Almighty, when any considerable number from the idolaters around us, shall make an open, consistent, and *continued* profession of their faith in Christ *irrespective of all worldly gain*." pp. 36 and 40.

There is no misunderstanding these quotations: and the strong exclamatory character of the last, appears to imply that a change for the better is desirable; yet it is something rather to be hoped for than expected at present.

But I pass on to point out the third principle from which my mind withholds its assent. It is that, the present defective results in the Indian Mission arise from the ministerial inadequacy of the missionaries employed. Mr. Poor concludes a sentence, the substance of which is "the deficiencies and deformities" of the Native church at Jaffna, by saying,

"It is surprising, and in the way of contrast affecting to read in what terms of unqualified approbation and joy, the great Apostle of the Gentiles speaks to, and of those whom he was instrumental in gathering to Christ. One obvious and practical deduction from contrasting the description which he gives of *his* disciples with those of *our own*, is, that if we would have

Paul's converts, we must more fully imbibe *his spirit* and *walk in his steps.*" p. 42.

The close of this sentence contains an admission which I propose noticing further on : but Mr. P. says in the beginning of the sentence of which the above is the close.

"While speaking thus freely of the deficiencies and deformities of the Native church, we, especially the senior pastors, ought as freely to admit that we discover in the members too much of our *own image*, and much that should humble us before the Lord."

If they are the fathers and prototypes of such children as those described by Mr. Poor, it is high time for them to humble themselves ; yea, to "repent and do their first work ;" for it is evident if like begets like, that they have degenerated into another image than that of the Son of God. This is only following out Mr. P.'s principles to their proper and legitimate consequences : though analogy, and esteem for my American brethren lead me to suspect that there is some error in the premises ; and without making pretensions to much logical acumen, I think the error lies in taking for granted that which ought to be proved. But, does it necessarily follow that in order to beget genuine Christians by the word of God, we must be precisely such men as were Paul, Silas, &c. ? For if so, does not the power rest in the minister and not in the word of God ? I will tell you frankly that in my judgment these views and this argument would, if carried out to their legitimate results, rob the everlasting Gospel of its glory, and put it on Paul, Apollos and Cephas.

I remember a gentleman, who is still living in India, saying to one of my brethren, "Mr. Wesley owed most of his success to his humility." To which my brother promptly replied, "No : Mr. Wesley owed most of his success to the doctrines he preached." So thought Paul also with regard to his own success, when he said, "It pleased God by the foolishness of preaching to save them that believe ;" and "we preach Christ, crucified ; to the Jews a stumbling-block, and to the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

It is easy to see that this argument of Mr. Poor's shifts the blame of the present imbecile state of the Indian church, from the under-herdsmen, to the "chief shepherd ;" unless it can be made to appear that they have awfully deteriorated since he put them in office. For both Mr. Poor and Mr. Sewell, (who also takes similar views of this subject,) will admit that when the chief shepherd calls any labourers into his work he both gives the vocation and the necessary qualification. I believe the commission of every real missionary runs in the same terms, and is given by the same authority as was Paul's ; differing only in the miraculous circumstances by which the vocation of the latter was accompanied.

Where then are we to seek for the remedy for the evils which Mr. Poor has effectually exposed in his report ? Precisely where he himself has

directed us to seek for it: that, in order to have, not Paul's, but equally genuine converts, we must have more of Paul's spirit, and walk in Paul's steps.

Paul's spirit was one of prompt and willing obedience. He conferred not with flesh and blood, but obedient to the heavenly vision, he had only to know his Master's will and he did it.

And Paul's steps were the steps of a *PREACHER* of the Gospel. Hence whether we trace him from country to country, or from city to city, "from Jerusalem round about unto Illyricum," we find him *preaching* the Gospel. Yea through Syria, Phenicia, Arabia, Cilicia, Pamphylia, Pisidia, Lyconia, Galatia, Pontus, Paphlagonia, Phrygia, Troas, Asia, Casia, Lycia, Ionia, Lydia, Thrace, Macedonia, Thessaly, and Achaia, he appears only as a *preacher* of the Gospel. At Corinth, or Rome, or Ephesus, he is a *preacher* of the Gospel. In market places, on ship-board, on the sea-shore, in kings' palaces, in prisons, in synagogues, or in the school of a heathen philosopher, he labours as a *preacher* of the Gospel. Nothing moved him from that duty; nor chains, nor imprisonments, nor stripes, nor shipwrecks, nor smiles, nor frowns, nor tears, nor entreaties; onward he went, and in, and through them all, he steadily persevered, still *preaching* the Gospel. So fully was he engaged in this one work that he had time for nothing else but that, and the Epistolary writing arising from that. In vain do you seek for his obtaining release from his employment as a teacher in some seminary at Joppa, in order to give himself wholly to the ministry of the word; and in vain do you seek for his twenty-six schools in the city of Ephesus! But instead, every where, you find his converts to Christianity; not mercenary converts, but converts in whom, notwithstanding their deep poverty, "the grace of God abounded to the riches of their liberality;" not resting in the form of religion, but living, acting, speaking Christians; "living epistles seen and read of all men;" not heathens, though such indeed many of them had been; yea in that not a whit behind the Tamulian or Cingalese heathens of India; but being quickened together with Christ, they were created in him unto good works.

Such were Paul's converts; and let us have "Paul's spirit" of willing obedience to the heavenly calling, and let us walk in Paul's "steps," by making the fulfilment of our commission, the one great business of our lives, and our Master will honour us by giving us to see such genuine converts as those who were Paul's "crown of rejoicing."

Instead of this, however, we appear to have wandered from Paul's steps. Our Father said to us "go work to-day in my vineyard;" and we said, "we go sir!" but instead of doing our Father's work *only*, we have cut out for ourselves other work which appeared to *our reason*, either a proper substitute for *His* or at least a necessary adjunct to it, and we have consequently done *His* work but partially!! We have used the armour, and the sword and the *reasoning* of Saul; instead of the sling, and smooth pebbles, and FAITH of David! What think ye? Is it astonishing that we are left with little fruit of our labour?

In closing this letter, I beg to assure my honoured brethren of the American Mission, as well as my fellow labourers of other societies, that no want of respect for those from whose views I differ, has led me to the course I have adopted. Gladly would I sit at their feet and receive from them "the bread of life." And I pray that both they and I may have a fresh and deeper baptism of that Spirit without which we shall be but as sounding brass or a tinkling cymbal.

I remain, Gentlemen,

Yours very respectfully,

THOMAS CRYER,

Wesleyan Missionary.

Manargoody.

Religious Intelligence.

INTERESTING CONVERSION OF THE LATE CAPTAIN PAGE, OF THE BENGAL ARMY.

THE early life of this officer was passed amongst pious friends; but from the time of his arrival in India, it was spent in gaiety and dissipation until it pleased the Lord to give him a new heart. Captain Page was much prized by his brother officers, he was of a very social disposition, and possessed of cheerfulness, wit and other qualifications which made him a general favourite in society, and led him into many scenes of dissipation, though he afterwards confessed that like Colonel Gardiner, he was often wretched and hated his very existence even when apparently the gayest of the gay.

Having visited Penang for the recovery of his health, he experienced a singular preservation before he returned to Barrackpore. After having determined on leaving Penang, only a few hours before the ship sailed, a gentleman at the station, knowing his pitiable circumstances, invited him to a residence, for a season, in his house. He, though his passage was taken, instantly complied; and the ship sailed without him. But whither she went no one knows. She never reached her intended port, and has not been heard of since. It is supposed that she must have foundered somewhere in the straits of Malacca. Often did Captain Page speak with strong emotions of gratitude to God, of this signal deliverance; and often was he accustomed to say, that had he been, at that period of his history, drowned, he must have been ruined for ever. After residing some

time at Penang, and visiting Bombay, he returned to his regiment, and continued, notwithstanding the recent interposition of Providence, to traverse the same thoughtless round of gaieties and amusements as formerly.

This state of things continued for ten years, for although he had two years before this married, yet he neglected his home, was constantly at the theatre or in the ball room, and consumed much of his time and property at the gaming table to the great distress of his wife, who in vain tried to turn him from his ruinous course of life. At the time we are now going to speak of, his regiment was at Dinapore, and it would appear that he was on terms of intimacy with the surgeon of his corps, who was called in to attend the wife of one of the missionaries at the station who was at the time dangerously ill. Captain Page often accompanied his friend to the house, for though in the last stage of her existence there was nothing about the lady's manner, or in her appearance calculated to make her room a gloomy apartment for any one to visit. She was of a peculiarly meek and sweet disposition, and one who made it the great business of her life to consider her latter end. She delighted much in meditating on, and conversing about her great change, and was never so happy as when she had her conversation in heaven. Her extreme placidity and heavenly mindedness struck Captain Page with wonder, and he liked much going to the house. Often however, he remained outside whilst the doctor paid his visit, and sometimes spent the interval in conversation with the Rev. W. Moore, who occupied the next house. One day in one of these interviews he good naturedly, but thoughtlessly, offered Mr. Moore a ticket for the evening theatre. The refusal was what he might have expected; but he did not probably anticipate the serious remarks with which it was to be accompanied. He kindly listened to what was said, and never forgot it. What train of reflections now passed through his mind is not known. His heart, however, seems to have been touched by the Divine Spirit. And, as a proof that this was the case, he went on the following Sabbath for the first time to the Mission Chapel, and then not only commenced a regular attendance himself, but endeavoured to bring, in company with him, as many friends as he could.

"A word spoken in due season, how good is it! A word fitly spoken is like apples of gold in pictures of silver. It is better to go to the house of mourning than to the house of feasting." Visiting at the chamber of the lady, and particularly the remarks made to him by Mr. Moore, relative to the theatre, seem to have been the principal means of awakening him to serious thought. Were all who profess Christianity to arm themselves with "the sword of the Spirit, which is the word of God," and to seize every opportunity of throwing in re-

marks of a religious tendency, there is no calculating what might be the results. Here is a thoughtless and giddy young officer arrested by a few observations of a common nature, and on a common subject. Captain Page was no sooner aware of his own circumstances, than he endeavoured to bring others to the place where they were likely to be made acquainted with theirs. This proves that his Christianity was real and deep, and that he had been penetrated with a solemn sense of the awful consequences attendant upon the neglect of the concerns of the soul. In addition to attending regularly upon the preaching of the Gospel, he began to employ his time in reading religious books; a work of Baxter's deeply affected him. The writer has heard him say, that, in finishing the volume, he exclaimed, "Well, if this is true, I am ruined!" He felt himself completely unnerved, and was entirely powerless as to the commission of many things which he had before considered as harmless. He retreated for prayer; but not content with going himself, he besought Mrs. Page to retire with him, a request which was immediately complied with. As if prayer had hitherto been a strange work to him, or as if he had felt ashamed to pray in the presence of his wife, he uttered not a word to her, but placing her by his side, he poured out his heart before God. Ignorant herself, at the time, of true religion, she could not imagine what had happened to her husband. She viewed the change with silent wonder. And she speedily saw, to her amazement, that what her tears and entreaties had not been able to accomplish, was now more than effected. The gaming table was forsaken, and her own society at home was sought. This gave her unfeigned pleasure, and she soon began herself to see and to feel that there was a power in religion greater than she had ever imagined. But though he had avowed his change of views to his wife, he was not able, for some time, to utter them abroad.

But as true religion cannot long remain a secret, and as men, in general, are sufficiently and more than sufficiently alive to the conduct of one another, the alteration of character in Captain Page was speedily observed. His attending the Mission Chapel was not much thought of, particularly as others of the same rank were in the habit of frequenting it; but his absenting himself from a ball, which took place just about this time, struck all with utter amazement. At such assemblies he had not only been a constant attendant, but from his uncommon cheerfulness, and his genuine wit, had generally been the presiding spirit. Exclamations were heard on every side. Parties and individuals were asking what had happened. The ladies were reiterating, "Captain Page not attend the ball! Why! what has befallen him? What reason does he give?" But their exclamations were of no avail. He now saw that attendance at such places was

incompatible with the will of God, that their influence on the mind was evil; that they often induced embarrassments, and tended to dry up the sources of benevolence. But besides all this, his delight in such companies was gone. Other and nobler pleasures now filled his soul, even joys that the world cannot give, neither take away. God was to him now the spring of enjoyment; and where he could not find Him he never wished to go.

He continued in a consistent Christian course for fifteen years, and expired August, 1829, aged 45 years, leaving a family of seven children with his wife. He had long familiarized his mind with the subject of death; and though his confessions of sin were deep and humiliating, and though he was fully aware of the solemnity of eternity, upon which he was entering, and though he saw all weeping around him, he was quite composed. He had no transports; but he had a settled peace, arising from a believing view of the atonement of Jesus Christ. Often did he declare, that the cross was all his hope.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—*Bombay Witness*.

A MISSIONARY ATTACKED BY A LION.

THE Rev. R. Moffat, in a letter under date March 23, 1844, mentions that a missionary, Mr. Livingston, and a Native teacher named Meibalo, had both been in the jaws of a lion, and though not killed were disabled for a time. It appears that two missionaries, Messrs. Livingston and Edwards, after surveying the country to some distance beyond any missionary settlement, had fixed upon a place in which to form a station among a new tribe called the *Bakhatla*. A letter from Mrs. Edwards gives the following account of the disaster alluded to.

"I have now told you all the goodness of the land, but it is not a paradise; no! the lion, fierce and raging, roams here at large by night and day. The valley in which we are living was the scene of his nocturnal chase, almost constantly, before the framework of our house was put up, and even now is little better. On the second Sabbath night we were here, he attacked Meibalo's cattle in the fold, frightened all the calves away, and killed one of them; and while he was lying with the calf before him, I heard his terrible growl, quite distinctly for some long time. He managed to get away, I believe, unhurt, after a volley of musketry had been fired towards the spot on which he was couched. Three days after this the alarm was given about ten o'clock, A. M., by some native herdsmen at one of the chief's outposts, that two lions had just then killed and devoured nine sheep and goats, some of them belonging to Meibalo. The Bakhatla were all in readiness in about an hour after, and came down with their chief at their head armed as for war, to go in pursuit of these kings of the forest. Our people were all busy at their work in the watercourse, but as soon as they saw this com-

pany, one and all were inspired with the same spirit of revenge and novelty to join with them. Away they went, and deeply do I regret, and did at the time, Mr. Livingston among the rest, never mentioning his purpose to Mr. Edwards, who happened not to be near when he came for his gun. He had about two days before been on a similar hunt, but no lion could be found. What was the consequence? About half-past four P. M. one of our men returned to say that they had fallen in with one of the lions, and had been hunting him from bush to bush for a length of time. At length he got a wound in his shoulder, and then sprang forward suddenly upon the party. The Bakhatla warriors saw his movements first, and all of them fled; leaving Mr. Livingston, Meibalo, and two others of our men very near him. They tried to escape, and one or two of them did, being severely bruised in falling upon stones. Mr. Livingston was scarcely aware of his danger, being the hindmost of the party, before he found himself in the jaws of the monster, which seized him by the shoulder, and shook him as a cat would a mouse, breaking his arm-bone high up near the shoulder. Meibalo, who was next to Livingston, seeing his awful situation, levelled his gun to shoot off the lion; but his gun burnt in the pan, and the enraged animal just then glancing in that direction, saw Meibalo, and leaving Mr. Livingston, seized the former, and bit him severely on the haunch, but was driven off by two natives firing upon him. To our great surprise, Mr. Livingston managed to walk home, but looked very bad. We had neither of us any skill in surgery, and felt much at a loss how to go to work. He, however, was able to direct us, and we got it bound up as well as was possible with our limited means. He, poor man, suffers much pain; it looks to-day (February 16) very swollen and angry; how it will terminate we cannot say. We are grieved that we cannot make him more comfortable in his affliction, but in our present rough circumstances it is impossible; we do what we can; it is a sad blow to us, so far removed from other Christian brethren and sisters."—*Patriot*.

THE FINGER OF GOD.—The following striking narrative shows the importance of a close attention to some impressions on the mind.

The late Sir Evan Nepean, when Under-Secretary of State, related to a friend of his, that one night he had the most unaccountable wakefulness that could be imagined. He was in perfect health; had dined early and moderately; had no care, nothing to brood over, and was perfectly self-possessed. Still he could not sleep, and from eleven till two in the morning had never closed an eye. It was summer, and twilight was far advanced; and to dissipate the ennui of his wakefulness, he resolved to rise and breathe the morning air in the Park. There he saw nothing but sleepy sentinels, whom he rather envied. He passed the Home Office several times, and at last, without any particular object, resolved to let himself in with his pass key. The book of entries of the day before lay open on the table, and in sheer listlessness he began to read. The first thing appalled him. "A reprieve to be sent to York for the coiners ordered for execution the next day." It struck him that he had no return to his order to send

the reprieve; and he searched the minutes, but could not find it. In alarm he went to the house of the chief clerk, who lived in Downing-street, knocked him up, (it was then long past three,) and asked him if he knew any thing of the reprieve being sent. In greater alarm, the chief clerk could not remember. "You are scarcely awake," said Sir Evan; "collect yourself; it must have been sent."

The chief clerk said he did now recollect he had sent it to the clerk of the crown, whose business it was to forward it to you.

"Good," said Sir E.; "but have you his receipt and certificate that it is gone?"

"No!"

"Then come with me to his house; we must find him, though it is so early." It was now four, and the clerk of the crown lived in Chancery-lane. There was no hackney-coach, and they almost ran. The clerk of the crown had a country house, and meaning to have a long holiday, he was at that moment stepping into his gig to go to his villa. Astonished at the visit of the under-secretary at such an hour, he was still more so at his business.

With an exclamation of horror, cried the clerk of the crown, "The reprieve is locked up in my desk!" It was brought. Sir Evan sent to the Post-Office for the trustiest and fleetest express, and the reprieve reached York the next morning, at the moment the unhappy people were ascending the cart.

IRISH STATE PRISONERS.—Mr. O'Connell and the other state prisoners in Ireland, having been set at liberty by the House of Lords, who by a majority of one of the law lords to whom the decision was left, and in opposition to the majority of the judges, reversed the decision of the court below, it remains to be seen what will be the effect on the agitation in Ireland. While we may hope for the best, there is sufficient reason for fear, to drive all well-wishers of that distracted country to the throne of grace.

THE FRENCH IN TAHITI.—The French outrage in Tahiti has been nominally atoned for—and we think nothing more—by the dismissal of M. D'Aubigny by Captain Bruat, and by a proposed compensation to Mr. Pritchard, the acting English Consul, for the indignities which he received. There seems to be no present intention on the part of the English government to interfere with the Protectorate rule established at the Islands, and which will no doubt sufficiently protect the Jesuits in all their plans for rooting out Protestantism from that and the other Islands.

ECCLESIASTICAL MOVEMENTS.

THE Bishop of Madras arrived at the Presidency on the 30th ultimo.

The *Rev. R.* and *Mrs. Wyman*, of the American Mission, Jaffna, are in Madras for his health, which is in a critical state.

CORRECTION.—The proposed removal of the *Rev. Messrs. Ochs* and *Schwartz* from among the Telugu people to Myavaram—noticed in our last—we are informed, does not take place; but that they will probably settle at Ellore.

Cheer up, Cheer up.

BY J. MONTGOMERY.

Night turns to day :
 When sullen darkness lowers,
 And heaven and earth are hid from sight.
 Cheer up ; Cheer up ;
 Ere long the opening flowers
 With dewy eyes shall shine in light.

Storms die in calms :
 When over land and ocean
 Roll the loud chariots of the wind.
 Cheer up ; Cheer up ;
 The voice of wild commotion
 Proclaims tranquillity behind.

Winter wakes spring :
 When ice blasts are blowing
 O'er frozen lakes, through naked trees.
 Cheer up ; Cheer up ;
 All beautiful and glowing,
 May floats in fragrance on the breeze.

War ends in peace :
 Though dread artillery rattle,
 And ghastly corpses load the ground.
 Cheer up ; Cheer up ;
 Where groaned the field of battle,
 The song, the dance, the feast go round.

Toil brings repose :
 With noon-tide fervors beating,
 When droop thy temples o'er thy breast.
 Cheer up ; Cheer up ;
 Gray twilight cool and fleeting,
 Waits on its wings the hour of rest.

Death springs to life :
 Though brief and sad thy story,
 Thy years all spent in gloom,
 Look up ; look up ;
 Eternity and glory
 Dawn through the portals of the tomb.

MONTHLY MISSIONARY PRAYER MEETING.

THE Address at the last Monthly Meeting in Davidson Street Chapel, by the *Rev. A. Leitch*, was founded on Acts xxviii. 26, 27 ; and consisted mainly in a comparison, in certain respects, between the Hindus now, and the Jews in the time of Paul—whose heart was waxed gross, and whose ears were dull of hearing. The view presented of the apathy, indifference and gross vice of the Hindus, was calculated to awaken deep feeling on their behalf.

The Meeting on the 4th instant will be held in Davidson Street Chapel ;—Address by the *Rev. E. Lewis*.

MADRAS CHRISTIAN INSTRUCTOR

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A SKETCH OF HINDUISM.

BY THE REV. H. R. HOISINGTON, M. A.

(Concluded from page 289.)

II. THE SACTIS, சத்திகள், OF THE GODS.

THE doctrine of *Sacti*, சத்தி, involves an important principle, and constitutes a prominent part in Hindu mystic science. *Sacti*, சத்தி, is an organized condition or emanation of the *female energy of deity*. It is a law of divine existence, that deity operates only by the co-operation of his two energies, the male and the female. All things, all beings animate and inanimate, both “come and go,” as they express it, by the same process; —i. e. they are evolved, matured, re-formed, and finally resolved, by the same principle of operation—viz., by the co-operation of the male and female energies of deity. Hence *Sacti*, சத்தி, is an essential part of every *acting god* or organized deity, whether in his original incarnation, or as constituted in the idol.

III. THE LINGA. லிங்கம்.

The most common and specific *symbol* of the *two energies of deity in operation* is the *Linga*, which is substantially the same as the *Phallus* in the ancient mystic philosophy of the west. The *Linga* is, in form, though somewhat obscure, the *sexual organs combined for natural action*. As each of the five superior gods operates on this principle, each has his *Linga*. Hence the five great *Lingas* so celebrated in India.

The *action* of the Linga is, in every case, a *divine operation*. The *result* is *generation*,—whether it be a being complete, or an attribute, or an organ, or a re-formation, or change of condition, or whatever it be in matter or spirit, whether human or divine. Deity, in order to produce such result, must have his *specific, adopted form*. Now Brahma is distinctively the *generator*. It is *this form* of deity, therefore, which *operates* in the *Linga*. As every divine operation is by the principle of the Linga, *Brāhma* must be the *universal agent* in such operations. Hence, he is regarded by those who are initiated into the mysteries of the system, as *the servant of the gods*. This is *the reason*, in despite of the popular legend, “that it was because he told a lie,” that he has no temples, and no distinct form of external worship. In one point of view, all *Linga* temples and worship are his, though this is not the common acceptance of the matter. Brahma is, indeed, revered by the Brahmans and others in high religious life, as the *agent* in all the various divine operations—yet only *as a subordinate deity*. The word *Brahman* means, etymologically, a *divine*, or one skilled in the *Vēdas*, வேதம்,—and not, as commonly supposed, a *disciple* or worshipper of *Brāhma*.

The *five great Lingas* are variously designated in the *Shāsters*. This has given rise to some mistakes on the part of foreigners, and those but partially acquainted with the Hindu mystic system. A prominent method of designating these *Lingas*, is by the five elements, which has its explanation in principles involved in the miniature universe—man. The five bodies which constitute the organism of the soul, are evolved from the five elements, in the following order:—The external, earthy body is from the element *earth*; the next, more refined, from the element *water*; the next, of a still finer substance, from the element *fire*; the next, yet more subtil, or spiritual, from the element *air*; and the highest, the most refined and spiritual, from the element *ether*. The *five Lingas* of the five superior gods are *based* in these bodies of earth, water, fire, air and ether respectively. Hence these names of *Linga of earth*, *Linga of water*, &c. &c. These merely distinctive appellations have given rise to the *erroneous idea* that the *Hindus worship the elements*. Professor Wilson, of Oxford, England, says, “Images of the dei-

fied elements are even now *unworshipped*." The fact is, that the *elements*, as such, never were worshipped; while the *Linga* remains one of the most sacred and prominent objects of worship in India. The Hindu who is acquainted with his system, understands the designations of *Linga of earth, &c.*, as mere *indices* pointing to the different courses of worship, which are required in the several stages or degrees in religious life, through which all must eventually pass before they reach final beatitude—absorption into the original fountain of being.

There are celebrated temples consecrated to each of these *Lingas*, resorted to by multitudes of pilgrims from their respective classes of devotees. The two most celebrated of these temples, in Southern India, are those of the *Linga of earth* at Conjeveram, காஞ்சிபுரம், and of the *Linga of ether* at Chillumbrum, சித்தம்பரம்.

IV. THE HINDU TRIAD.

Of the five superior deities named above, the first two, *Espanan*, ஈஸ்வரன், and *Sathasivam*, சதாசிவம், though organized gods, are not visible. Their only *proper temple* on earth is *man*. They belong equally to all classes of Hindus. The three others, *Siva*, சிவன், *Vishnu*, விஷ்ணு, and *Brahma*, ப்ரம்மா, are the superior visible, or strictly incarnate gods,—and constitute *the Hindu Triad*. Of these Siva and Vishnu are the superior objects of worship in the temples of the country. The minor deities are generally some manifestations of these two gods, or of their *Sactis*,—the *same deities* in different *Avathars*, அவதாரம், or incarnations.

I have long felt it important, that the popular notions respecting the *Triad of the Hindus*, be corrected. It is manifest from principles brought to view in this paper, that the proper idea of *creation* cannot be predicted of either of these three gods. The notion that Brahma, who is the lowest of the three, is the *creator*, and therefore the *highest* in the *Triad*, involves two manifest errors. He is the *mere agent* in the production of the universe, and the last developed of these deities. This is the view of both *Saivas*, சைவர், and *Vishnaivas*, வைஷ்ணவர். The true doctrine in this case is generally supposed by the learned Hindus to be still a profound secret; and they are glad to see such

erroneous views, as are commonly held respecting Bralima passing current among Europeans.

It may not be out of place here to give an extract relating to this point, from the *Tatwa Prakasam*, தத்துவபிரகாசம், a very large and popular polemical work of the *Saivas*:—

“Because Brahma is the *producer*, and Vishnu the *preserver* of the world, you may call them *gods*. But since Siva is the *destroyer* (or re-former) of the world, generated and preserved by them, and also of their bodies, he is *indeed god*. As Brahma and Vishnu have their existence by emanation from Siva, the *destroyer*, (Siva, சிவன்,) does, in fact, *create* these *producing daityas*, who are merely the established modes (or *agents*) of divine operation. Therefore supremacy belongs to Siva. As Brahma and Vishnu, who are destitute of this attribute of Siva’s and having no power to withstand it, are, through the round of many *yugas* (great ages) repeatedly destroyed, and as often *evolved from a portion of Siva*; no one can say, that they are equal to Siva. To illustrate—all the world understand, that Siva is in the habit of assuming the forms of the tortoise, the tusks of the boar, the skin of the lion, the body of the fish—(some of Vishnu’s incarnations)—and the head of Brahma, as signs of his destroying the forms which Brahma and Vishnu assume. Therefore, none will say, that they are equal to Siva.”

V. HINDU SECTS.

The Hindus are divided into *two leading sects*, denominated *Sāivas*, சைவர், and *Vishnaivas*, வைஷ்ணவர். The *Sāivas* hold that *Siva* is the superior of the incarnate gods; while the *Vishnaivas* maintain that *Vishnu* is the superior. There are minor sects, or subdivisions in both these classes, which have arisen from local circumstances, or from some peculiar modes of explaining philosophical principles. In these respects, there are as many schools, and is as much freedom of discussion, among the Hindus, as among the ancient pagan philosophers of the west. Yet few, if any, have been able to transcend the fundamental principles of Hinduism.

The *Sāiva* and *Vishnaiva* sects differ from each other chiefly on *two points*. The *first point* of difference respects the doctrine of *eternal existence*, as the source of organized

beings. The *Sâivas* generally hold, that there are *two eternal existences*,—*Essential Deity*, with his two energies, male and female, and a *Great Soul*, or *Fountain Soul*, which is intimately and inseparably commingled with *essential deity*—that these *two existences* are co-eternal, but not the same in essence. They maintain that human souls are *simple portions* of this Great Soul;—but that all other existences are evolved from the divine essence. On the other hand, the *Vishnaivas* hold that there is but *one eternal existence*—**DEITY**, from whom *all beings are evolved*,—and that *human souls* are *simple portions* of this divine essence.

The *second* prominent point of difference between these two sects lies in the nature of the service rendered to their respective deities. This difference is mostly confined to the *Puranic course*—the lowest stage in religious life. In most other things they substantially agree—as, in the mode and order of the development of the universe by the five mystic powers, in respect to the five superior deities, their order of emanation one from another, their relations to each other and to the universe, &c.; on the doctrine and service of the *Linga*, on the character and office-work of Brahma, on all these points, and many others, they are perfectly agreed.

These two sects are, in fact, on all the more important points *but parts of a whole*—each requiring the other to complete their system. The points on which they differ do not materially affect the fundamentals of the system,—while the *ideas* of a Divine Generator, Preserver, Destroyer or Regenerator, Obscure, and Illuminator, are *essential elements* in the system of Hinduism, in the view of both parties.

Between the minor sects or schools, there are various points of dispute. Among the *Sâivas*, it is a disputed point, whether *matter* is not, in its essence, a distinct eternal existence; rather than, according to the leading *Sâiva* philosophers, a development of *Sacti*, the female energy of deity. Those who maintain the affirmative, hold that there are *three eternal existences*—**GOD**, **SOUL**, and **MATTER**. Those who believe that matter is an emanation from *Sacti*, agree with the *Vishnaivas* in this particular. Again, the *Vishnaivas* are divided on the question, whether the emanations from deity are *real* or *appa-*

rent,—some maintaining that the visible universe is a *real existence*—that it is just what it appears to be ; while others regard it *all as* ILLUSION.

VI. STAGES IN RELIGIOUS LIFE.

There are *four great stages* in religious life—stages of study and observance, which result in a *fifth stage*, or rather *condition*, in which the soul has nothing to do but to gaze on the splendour of the divine presence, awaiting its absorption into the same. These four stages of *action* or *progress* are denominated *Sarithei*, சரிதை, *Krikei*, கிரியை, *Yōgam*, யோகம், and *Gnānam*, ஞானம்; and the final stage, *Mahā Gnānam*, மகாஞானம்.

Each of the *four active stages* has a four-fold division, the *parts* of which correspond, in some respects, with the four great stages, and are named accordingly. The divisions of the first stage are *Sarithei of Sarithei*, *Krikei of Sarithei*, *Yōgam of Sarithei*, and *Gnānam of Sarithei*. Those of the second stage are *Sarithei of Krikei*, *Krikei of Krikei*, and so on, through the whole. There are definite and rigid rules to guide the disciples through these successive steps—rules which extend to every particular in life, from the time and mode of rising in the morning, cleaning the teeth, &c., up to the most sacred duties. Into these particulars we cannot enter at this time. A due observance of these rules through the successive steps in any one of the great stages, will bring the soul to one of the heavens of the gods. *Sarithei*, சரிதை, results in the heaven called *Sālōkam*, சாலோகம், i. e. the state of being *with God* ;—*Krikei*, கிரியை, ends in *Sārupam*, சாரூபம், i. e. the state of being in the *image of God* ;—*Yōgam*, யோகம், conducts to *Sāmeepam*, சாமீபம், i. e. *nearness to God* ;—*Gnānam* leads to *Sayuchehiam*, சாயுச்சியம், i. e. *union with God*.

I proceed to give a brief general view of the four stages :—

1. *SARITHEI*, சரிதை, i. c. *History*. This has nearly the same meaning as *Puranam*, புராணம். Hence this stage may be denominated the *Puranic*, or *Historic course*. The eighteen great *Puranas* are the books of direction in this stage. They contain the histories of the principal incarnate gods, ascriptions of praise, &c. &c. all of which are in high and finished poetry. This course includes the common temple service, and the wor-

ship of nearly all the idols of the country. It is the popular idolatry of India.

When a man is in this stage, his soul is under the influence of his external body, called *Istula Sarcram*, ஸ்தூலசரீரம், or *body of sense*. He is consequently under the influence of his external senses, and he lives, moves, feels, desires, and acts, as common men. While the soul is in this state, it needs the helps furnished by the Puranic course.

If a man dies in this stage, his *four interior bodies* pass off with the soul; and the man, though he may be awhile "with god," is doomed to at least *seven births*. What he shall be in these births will depend entirely upon his previous actions. According to the universal doctrine of metempsychosis, there are *seven orders* into which men may be born. These are *gods, men, beasts, birds, reptiles, aquatic creatures, and inanimate things*. In these orders there is a great variety of species, amounting in all to 3,400,000. *Fate*, which is a constituent part or power in the organism of the soul, regulates this matter. It will, in despite of gods and men, compel the man *to eat the whole fruit of his actions*—leading him on through a succession of births till this be accomplished.

2. **KRIKEI**, கிரிகை, i. e. *Action*. This is the philosophic stage, where the disciple begins to look into the principles and mode of divine operation. As deity ever operates by means of the *Linga*, லிங்கம், this symbol is the chief external object of worship in this stage, properly denominated the *Linga course*. The books belonging to this course, are the *Agnamas*, and parts of some *Puranas*. The services of "dancing women" belong appropriately to the *Linga course*, and to *Krikei*, in all of the four great stages. There are often hundreds, and sometimes thousands, of these corrupt women kept at the *Linga temples*.

The soul of a man in this stage is habitually under the influence of its *second body*, called *Linga Sarcram*, or *Linga body*; and he now needs the helps furnished by the study and observances of the *Linga course*. This is the state of the soul when in the exercise of *memory* and *imagination*.

If one dies in this stage, he will be *rich* in his next birth.

3. YOGAM, யோகம், i. e. *Meditation*. This is the ascetic stage. It is characterized by a peculiar course of dreamy meditations, and hence called the *Yōga course*. The *Yōgi's*, யோகிகள், i. e. meditators of the *four stages*, and particularly those of this stage, are those who practise the horrid tortures of which we read.

In this stage the soul is chiefly under the influence of its *third body*, called *Atmā Sarceram*, ஆத்துமா சரீரம், i. e. *soul-like body* or *spiritual body*. It is in this state that the soul has *dreams* and *visions* in sleep; which readily indicates the dreamy mode of meditation, and the spiritual visions obtained in this stage. The aids of the *Yōga course* are necessary to help the soul on into the light of wisdom.

In this stage the soul is in darkness; and yet it has attained to some idea of the light desired, and struggles for it. Hence the *Yōgi's* neglect of the body; his self-inflicted tortures, for the destruction of the entanglements of this corporeal organism; his wandering, mendicant course of life, &c. &c.

If one dies in this stage he will be born a *rajah*—with royal dignity!

4. GNANAM, ஞானம், i. e. *Wisdom*. This *Gnānam* is the *Sophia tou Theou* of the ancient Greeks, and at once indicates the nature of this course. The soul is now under the influence of the *fourth body*, having escaped from the entanglements of the three exterior bodies. This body is denominated *Param-atmā Sarceram*, பரமாத்மமா சரீரம், or the heavenly soul-like body. This is the state of the soul in *reverie*. In the soul's religious condition, it is the state of musing and desire, which ends in the *full light of spiritual wisdom* or *illumination*, to which the aids of this stage are indispensable.

The *breath* communicates with this fourth body, and is employed by the *Gnāni* in his meditative service. The object here, as in other cases, is to get a *vision of god*. Deity in the several stages manifests himself in the *form* in which he is represented, whenever there is any external symbol or object of worship. In the present case, in the *Gnāna stage*, deity is supposed to be embodied and brought to view, in the mystic terms through which he is worshipped. The term employed by the

Gnāni, in his meditation, is either the *Namasivaya*, நமசிவாயா, above explained, or the mysterious *O'm*, which is composed of three letters of the *spiritual panchachara*, ஐந்தொச்சரம், *a, u, m*. These indicate, with many other things, the *Triad*.

When the "wise man" engages in this high and mysterious service, he must be seated on a spotted tiger's skin, or some other sacred seat, and must so employ his feet and hands as to close all the orifices of the body. Thus prepared, and having all the orifices closed excepting the right nostril, he throws, by the power of thought or volition, the *awful name* upon the *breath* a few inches before the nose,—he then draws in a full breath and closes the nostril. This breath is retained as long as possible;—and by practice he is able to retain it an almost incredible length of time. While this *form of god* is thus floating round in the region of the soul,—the soul is engaged in intense meditation, looking for a *vision of deity*. When the breath can be no longer retained, it is exhaled by the opposite nostril; when that is again closed, and the soul is left to meditate on the deities enthroned in his body. Thus, for hours at a time, is this process of inhaling and exhaling, with anxious desire and meditation, carried on by the *Gnani*, or rather, by the *Yōgi*, of the *Gnana course*. At length the *light* breaks in—the vision is obtained. The deity is seen in the *form* of a circular light, with an intensely bright spot, or luminous ring, in the centre!

The man has now passed into the light, and sees things as they are. He hears a divine sound, sees the *five mystic letters*, with their powers as they are in their three states of development, and receives a consciousness of the *essential union* between his soul and god,—that they are *one in essence*, now separated only as the air in an earthen vessel is from that without. Break the vessel, and they are one.

He has now become a *Gnāni*, ஞானி, or "wise man,"—having passed from the shadows of the Puranic course, by the symbols of philosophy in the Linga stage, and through the darkness, doubts, and tortures, of ascetic life, into the region of *pure light*. He has escaped entirely from the influence of his senses, appetites, and passions; and even from the influence of his intellectual powers. Let his *body* do what it will—let it revel in selfishness, fraud and lust—yet *his soul sins not*. He still inhabits

the body, and controls it at pleasure; but his soul receives no influence in return. I once charged upon a man of this class, his crimes, referring to his abuse of his neighbours' wives, &c., and demanded the ground on which he claimed to be *divine*. He replied, perfectly composed, and without the least apparent disposition to deny the charges,—“*Sir, is the sun polluted by his rays falling on a dunghill?*”

A man may die in this stage, or pass into the condition of *Mahā Gnanam*, மகாக்ஞானம், or *great wisdom*. If he dies in this stage he will be born but once more, and then a *Gnani* in the highest stage.

In *Maha Gnanam*, the soul is under the influence of its most refined ethereal body, called *Maha Atma Sarceram*, or the great-soul-body. Here the visions of the soul are all bright—undefined, formless splendour. He is now a god. He waits only for the *gracious look* of deity to annihilate his body, when the soul will pass away *pure*, and again become *one with the eternal essence*.

VII. THE FOUR GREAT CASTES.

The *four castes* among the Hindus are represented as springing originally from different parts of *Brahma's* body; and consequently, as possessing real physical differences which forbid amalgamation. This, however, is only a symbolical representation of certain great principles in the *arcana* of Hinduism—principles which are to be *revealed* only to the *initiated*. The points brought to view in this paper, will throw light on this subject.

The circumstances of *Brahma's* being the *generator*, explains the representation of all castes proceeding from *his body*;—and their proceeding from *different parts* of his body, is a figurative representation of their *relative standing* and *services*.

The *four castes* result from the *four stages of life* above described; so that a man's caste is determined by his religious standing in his preceding birth. Hence the *general view* of the subject is plain;—yet it is impossible to tell what will be the character of the succeeding birth in any given case, because we cannot know *all the conduct* of any individual.

The *Soodras*, சூத்திரர், or labourers, constitute the *fourth* and *lowest caste*, which is represented as springing from *Brahma's*

foot. This caste, in its many subdivisions, embraces the mechanics, and other more servile labourers;—they are servants to the other castes. If one dies in the *Puranic stage*, the highest birth he can hope for, is that of a *Soodra*, சூத்திரன்.

The *third*, or next *higher caste* is the *Vaisya*, வைசியர். This includes merchants, agriculturists, and owners of herds. If one dies in the *Linga stage*, he may hope for a place in this caste, in his next birth. This caste is represented as springing from the *thigh* of *Brahma*. One in this caste is of a higher religious order than the *Soodra*.

One dying a *Yōgi*, யோகி, may hope to be born into the *Cshetriya*, சேத்திரியர், or *Rajah caste*; which is represented as springing from the *arm* of *Brahma*. This is the *military* class; but common soldiers are not from this caste only, but also from the two lower castes. This caste, according to the original view of the institution, constitutes a class of religious nobility.

The *Gnani*, or “wise man,” in his succeeding birth, may hope to be a *Brahman*. The *Brahman* caste is the highest, and is represented as springing from the *mouth* of *Brahma*. The *Brahman*, as his name implies, is the *divine*. He may learn and teach the *Vēdas*, and all the divine *Shasters*.

Such are the outlines of the doctrine of caste, which is practically one of the most important and obstinate points in Hinduism. Though many pass through all the four stages of religious life in any one birth, yet there can be *no change of caste* in the same birth. If one breaks caste, he becomes an *outcast*—falls below all castes.

Caste is manifestly a *religious institution*. Its hold on the people is very strong—it is as the grasp of death.

THOUGHTS ON THE JUBILEE OF THE LONDON MISSIONARY SOCIETY,

OR THE PRINCIPLES AND RESULTS OF CHRISTIAN MISSIONS.*

THE Jubilee of this Society places us in circumstances, which require devout and grateful acknowledgment. At the commencement of a public institution, some have doubts, and others have their fears; but after it has gone forward for nearly half a century, blessing and being blessed, fear and doubt give place to confidence and gratitude, and we are led to exclaim "according to this time shall it be said—what hath God wrought?"

In all this, however, there is no ground for pride and self-complacency: here, as well as every where else, we must "be clothed with humility," and we may justly take as our motto, "Not unto us, oh Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Ps. cxv. 1.

On looking back upon the past history of the Society, we are forcibly struck with,

First, some *great principles*, which, in its origin and progress, it has been the means of bringing prominently into notice.

1. The Society may be said to have had its origin in the great truth, that Christians are to look upon all parts of the world, which are without the Gospel, as having a claim upon the sympathy, efforts, and prayers of the church of God. This doctrine, which is so essential a part of Christianity, though it had not been entirely lost sight of, yet had exerted but little practical influence in a large part of the Christian church. To us it may appear strange, that it should be so; but such was the fact—many excellent men knew that idolatry and paganism in all its forms were rampant in the earth, and they grieved that it should be so. They even felt an interest in what was doing by some others, but did not adequately perceive and feel that

* Taken, principally, from a Sermon preached at Bangalore, September 29, 1844, by Rev. E. Crisp

they were called upon to fulfil a duty, in doing their utmost towards the removal of these evils: and when an effort was made to arouse them, there were some who said the time is not come; "as if there ever were a time, said the venerable Dr. Bogue, when it was not the will of the God of love, that His Gospel should be made known to all the children of men." The rise of the Missionary Society set men upon *doing*, as well as *feeling*, and such has been the tendency of the whole influence of the Society, ever since. It has been showing that it is not enough for a man to care simply for his own salvation, but that he must look on every impenitent and unbelieving soul, as to be cared for. He must not look upon Christianity, as only having a place among the many religions of the earth, but as designed to overthrow and destroy all others. And that he becomes identified with it, to bear his part in this great design.

2. That the Gospel, in the hands of the Spirit of God, has the same power which it had in its earliest and brightest days. The great doctrine of "the righteousness of God by faith in Jesus Christ," made it the power of God unto salvation then, (Rom. i. 16, 17,) and there is the same doctrine to make it equally powerful now. The church of Christ has not been deprived of its high charter, the Spirit abides with it for ever. As this principle was assumed by the Society, at its commencement, so it has seen this proved in its labours.

Who were more degraded than the South Sea Islanders? who more destitute of natural affection—often tossing in the air the infants they wished to kill, and catching them on the point of a spear—a refinement in barbarity! Yet the Gospel of Christ was thought to be enough for *their* salvation, and so it has proved. Converted mothers also have been brought to mourn over the many children they had slain. What could be apparently more hopeless than Hottentots and Caffres? What heart more encased in depravity than the Hindu? Yet the Gospel was thought to be, and has been found to be, in the hands of the Spirit of God, sufficient to subdue, elevate, sanctify, and save many from among them all. It is not simply to obey a command, in making known the Gospel, but to impart a blessing that the Society has laboured. Acts xxvi. 17, 18.

3. That so urgent are the wants of the world, that the church may well consider them of more importance than her own diversities. With such an enemy in sight we may well feel that it is of the first importance *unitedly* to assail the common foe—rather than to contend for our own peculiarities.

Many diversities of opinion, on points of church government, and others of a similar kind, are but as a difference of opinion about the scaffolding, while all are agreed as to the nature, form, and materials of the building—for when the great building has been completed, and its top-stone brought forth with shouting, all the scaffold, about which some contend so eagerly, will be laid aside for ever. Every part of divine truth is indeed important, but not all of the same degree of importance, nor revealed with the same precision.

No truth is more plain or more generally admitted, than that man, unrenewed and unbelieving, cannot have part in the kingdom of God, and we should agree to unite in our testimony, and in exhorting him to believe and live.

4. It is therefore well to urge upon all the members of the church of God, that they may agree to unite in what is essential and saving, very much to their own advantage, and to the glory of the Redeemer. “Behold how good, and how pleasant, is it for brethren to dwell together in unity.”

Both these last principles were intimately connected with the movement which originated this Missionary Society, and they have been illustrated in its history.

5. That no church is in a healthy state, which has not an intense concern for the spread of divine truth, and the recovery of men from the dominion of Satan—and which does not accompany all its efforts, with lively hope that a blessing will be granted, and with earnest and believing prayer that that blessing may be largely given. By whatever process of reasoning, men arrive at the conclusion, either that the Gospel is not *sent in mercy* to all nations, (however they may reject it and increase their condemnation), or that its universal spread is not to be looked for, or prayed for, we are quite clear, that the Spirit of the Gospel prompts us to say, “I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise; so

as much as in me is, I am ready to preach the Gospel to you also."

6. That all which is done in a proper spirit, for the spiritual good of others, brings a large blessing into the hearts of those who do it. If it be true, that you cannot sit down by a sick bed, and tell of the depravity of the heart and guilt of man, and expatiate on the great and blessed remedy which the Gospel provides for both, without having your own heart warmed, and your own soul benefited; so also is it true that you cannot make efforts to send the Gospel, and pray for a blessing upon them, without receiving a blessing yourself. Foreign missions have produced a powerful re-action on the state of religion at home, which more than recompenses all that has been done or expended. The heart has been enlarged, and the mind has been elevated. Men have been lifted out of their own little sphere, and made to look abroad upon the world, and the church in general, and their best and noblest sympathies have been called forth. This has been the effect of missionary meetings, and missionary services in England, and the good there done by the cause of missions, has been a valuable return for all their sacrifices, even if great and lasting benefits had not been elsewhere conferred. Nor can we wonder; for men are brought in contact with essential and glorious truth—the truth which sanctifies. John xvii. 17.

From this we seem to make an easy transition to—

Secondly. Some of the more prominent results, which have flowed from the Society's operations.

1. It was honoured of God, as the means of originating other Christian institutions. As we look over the list of religious or benevolent societies, who hold their meetings in May, it would be difficult to say how many of their varied forms of Christian usefulness have arisen, immediately or remotely, from the impulse given to the public mind, at the close of the last century—but this is certain, that the Religious Tract Society, one of the most useful institutions of the age, traces its parentage to the London Missionary Society, while the British and Foreign Bible Society, one of the wonders of the world, arose from the Tract Society. We may notice with gratitude this as a general, but very important result.

2. To whatever part of the Society's operations we look, we see that it has upon it this stamp and seal of Divine approval—it has been the means, under God, of life and salvation to many. All doubts as to the propriety of Peter's having gone to Cornelius, were at an end, when it was known, that God had thus "to the Gentiles granted repentance unto life." So here, hundreds and even thousands have been born of God, and gathered into life eternal, through this instrumentality. Even the kind of persons converted is remarkable—the savage, the cruel, and the wild, have been brought to the Redeemer's feet. This is the charm of the reports of the Society, that the great work of conversion to God, has been advancing. And to the converts it may be said, "Such were some of you, but ye are washed, but ye are justified, but ye are sanctified, in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 9, 10.

The conversion of souls is the great and prime object, and if that is accomplished, we supremely rejoice—but it has been accompanied with many very peculiar circumstances—some of which are,

3. The operations of this Missionary Society, and of other similar institutions, prepared the way for the emancipation of the slave, and made his freedom a blessing. There can be no doubt, there need be no concealment of the fact, that the preaching of the Gospel to the Negroes did raise them. It made them *men*, and not beasts (as they had been regarded,) when it made them Christians. The testimony and the efforts of missionaries were one means employed by God, to bring to light the horrors and abominations of slavery; and it must be admitted by all, that missionary effort had much to do with the accomplishment of Negro emancipation. Hence, the jealousy with which missionaries were regarded by the slave-holders,—and hence the imprisonment and death of John Smith of Demarara. This has, indeed, been matter of accusation, but if this be to be vile, "we will be yet more vile." He is the real friend of his country, who brings to light the unknown evils which are practised, and may bring down the wrath of God upon the land, and seeks to have them remedied.

Had emancipation been brought about by Chartism, or Socialism, or any other form of lawlessness, what would have been

the result? It is the excellence of this agency, that it sanctified the gift, which it bestowed. It taught the Negro, that however free he became, he must be the servant of Christ. Godliness, order, and industry, were thus enjoined, and it is to this the quiet and peace which followed, are, under God, to be ascribed.

4. The missionary cause has had much to do with the abolition of infanticide and of suttee, and with the removal of another great national sin—political fellowship with the idolatry of the people—while there are other forms of evil of a similar kind, which must give way under the same Christian influence. Nor can it rest, till all that affects the law of inheritance, and the just and reasonable privileges of peaceful Christian converts, is adjusted. True, this is not the direct object of missions, but one of the great benefits which have been indirectly brought about. Thus, things which are despised by men, have been owned and honoured of God, who has shown that His church is the chosen medium of conveying blessings to the world.

5. Upon nations once barbarous, it has been the means of bestowing the blessing of just and wholesome laws, of freedom and order. This is pre-eminently the case in the South Sea Islands, and among some of the tribes of South Africa. Men just emerging from darkness, turn naturally to the Book of God, and to those who brought that book, and learn from its righteous and benevolent principles, what they should be to each other. Thus, while some have said civilize and then preach the Gospel, the experience of this Society has proved, that nothing can so civilize and bless, as the Gospel of the grace of God.

In the great majority of instances, it has broken up entirely fresh ground, "striving to preach the Gospel, not where Christ was named, lest it should build upon another man's foundation." *Its* missions have thus been, for the most part, directed to those who had been entirely sunk in utter darkness, nor has it sought to introduce its efforts among nominally Christian Natives, but where there was a lamentable deficiency of spiritual means and religious ordinances.

6. God has permitted the missionaries of the Society to bear an honourable part in the work of translation. This very province where we now are, Mysore, and the Canarese country in general—to them the “lively oracles” were given, in their own tongue, by Mr. Hands and Mr. Reeve, and others who succeeded them—and the translators of the Scriptures for the Telugu provinces, were Mr. Pritchett and Mr. Gordon. In some parts of the world, as in South Africa, and the South Seas, it has not been translation merely, but the missionaries have had first to reduce an imperfect and barbarous language to grammatical form, and then to transfer to it the testimony which God has given of his Son. This work may be truly termed a labour of love, for it is one which mere philanthropy or philosophy has never attempted.

The Society has been permitted to prepare the way, through many long years of laborious toil, for that day which has now so wonderfully dawned upon China. To Dr. Morrison, the first, and for a long time the only Protestant missionary to China, the world is indebted for a Dictionary of that difficult language, and in conjunction with Dr. Milne for a translation of the Sacred Scriptures. And who can say how much less effectually the present opening of China could have been improved, if there had not been that lengthened and laborious work of preparation. It was long a work of faith, and patience, and hope, but now the design of the whole is apparent.

7. It has been honoured with some of the brightest and fairest instances of modern martyrdom. The steadfastness with which believers in Madagascar have held fast the profession of their faith, when persecuted and hunted in their own land, and the faith and humility with which they have knelt, and bowed the head beneath the spear of the executioner, have all proved that the Gospel they had embraced, is that same “glorious Gospel,” for which apostles and saints of old bled and died. We mourn over their woes, and sympathize in their sufferings; but we see in the cross they bear, that which has been the distinguishing mark and sign of the true church, in many an age.

8. The efforts of the Society illustrate the truth that they who receive the Gospel, should themselves support its institu-

tions and ordinances, for their own benefit, and seek its further extension. The contributions of arrow-root and cocoanut oil, and other commodities, from the South Seas, have been sent with a warmth of heart, and given with a generosity, which do honour to the Christian principles of those who thus give of their substance : while in Demarara, and in some other places, the efforts of the converts are amply sufficient to defray all expenses connected with the work of God among them. The Native teachers sent forth in the South Sea Islands have, also, jeopardized their lives, and endured great hardships, to make known that glorious Gospel, in the blessings and privileges of which they rejoice.

These are only some of the benefits, and perhaps other minds might have fixed on points, which would be deemed more interesting—but surely here is enough to lead us to say, “The Lord hath done great things for us, whereof we are glad.”

We have spoken of the London Missionary Society, because the occasion has called for it, but let it not be supposed we wish to monopolize all the joy, or all the honor of these great achievements. No! *God has honoured all his faithful servants*, though some men are slow to believe it. And other Missionary Societies could give a long catalogue of benefits large and glorious, which God hath wrought by them, to make the Gentiles obedient, by word and deed (Rom. xv. 18); and in all their success we most unfeignedly rejoice.

To the Reports and Records of the Society we turn again, and say, “behold brethren and judge, has it been a party movement? has it been an effort to proselyte? has it not rather been an endeavour to fulfil the great commission, ‘Delivering thee from the Gentiles—to whom now I send thee, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified, through faith that is in Christ Jesus.’ ”

“Not unto us, oh Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake.”

THE NEUTRALITY QUESTION.

IF the newspapers may be relied on, a gentleman in the civil service was not long since censured in the council chamber for attending the baptism of an adult convert. We hear much of a "pledge of neutrality" which has never been produced, and which we believe was never given. When shall we witness the fulfilment of the pledge given to Christian England in the original Charter accepted by the Honorable Company, and under which as renewed, they still enjoy their corporate character. To show what that Charter enjoined, we make the following extracts from it, as contained in Le Bas's *Life of Bishop Middleton*, Vol. I. p. 30. "You are constantly to maintain in every garrison and superior factory, one minister; and to provide there also one decent and convenient place for divine service only." It further appointed, "that such ministers as should be sent to reside in India should apply themselves to learn the Native language of the country, *the better to enable them to instruct the Gentooes who should be servants of the Company, or their agents, in the Protestant religion.*" Professor Le Bas adds, "These enactments are the more remarkable and important for being passed at a time when the relations of the Company with India were almost exclusively commercial, and their establishments little more than trading factories; thus practically recognising the principle which extends the responsibility of Christian governments to the spiritual interests, not only of their political dependencies, but even of their mercantile settlements; and further acknowledging that they are bound to attempt by every prudent and legitimate method, the conquest over heathen prejudice and superstition."

We are not disposed at present to discuss the *principle* involved in these extracts. Even those who object to the connexion of any Government with the "spiritual interests of their political dependencies," or "mercantile settlements," may not perhaps oppose the idea of a Company of merchants, who exercise also a territorial jurisdiction, providing in a paternal manner for the intellectual and religious instruction of its servants and agents.

However this may be, it is plain that admitting the principle embodied in the Charter, there is a duty devolved on the Honorable East India Company, or rather a duty voluntarily undertaken by them, to send out ministers "to instruct the Gentoos who should be servants of the Company or their agents in the Protestant religion." Yet so oblivious have they become of this assumed duty, that if "such ministers" as are "sent to reside in India, should apply themselves to learn the Native language of the country, the better to enable them to instruct, &c. and should use the language thus acquired for the purpose specified—that of instructing the Gentoos in the Protestant religion—there would be notes of alarm even from Leaden Hall Street; and probably some intimations, not easily mistaken, that neither ministers nor laymen, sent out by the Honorable Company, are expected to interfere with the religion of the Gentoos.

It is, therefore, not to be so much wondered at as regretted, if gentlemen in the civil or military service are regarded with little complacency when they venture, even in a private capacity, to show any interest in the conversion of the Natives. But, who can pretend that this is consistent with the original design and provision of the Charter. Shall it be said that the provision was only for such "Gentoos as should be servants or agents of the Company?" Be it so. Are even *such* Gentoos instructed in Christianity, in their own language? Was not something contemplated and held up to the eye of Christian England, which has never been realized? Is it not a fact that so far as the Natives of India are concerned, every departure from the line of neutrality in religion—which some are so anxious to describe for the Government—has been on the side of Hinduism and not on that of Christianity?

Do not Brahmans and other Hindus fill the public offices, in most cases to the entire exclusion of Christians? Has there not been until very recently, on many points, an open connexion of the Government with idolatry? Is this connexion even now fully dissolved? Are there no grants continued to a heathen shrine?

Surely when there is so much sensitiveness to all influence, direct or indirect, official or private, of gentlemen connected with the Government, towards the discountenancing of idolatry,

which is declared by God to be that abominable thing which He hates, Christians have some right to complain that, contrary to the Charter, Christianity, which is their portion and which is the only ground of hope for the Hindu as well as others, is discountenanced and not allowed a fair field in the conflict.

We do not advert further to the particular case mentioned, as it has been remarked upon already in various quarters; and the attempt to obtain an 'interdict,' if truly reported, was too absurd to be dangerous, especially with the present Noble Marquis at the head of Government. But we think that Christians should be aware, that if the Honorable Company, or their responsible servants, are in danger of breaking any pledge, it is with the Christian public of England, rather than the Hindus of India.

THE RELIGIOUS VIEWS OF WORDSWORTH.

From the Recreations of Christopher North.

"AMONG the great living poets Wordsworth is the one whose poetry is to us the most inexplicable—with all our reverence for his transcendent genius we do not fear to say the most open to the most serious charge—on the score of its religion. From the first line of its 'Lyrical Ballads' to the last of the 'Excursion,' it is avowedly one system of thought and feeling, embracing his experience of human life, and his meditations on the moral government of this world. The human heart—the human mind—the human soul—to use his own fine words—is 'the haunt and main region of his song.' There are few, perhaps none of our affections—using that term in the largest sense—which have not been either slightly touched upon, or fully treated, by Wordsworth. In his poetry, therefore, we behold an image of what, to his eye, appears to be human life. Is there, or is there not, some great and lamentable defect in that image, marring both the truth and beauty of the representation? We think there is—and that it rises in Religion.

"In none of Wordsworth's poetry, previous to his 'Excursion,' is there any allusion made, except of the most trivial and transient kind, to Revealed Religion. He certainly cannot be called a Christian Poet. The hopes that lie beyond the grave—and the many holy and awful feelings in which on earth these hopes are enshrined and fed—are rarely if ever part of the character of any of the persons—male or female—old or young—brought before us in his beautiful Pastorals. Yet all the most interesting and affecting ongoings of this life are exquisitely delineated—and innumerable of course are the occasions on which, had the thoughts and feelings of revealed religion been in Wordsworth's heart during the hours of inspiration—and he often has written like a man inspired—they must have found expression in his strains; and the personages, humble or high, that figure in his representations, would have been, in their joys or their sorrows, their temptations and their trials, Christians. But most assuredly this is not the case; the religion of this great Poet—in all his poetry published previous to the 'Excursion,'—is but the 'Religion of the Woods.'

"In the 'Excursion,' his religion is brought forward—prominently and conspicuously—in many elaborate dialogues between Priest, Pedlar, Poet, and Solitary. And a very high religion it often is; but is it Christianity? No—it is not. There are glimpses given of some of the Christian doctrines; just as if the various philosophical disquisitions, in which the Poem abounds, would be imperfect without some allusion to the Christian creed. The interlocutors—eloquent as they all are—say but little on that theme; nor do they show—if we except the Priest—much interest in it—any solicitude; they may all, for anything that appears to the contrary, be deists.

"Now, perhaps it may be said that Wordsworth was deterred from entering on such a theme by the awe of his spirit. But there is no appearance of this having been the case in any one single passage in the whole poem. Nor could it have been the case with such a man—a man privileged, by the power God has bestowed upon him, to speak unto all the nations of the earth, on all themes, however high and holy, which the children of men can feel and understand. Christianity, during almost

all their disquisitions, lay in the way of all the speakers, as they kept journeying among the hills.

‘On man, on nature, and on human life,
Musing in solitude!’

“But they one and all, either did not perceive it, or perceiving it, looked upon it with a cold and indifferent regard, and passed by into the poetry breathing from the dewy woods, or lowering from the cloudy skies. Their talk is of ‘Palmyra central, in the desert,’ rather than Jerusalem. On the mythology of the Heathen much beautiful poetry is bestowed, but none on the theology of the Christian. * * * *

“This omission is felt the more deeply—the more sadly—from such introduction as there is of Christianity; for one of the books of the ‘Excursion’ begins with a very long, and a very noble Eulogy on the Church Establishment in England. How happened it that he who pronounced such eloquent panegyric—that they who so devoutly inclined their ear to imbibe it—should have been all contented with

‘That basis laid, these principles of faith
Announced,’

and yet throughout the whole course of their discussions, before and after, have forgotten apparently that there was either Christianity or a Christian Church in the world?

“We do not hesitate to say, that the thoughtful and sincere student of this great poet’s works, must regard such omission—such inconsistency or contradiction—with more than the pain of regret; for there is no relief afforded to our defrauded hearts from any quarter to which we can look. A pledge has been given, that all the powers and privileges of a Christian poet shall be put forth and exercised for our behoof—for our delight and instruction; all other poetry is to sink away before the heavenly splendour; Urania, or a greater muse, is invoked; and after all this solemn and more than solemn preparation made for our initiation into the mysteries, we are put off with a well-merited encomium on the Church of England, from Bishop to Curate inclusive; and though we have much fine poetry, and some high philosophy, it would puzzle the most ingenuous to detect much, or any, Christian religion.

"This utter absence of Revealed Religion, where it ought to have been all-in-all—for in such trials in real life it is all-in-all, or we regard the existence of sin or sorrow with repugnance—shocks far deeper feelings within us than those of taste ; and throws over the whole poem to which the tale of Margaret belongs, an unhappy suspicion of hollowness and insincerity in that poetical religion which at the best is a sorry substitute indeed for the light that is from heaven. Above all, it flings, as indeed we have intimated, an air of absurdity over the orthodox Church-of-Englandism—for once to quote a not inexpressive barbarism of Bentham—which every now and then breaks out either in passing compliment—amounting to but a bow—or in eloquent laudation, during which the poet appears to be prostrate on his knees. He speaks nobly of cathedrals, and minsters, and so forth, reverently adorning all the land ; but in none—no, not one of the houses of the humble, the hovels of the poor into which he takes us—is the religion preached in those cathedrals and minsters, and chanted in prayer to the pealing organ, represented as the power that in peace supports the roof-tree, lightens the hearth, and is the guardian, the tutelary spirit of the lowly dwelling. Can this be right? Impossible. And when we find the Christian religion thus excluded from Poetry, otherwise as good as ever was produced by human genius, what are we to think of the Poet, and of the world of thought and feeling, fancy and imagination, in which he breathes, nor fears to declare to all men that he believes himself to be one of the order of the High Priests of nature ?"

ACCOUNT OF THE NEILGHERRY HILL TRIBES.

BY THE REV. C. F. MUZZY.

[The following notice of the principal native tribes on the Neilgherry Hills was prepared by Mr. Muzzy, while residing there, from personal observation aided by a printed account prepared by Capt. H. of the Madras Army, to which Mr. M. acknowledges himself indebted.]

THE natives of these Hills are divided into five separate and distinct tribes, called the Burghers, Todas, Kattas, Corambas, and Erulars. The Burghers, or Budagers, the most numerous of all, are computed at less than 20,000 souls. These having emigrated from the plains at a later period than the other tribes, bear in their appearance, manners, customs, and religion, a stronger resemblance to the nations below. To their language, the Canarese, and the religious rites of their fathers, they have made some few additions. Their language differs considerably from the commonly spoken Canarese, and to their religion they have introduced the rite of worshipping the sun or a lighted lamp. One of the prayers they use when first seeing the sun or a lamp is as follows, "Oh thou creator of this and all worlds; the greatest of the great, who art with us as well in these mountains as in the wilderness, who keepest the wreaths that adorn our heads from fading, and who guardest the foot from the thorn, god among a hundred, may we be prosperous." In a few instances they set up the images worshipped on the plains. Their temples, however, are mostly small—such as those erected in memory of widows who have died upon the funeral pile—and they contain nothing but the turban of the husband or some relic of his clothes.

They are exceedingly superstitious, being in constant dread of the magical influence of the poor wild Erulars and Corambars. Scarcely a death or disease or misfortune of any kind occurs to them, but the magical powers of these poor creatures must bear the blame of it. Hence, when attacked with any disease, they can with difficulty be persuaded to take medicine, as that would encroach upon the authority and of course incur the displeasure of the god of the disease, which with them is an event of fearful evil.

Funeral Ceremonies of the Burghers.

A short account of their funerals may not be out of place.

The corpse is brought out of the house when death occurs, and set

down in front of it on a bier of peculiar construction, when most of the village, and the friends who live in other villages assemble, and standing around it, commence the wail, led by five or six of the Kotar tribe, with tom-toms or drums and other instruments of music to which all present respond, as they move in a circle around the bier with a measured step, "mourning and lamenting." In this circle a milch buffalo is forced around, a little milk drawn from it and put into the mouth of the deceased. This buffalo is then liberated and another brought in, and the same ceremony observed with it and with others, to the number of ten or twelve. Parched barley or millet is then put into the mouth of the corpse, after which some of the party take up the bier and move towards the place of burning, the musicians preceding some distance in advance, the female relatives fanning the body, the males running a short way in front and turning round prostrating themselves before it.

Arriving at a place a short distance from where the pile has been erected, the bier is set down, and the son, or a representative of the deceased, carrying in his hand an iron rod to keep off the spirits that hover about the dead, approaches the corpse and drops a little grain into its mouth, which example all the relatives imitate. The representative then seizes a calf which is brought for the purpose, and addressing it, beseeches it to mediate for the departed, that the gates of heaven may be opened to him, and that his sins and all the sins of his generation may be forgiven. Then the calf is released and suffered to go off to the wilderness, where it is seldom seen afterward, all the assembly shouting after it, as the frightened creature bounds off, Away! away! away!

The bier is now divested of its ornaments, even the pall is taken off and a cubit of it given to each of the musicians and others of the same tribe who perform some menial offices, and the remainder thrown again over the corpse; which is now placed upon the funeral pile, the face downwards, and the head to the north. A kind of roof, composed of logs and pieces of wood, is then raised over it, and upon this is poured large quantities of ghee, and the whole surrounded by small heaps of different kinds of grain and set on fire, first by the representative, and then by all the relatives, each striving in every way possible to make it burn; music all the while playing, and all wailing and howling with all their might.

The females of the party remain where the bier was first set down, except the widow of the deceased, if there be one, who rushes up to the pile, as though to throw herself upon it, when she is surrounded by the other females and made to divest herself of her upper garment and a part of her jewels, which are thrown upon the fire and another garment given her, when she is conducted to her house. After the

burning, the metal of the jewels, etc., is gathered up and given, if the deceased was a male, to the next male relative ; if a female, to the next female relative. The bones also are collected into an earthen vessel and buried, and the place encircled with a heap of stones.

The state of education among them is very low. I have not known of a school or even one person that could read among them.

The Todas and their Religion.

The Todas, or Todavas, are another tribe, differing, not only from their immediate neighbours, but from all the tribes in this part of the world. They are the oldest inhabitants and are considered, even by the other tribes, as the aborigines of the Hills.* Their appearance is very prepossessing. Generally they are above the common stature, athletic, and well made ; and their open and expressive countenances and bold and manly bearing form a striking contrast with the stupid, pusillanimous, cringing appearance of the natives of the plain. They never wear any covering upon the head, whatever the weather may be. The hair is allowed to grow to an equal length of about six inches all over the head. From the centre in front it parts up to the crown, and hangs in natural bushy ringlets all around, which at a short distance much more resembles tasteful artificial curls, than the simple adornments of nature. The color is a jet black. A large full and speaking eye, Roman nose, fine teeth, a sensible pleasing countenance, having occasionally the appearance of great gravity, but seemingly ever ready to fall into an expression of cheerfulness and good humour, are natural marks, prominently distinguishing them from all the natives on this side the globe.

Their dress consists of a short under-garment, folded around the waist and fastened by a girdle, and an upper one, a mantle or piece of cloth with stripes of different colors at the end for a border, which covers the entire body, with the exception of the head, legs, and occasionally the right arm ; these are left bare, the folds of the garment terminating with the left shoulder, over which the bordered end is allowed to hang loosely. These constitute their only clothing night and day. They wear nothing upon the feet. They appear to be a very harmless race, having no weapons of defence, and not even knowing the use of any. They always carry a small rod or cane in their right hand, with which they drive their herds. The women

* Their right to the soil is acknowledged, and the other tribes pay them a sort of tribute which amounts only to a very small sum ; and is generally paid in grain or some of the products of the soil.

are of a stature proportionate to that of the men, but of a complexion some shades lighter, owing, perhaps, to less exposure to the weather. With a strongly feminine cast of the same expressive features as the men, most of them, and especially the younger, have beautiful long black tresses, which flow in unrestrained luxuriance over their neck and shoulders. With a modest retiring demeanor, they are perfectly free from the ungracious menial-like timidity of the generality of the sex in the low countries. They enter into conversation with a stranger freely, having a very proper share of that confidence, which, in the eyes of the Europeans, is so becoming. Their ornaments are a necklace of braided hair or black thread with silver clasps, large round rings of silver worn in the ears, a belt or chain of silver, or of silver and some other metal about the waist, brass armlets worn about the elbows, and silver bracelets upon the wrists, together with various rings for the fingers. Their dress is similar to that of the men, with the exception that it covers the whole person.

They are on the whole a sensible, cheerful, and in many respects a shrewd race, far beyond what would be looked for under such an uncleanly and unimposing exterior. Their observance of Christianity's golden rule is singular. Did even the Lord's own people show as much regard for the rights and wishes of others, as is found among these poor wild men of the mountains, the expression, "See how these brethren love one another," would no longer be a sarcasm and a reproach to the holy religion they profess. All who are personally acquainted with them take notice of this trait of their character. There is scarcely any thing they inculcate upon the minds of their children with so much care as this "parent of virtues." Setting aside the filthy and uncouth outside, I am sure that, as it regards a bold dignified bearing, and strength of character united with native good sense, and kindness and urbanity of manners, no tribe on earth, with the same degree of knowledge and civilization, can lay an equal claim to the appellation of nature's gentlemen, as can the Todas of these Hills.

Their dwellings are long, and round at the top, like the top of a large covered waggon placed upon the ground; the ends are made tight with pieces of hewn timber, and the roof is high, enough for the tallest to stand within erect. The door is in one end, and is simply a hole of about two feet by one and a half inside.

Their life is in the strictest sense a pastoral one, for they have no cultivation, not so much as a flower, or fruit tree any where near them. They do not, therefore, congregate in villages, like the common Hindus, but each family with its various branches live by themselves. The females in a house separate from the males and sometimes in the same apartment with the calves of the herd; and,

like the patriarchs of old, they migrate from one place to another as the pasturage fails or is plentiful. They keep no other animal but the buffalo and a small species of cat. Until of late they were entirely unacquainted with any of the luxuries of life, not even knowing the use of salt.

The nature of their religion is a matter of speculation and curious inquiry among the learned; none as far as is known being able to determine what it is. They pretend to a kind of image-worship, but it is evidently a mere pretence, instituted and kept up to impress by its mysteries their neighbours with respect for them; for they have no images at all among them, neither do they, as far as it has been ascertained, perform any idol rites. They often pray to some being when sick or when threatened with any calamity. Sometimes they pray looking up; sometimes, and indeed very often, bowing to the feet of some person, but to what particular divinity is not ascertained.

They profess to esteem falsehood a great crime, and one of their tiriris, or temples, is dedicated to truth.

They have in all their dwelling-places one building of more respectable workmanship than the rest, which they consider sacred, and within which neither the females nor adult males are admitted until they have completed a certain purification. The young boys of the family are the priests and their duties are simply the care of the dairy. None but those who have undergone a kind of purification are allowed to milk or do any thing about the dairy. Within these domestic chapels, as they may be called, all the milk is brought and curdled or churned as their wants or taste may require. This butter, being melted and purified, constitutes the ghee so much in use in all parts of India. Besides these family shrines, they have, in all, five sacred places called tiriri, each of which is a distinct establishment supported by the families in its immediate vicinity, and comprises a building similar to the one last described, with the exception that it is somewhat larger and divided into two apartments; also two other small buildings for the officiators to reside in, and the tuel, a round walled inclosure for the herd at night. These are little else than sacred dairy establishments. The officiator or priest is called a pal-arl, the Tamil word for milk-man, and is prepared for his office by great austerities, after which he is considered a very holy character. His assistant is called a cavil, or cavil-arl, the Tamil word for watchman. The duties of both these worthies is little else than the care of the sacred herd and dairy, and pouring libations of milk into a bell which they keep for the purpose.

The unadulterated Toda religion has, as far as is known, no resemblance, either to Buddhism, Islamism, or to any other religion at present known. They salute the sun and a burning lamp when first

seen, and pray before their sacred places with their faces toward heaven. They believe that the soul after death goes to the *om norry*, or large country, about which they have scarcely an idea. They sacrifice cattle, but to what divinity is unknown. On some occasions the victim is a calf, in the selection of which great pains are taken. It must be of a certain age and free from all blemishes; numbers are often rejected before a proper one is found. When the victim has been selected it is brought to a thick and dark forest, where a pile of wood and brush is erected. The officiator, having received a piece of money from the offerer, approaches having in one hand a bunch of the leaves of the sacred tree, and in the other a short thick club. After waving the leaves many times around the victim and making many salutations to the east, he strikes it with the club on the back part of its head, which generally proves fatal in the first instance. Immediately, whilst the limbs are yet quivering, all present throw up their hands and eyes to heaven and exclaim, "May it be an offering from—", naming first one and then another of their several places. The waving of leaves then continues, after which the skin is taken off, and the various pieces into which the body had been cut are laid upon it; the whole of which, with the exception of the head, feet, and entrails, is sprinkled with the blood by means of the bunch of leaves. The pieces are then put upon skewers, one end of which is stuck into the ground in a circle close around the pile, which has been set on fire. When the meat is singed a little, small pieces are torn off, and with the head, cast into the fire; a skewer is then given to each one of the party, together with a little newly made butter, in which a little of the meat is rolled up and eaten: the remainder is equally divided and sent to each of the families of the tribe throughout the Hills.

Language and Burial Rites of the Todas.

Their language, the pronunciation of which is deeply pectoral, is quite different from all the languages in this part of Asia. It has not the least affinity, in root, construction, or sound, with the Sanscrit, that mother of almost all languages in this part of the world. Its greatest resemblance is to the Tamil. This resemblance, however, both as to the genius of the language and any of its dialects, is very small. So very strange is it and different from any eastern language, that, although government servants have resided among the Todas for fifteen or twenty years, they have not acquired knowledge enough of it to speak it at all. Not even the neighbouring tribes can speak it, though the Toda acquires enough of their languages for all the purposes of common intercourse. Some consider it derived from some western language. It has never been reduced to writing.

Some farther knowledge of this singular people may be obtained by examining their funeral rites.

The corpse is brought, sometimes upon a bier made of the limbs and leaves of trees ; sometimes in the arms of females accompanied with tom-toms and other instruments of music and the responsive wail of the relatives, to the *kert morrt* or house of death, which is generally a small thatched temple situated close by a smooth green, surrounded on all sides by a thick and dark wood, and covered nearly over with the bleaching bones of buffaloes. As this is a deep, lonely valley, it is not an unfit emblem of that "dark valley" so much the dread and horror of all the living. Around the corpse, wrapped in a new mantle and ornamented with jewels and placed in the inner apartment of this temple, sit the relatives and all as they come in, upon the floor, and unite in the solemn wail. When the place becomes full, a part go out and make room for others. Sometimes misunderstandings of long continuance are on these occasions settled. This is done in an assembly of the men in a retired part of the valley which is often the scene of animated debate and affords occasions for the display of much native eloquence. These proceedings being over, all resort to the open space above mentioned, and a part unite in a kind of wild dance, joining hands and moving in a circle and with a measured step around the corpse, which is brought out for the purpose, all the while keeping time with the mourning pipe and the solemn wail. After an hour or so spent here, a part of the men go to the *tuel* or round inclosure for the herd, and in the midst of a large number of buffaloes, join hands and resume the same kind of dance as before. This frightens and infuriates that generally savage animal to a fearful degree ; when, at a given signal, all rush upon the brutes and endeavour to put a bell upon them. So wild and fierce are the buffaloes that this is no easy task to accomplish. It is often the case that six or eight men are required to overcome one buffalo, and then it is only after the receipt of many wounds and at the great risk of life that they succeed. But as the whole party composed of the fathers, mothers, brothers, sisters, sweethearts, etc., stand upon the inclosure to cheer and urge them on, they are very courageous. When the bells are attached, the whole party return to the green, and, arranging themselves in rows, partake of a repast of rice and ghee, and spend the remainder of the day in the wail and the dance. All spend the night upon the spot, and early the next morning the dance commences, both on the green and in the *tuel* or inclosure, as from time to time new victims are brought in. After the bell has been put upon all, the mantle containing the remains of the deceased is brought from the temple and placed before the barricaded door of the inclosure. Around which assemble the male relatives, the oldest

of whom, covering his head in his mantle, bows it to the ground in the small space between the inclosure and the body. He then digs up, with the wand or ensign staff of the deceased, a little earth, and taking it in his hand and asking the consent of the bystanders, he sprinkles some three times towards the east, over the body, and also towards the west, into the inclosure. He then gives place to the next relative, who goes through with the same ceremony, and so on, until all have done the same. The body is then brought back to the temple and a heifer led up and tied to a post near, upon whose head the sacrificer lays his hand and then kills it. The mantle containing the body, being sprinkled with the blood, is now taken to the green, around which the female relatives seat themselves, repeating the lament and shedding abundance of tears.

Now commences the sacrifice, some seven or eight of the buffaloes are seized, as on the preceding day, and led up to the corpse, and by a blow or two with a small axe on the back of the head, are slain, and the nose is placed upon the mantle, so that the last breath may come upon the corpse as it passes away. The scene is now singularly interesting. The wild dance is kept up by some of the party. The exulting shouts of the men, as they bring fresh victims for slaughter, the corpse, surrounded by weeping relatives, mostly females, and slain beasts, which nearly fill this valley, already white with "dry bones," the discordant notes of the tom-tom and wailing-pipe, all mingling with the constant lamentation, is suited to awaken in the beholder, emotions more easily felt than described. At times the whole party, amounting occasionally to six or eight hundred, seat themselves, two and two, with their faces towards each other, the foreheads of one rank at times touching those of the other, unite in one continued and really doleful wail. After continuing this for a time, the pairs change, and when one person approaches another on this occasion, the man gives his foot, and the woman bows her head so as to touch it, which is a common mark of respect and salutation among them, all the while keeping up the hey! hey! or cry of sorrow. This continues about two hours, when all retire. On the following morning before light, the corpse, surmounted with a small bow with arrows, is taken up and borne to a space a short distance from the green, accompanied by the whole party chanting the dirge, and laid upon a pile of wood constructed for the purpose, the face downward and the head to the north. The whole is then set on fire and consumed. After the fire has burned nearly out, the bones are collected and put into a hole prepared for the purpose and burned; over this each one of the party in succession passes, bowing his head to the ground with the prayer, "Health be to us," and takes his way to his dwelling.

The slain buffaloes are not eaten by the sacrificers, but sold to the

other tribes for the sum of half a rupee each. The number sometimes amounts to upwards of twenty.

Toda Marriages—Erulars and Corambars.

A word respecting the marriages of this people may be worth inserting. They practise polyandrisms, one woman being allowed two and frequently three husbands. When a young man wishes to marry a girl, he, or if he is young his father, goes to the parents of the girl, and having settled the amount of dower the young man is to receive, which is sometimes considerable, presents them with a milch buffalo, and another on every occasion of a death in the girl's family, until the parties are of age, when the young man goes to the house of the girl, and after staying a few days, takes her to his house without any ceremony. This is practised also by all who marry the same woman. She stays with the man who first married her three months, and with the next man the next three, and so on. The first three children belong to the first husband, the second three to the second, and so on.

Respecting the origin of this people there is much curious speculation, but nothing is definitely known. Some think them a colony of ancient Greeks or Romans; and some think them a remnant of the ten lost tribes. The importance of this people to the evangelization of India, cannot be small. Ought not the prayers of God's people to ascend for their conversion and preparation for so desirable a work?

The other tribes are very inconsiderable. The Erulars and Corambars are wild men, inhabiting the dense jungles and deep ravines in the sides of the mountain, and subsisting on roots, fruits, and insects, and what small quantity of grain they can obtain by the fear which their magical power exerts among the other tribes. This fear was at one time so great that the other tribes united in inviting them to a feast, in the midst of which they managed to withdraw, and then set the building on fire. Preventing them from coming out they thus murdered almost every one of them. This took place about seven years since.

POPE GREGORY XVI. AND HIS BARBER.

(From a stated Correspondent of the New-York Observer, May, 1844.)

System of favouritism at the Court of Rome.—Interference of France and Austria in the election of Pope Gregory XVI.—Biographical notice of this Pontiff.—The barber Gataniño Moroni.—His influence as the Pope's servant.—Reflections on the subject.

THE subject of this letter is more serious than the title seems to indicate. In speaking to you of Gregory XVI. and his barber, I shall have occasion to show your readers some of the secrets of this singular court, so venerated abroad by papists, and so ridiculous when seen at home. It is well for us, disciples of the Reformation, to look attentively at this man, who pretends to be the successor of St. Peter, the vicar of God on earth, the supreme head of the Christian church, and who is often a poor, feeble old man, under the influence of subordinate agents. Why have not the Romanists the good sense to see that they are bowing their necks to a master who does not know how to govern himself?

The history of Catholicism informs us that, in every period, *favouritism* has prevailed at the court of Rome. This is easily explained. The sovereign pontiff, chosen by the cardinals, is commonly a man enfeebled by age, and of very moderate capacity. The members of the conclave have many reasons for making such a choice. In appointing an old man, they hope to be soon called to supply his place, and each one flatters himself that he shall be the successor. In taking a person of small talents, some ignorant priest, unused to great affairs, they reckon on doing as they please with this phantom of power.

Imagine now this man, so oppressed with age, so unintelligent, carried about in his pontifical chair. He has a mighty work to do, many difficulties to surmount, hard questions to solve, and he has commonly around him only cardinals in the secret of his adversaries. He dares not trust entirely to them, and yet he fears to live isolated. What does he do then? He seeks a *confidant*, a *favourite*, to whom he can unbosom himself; he needs a *friend*, I would almost say a *protector*, to support and direct him in his difficult task; and when he does not find this favourite in the high ranks of his court, he seeks him in the lowest degree of the hierarchy, in the humblest class of servants.

Such is the system of *favouritism* in the palace of the Vatican;

it is in some sort necessary ; it is the inevitable effect of that vicious, pontifical organization, which places at the head of the church men least worthy and capable of administering its government. Add to this, that every pope has relatives : brothers, nephews and cousins, who, to the tenth remove, flock around his throne, and try to turn his momentary reign to the account of their ambition or avarice. They well know that they have no time to lose, and the unhappy pope, importuned, besieged by the requests of his numerous relatives, always ends by giving them something, as a bishop's place, or a rich ecclesiastical benefice. Formerly, the pope's favourites attained rapidly to the dignity of *cardinal* and *prime minister*, but now the scandal of favouritism is not so great, and the pontiffs of Rome are more shy in distributing their favours. Still the evil continues to exist, and is inseparable from the papal government.

These explanations were necessary to make clear what I have to say of Gregory XVI. He was appointed at a most critical and stormy period. It was in the beginning of the year 1831. The revolution of July had produced in Europe a deep impression. Every throne was shaken, the hopes of the people were all revived. In Italy, the patriots had already taken arms, and awaited the moment to recover their liberty. The election of pope therefore was a matter of the highest importance to the European diplomatists. France and Austria were in opposition in this matter. The former demanded a pope favourable to her liberal policy ; the latter desired a man who would support her in the exercise of her despotism. It is impossible to relate all the intrigues and manœuvres employed in this dispute. Ah ! the appointment of a pope is a sad and shameful thing ! Romanism says it is made by the Holy Spirit, but experience attests that it takes place under the promptings of the worst passions.

France and Austria have both the right of a *veto* in this election ; in other words, they can refuse to recognise the pope designated by the majority of votes, but each of these powers can use *the veto but once*. In this singular arrangement, the art consists in proposing first a candidate who will be rejected by his adversary, and to hold in reserve the man really preferred. But, neither party wished to yield the right of deciding in the last resort ; and after sixty-four days of indecision, the French party and the Austrian party united their votes on Cardinal *Cappellari*, because he was an insignificant candidate, who roused nobody's fear or distrust. Thus, *incapacity* was the principal title which gained him the triple crown. He was proclaimed pope under the name of Gregory XVI., in the month of February, 1831.

He was at this time, nearly seventy years old. In his youth, he entered a convent of *Camaldules*, at Rome. The *Camaldules* are a

particular class of *Benedictines*, who follow a stricter rule than the rest, and aspire to a greater reputation for sanctity. While yet a simple monk, father Cappellari frequented the shop of a barber named *Gætanino Moroni*, who was known as a facetious fellow, full of wit and joviality. A sort of intimacy was formed between the monk and the merry barber. They passed sometimes hours together in the most friendly conversation, and Gætanino said, laughing, to father Cappellari: "*When you shall be pope, I will still be your barber.*" How little did he think that this jest would become one day earnest!

In his youth and riper years, the monk Cappellari was fond of study. He wrote some books in defence of the Catholic faith. His labours drew the attention of his superiors, and, in 1837, he was appointed, by Pope Pius VII., member of the *Academy of the Catholic religion*. In this new office, he devoted himself more ardently than ever to theological pursuits. He became successively *censor* of the Academy, *professor* of theology, *vice-president*, and finally *prior* of the *Camaldules* in Rome. As might be supposed, the high honours conferred on Cappellari would not allow him any longer to frequent the humble barber's shop, and take his turn to sit in the chair with his own clients; but the intimacy between them was not diminished. Gætanino went on set days to the convent of the *Camaldules*, to perform small offices for his old friend, and he repeated with a more exulting air than before: "*When you shall be pope, I will still be your barber.*"

But the protector and his dependent were subjected to severe trials. It was the time when Napoleon ruled Europe with an iron rod. He took the city of Rome, made the pope prisoner, and the religious congregations were dispersed. Cappellari left the convent of *Camaldules*, and sought an asylum in the Venetian states, his own country. This was a cruel separation, especially to the barber Gætanino, who was left exposed to the jests of his friends. They asked him ironically: "Do you still think you shall one day be the pope's barber?" What prospect was there indeed that an exiled monk would ever be called to mount the pontifical throne?

Things remained thus till 1814. Then Pius VII. returned triumphantly into what is called St. Peter's domains. Father Cappellari also left his retreat to resume the government of the monastery of *Camaldules*. He published a work on the *miracles which had restored the pontifical authority, considered as motives to faith*. This work, like all the other theological writings of Cappellari contained a species of learning mixed with revolting superstitions and ridiculous reasoning. Such is the employment of professors of theology, and ecclesiastical dignitaries in Rome. Men of very low capacity can attain to these high stations provided they only subserve the interests of the holy see. Cappellari's conduct would seem extravagant in another

country, but at Rome he was caressed and honored. He became *councillor* of the Inquisition and of the Propaganda, and in 1826, he received a *Cardinal's* hat.

The barber was not forgotten by his fortunate patron. He continued to perform his office about his person, and when he saw the red cap upon the head of Cappellari, he repeated with more assurance than ever: "*When you shall be Pope, I will still be your barber.*" But the last step in the ascent remained to be taken, and it was not the easiest. How could Cappellari, who had never held any great diplomatic office, who was wholly unknown out of Rome, how could this plodding theologian, who had studied much no doubt, but whose books were full of old women's fables, how I say, could he obtain the triple crown? I have already given you the solution of this problem. Cardinal Cappellari was appointed because he had no superior merit. It is easier to imagine than to describe the joy, the transport, the ecstasy of the barber Gætanino, when he saw his prediction fulfilled. He was at last, as he had said so many times, called to the honour of being the Pope's barber.

Accordingly, when Gregory XVI. was installed in the palace of the Vatican, Gætanino, with his wife and children, occupied splendid apartments in the very dwelling of the Holy Father. The barber was appointed *cameriere*, (servant of the bed chamber); he received the respectful homage of the bishops and other ecclesiastical dignitaries, who before had paid him no attention. He was loaded with riches by the pope's munificence. A journal affirms that Gætanino now owns several domains of barons, counts and marquises. He is become, indeed, the most important, most influential man in Rome.

Gregory XVI., naturally timid, exchanging, suddenly the quiet life of a monk for the noise, intrigues and perplexities of his government, sought for a favourite, a confidant in Gætanino, and imparted to him all his thoughts. After figuring in public and pompous ceremonies, or delivering a speech in the council of Cardinals, he seeks at night the family of the barber, to rest from his fatigue and taste the sweets of domestic life. Gætanino seems to be a man of good sense, who has not become giddy by his great fortune. He is the confidant of the pope in all his difficulties, his adviser, and the dispenser of his favours. He has made more than one bishop by his eloquent pleading, and has even acquired such an ascendancy over the old man, that, lately, he prevented the pope from giving a cardinal's hat to a prelate who did not deserve the honour. The particulars of this action are puerile enough. Gregory XVI. intended to send the red hat to Bishop D****, on *Epiphany* day, which is at Rome the feast of children; he promised himself much pleasure from this coincidence. Informed of his master's purpose, Gætanino at first remonstrated, but seeing that he

was not regarded, he ordered, with all his authority, as if he were above the pope, that the red hat should not be given to the prelate, and his will was obeyed.

Applicants soon discovered the barber's influence, and to him they address their requests, when they wish to obtain any important office, or any other favours of the Holy See. They are careful to add to their solicitations some rich present, or large sum of money, to gain the concurrence of the pope's servant. This is a very lucrative business. I will mention but one example.

Lately, the Jews of Rome, having been threatened with persecution by the Inquisition, felt that they absolutely needed the good offices of the barber Gætanino for their security. They took several steps with him without success, because they did not offer money enough. At last, they invented an ingenious method to soften the heart of the all-powerful favourite. One morning, when Gætanino opened his window, there entered an *automaton pigeon*, a masterpiece of mechanism. This pigeon was of massive silver; its eyes were formed of precious stones; it had in its beak a golden twig, and the petition of the unhappy Jews was hung around its neck by a chain of gold. Gætanino was enchanted, as you may well think, with this admirable manner of making him a magnificent present. The petition of the Jews was immediately presented to the pope, and they were rescued from the persecutions of the inquisition.

I could relate to you several similar facts; but this one is enough for my purpose. Here then you see the internal state of the court of Rome; you see who is this pretended *infallible* Head of the Christian world! The Romanists regard him as the interpreter of the Holy Spirit, and they are not aware that there is one behind their idol, or rather above their idol, a favourite—sometimes a nephew, a more or less near relative,—sometimes a barber, a domestic, who really governs the holy father, and controls all his purposes. It is now the barber Gætanino Moroni who is *the real pope*; if he has not the nominal authority, he exerts *in fact* the power. What a strange religion is Romanism! How shameful for intelligent beings to prostrate themselves before a feeble old man who is himself under subjection to an obscure household servant! Let us thank God that we, Protestants, acknowledge no other authority than that of the Lord and his holy Word!

G. DE F.

Religious Intelligence.

KARENS AT MERGUI.

[Though the following notices are by way of America, and therefore not the most recent, they are more particular than any we have received direct. Later accounts speak of the very happy results of the measures introduced by Major Broadfoot.]

IN a letter dated at Mergui in October last, Mr. Ingalls gives the following gratifying account of the condition and prospects of the station, as connected with gracious manifestations of "God's glorious presence."

"The first indications of the divine presence were seen in the English congregation. The canteen, where for years drunkenness and swearing had been the order of the day, the soldiers, with their officers (sergeants and corporals), meet for prayer and praise. Several are rejoicing in hope of the glory that will be revealed at the appearing of our Lord Jesus Christ.

"My nights and days have been wholly occupied in preaching to willing listeners. Just as I began to sink, from the multitude of labours crowding upon me, the Lord sent brethren Wade and Brayton, to assist in the glorious work. Br. Wade has preached every night, with few exceptions, for some time past. All listen, and no one opposes. More than twenty have given in their names, not only as inquirers, but as determined to serve the Lord Jesus. These men are from every part of the province, and many of them chiefs of villages."

The new commissioner of the Tenasserim provinces, Major Broadfoot, had arrived at Mergui on the 3d of the month, and immediately commenced a vigorous course of measures for the benefit of the Karens, many of whom flocked to the place from all parts of the province. Mr. Ingalls writes, Oct. 21,—

"Great changes have been taking place; all the measures of the new commissioner are those of a Christian ruler. I could not have adopted plans, had the government been in my *own hands*, better calculated to advance the interests of the people, or of religion. The Karens feel that God has visited them, and seem to be turning in a *mass* to the

living God. Native officers, who have oppressed and opposed the advance of the Gospel, are now in disgrace, and come to us for help.

"A new impulse has been given to education among the Karens;—they are placed on a level with the Burmans, and are eligible for any office now held by the latter; which was never the case before. I have given up some of my best men, or expect to do so, for head men, or officers at court. One Christian Karen has just been made the head or governor of all the Karens to the north of Mergui, as far as Tavoy province, with a salary of twenty-five rupees *per mensem*; a writer at fifteen rupees; and two peons; wholly exempt from Burmah influence. The Karens will emerge from their darkness and servitude, and turn in a body to Christ. They feel intensely, and manifest a determination to learn to read."

Ravages of the Cholera.

The extracts which follow, and which so painfully contrast with the preceding, are from a letter just received from Mr. Abbott, dated Sandoway, September 15.

"In my last communication, sent in May, I gave an account of the emigration of Christian families to this province from Burmah, and of the prospect of their becoming located permanently, and dwelling in peace. But since that time they have seen mournful days. At Ongkyoung they had erected a large and beautiful chapel; eighty dwelling-houses were also completed; and the people were beginning to plough and sow their fields; when the cholera—that dreadful scourge—broke out in the midst of them, and raged and spread with a fatal rapidity. *One hundred and thirteen* persons died in a few weeks. Whole families were swept away;—a panic seized the poor people, and parents caught up their little ones in their arms and fled to the jungles. Some of them crossed the mountains, and reached their old homes in Burmah; others halted at other villages, where the cholera had not yet appeared, and waited for the pestilence to pass away, but a great many of them died in the jungles. Within two months after I visited Ongkyoung, all was desolate, and their chapel had become a habitation of owls.

"Another colony of forty families had settled at Magezzin. The cholera appeared there also. Fewer died, in proportion to the number of people, than at Ongkyoung; but the village is entirely broken up. The small villages around Baumeé chapel are dispersed, and that spot, rendered sacred by so many tokens of God's presence, and by the recollection of so many hallowed seasons there enjoyed with the people of God, is deserted and silent. The pastor (Shway Bay) was the first victim of the pestilence,—an active, useful man,—young and of fair promise,—one of those who I had hoped would become

pillars in the house of God now being built among his countrymen. I had hoped to see those Christian villages *settled*,—having schools, and chapels, and pastors,—enjoying the means of grace, and religious liberty, beyond the reach of the cruel arm of persecuting tyrants. I had hoped to witness a state of things indicating permanency and perpetuity to the institutions of the Gospel among that long-oppressed people. ‘My thoughts are not as your thoughts,’ saith the Lord God Almighty; and though dark clouds may gather over the visions of the righteous, the bow of promise appears, and the soul takes fast hold on the ‘true sayings of God.’ We still labour in hope. He who cometh, will come, and his kingdom will triumph.”

Distressing mortality among the Karens in Burmah.

In Burmah the cholera prevailed for a year, and was particularly fatal among the villages in the jungle. More than *five hundred* Karen Christians were swept off with that disease during the last year!—*Baptist Magazine.*

H O N G K O N G .

WE have received an interesting letter, from a missionary at Hongkong, dated the 28th August. Our correspondent says,—“We are happy in the prospect of spending the remainder of our days, in teaching these poor pagans the way of salvation. The state of things at Hongkong is such as to afford us great encouragement. Our little church here will be increased next Sabbath, by the addition of nine Chinamen, converted as we humbly hope, to the truth as it is in Jesus. Listening crowds attend the preaching of the word, and no further opposition is manifested than is met with in Christian lands from the unregenerate. Yesterday we visited the continent opposite this island. The mandarins, and the people generally, received us kindly, and we were suffered to preach Christ in the temple of the ‘Queen of Heaven.’ In my opinion there are few parts of the heathen world which afford greater promise to the Christian Missionary, and the friends of Missions.”

We trust that we read this intelligence with some degree of sincere and devout gratitude, and we hope that it will stir up many to pray more, and to *hope* more for poor China. Many of our readers are perhaps aware that there has been in the Presidency for some time, a weekly agreement among many to engage in prayer for the extension of Christ’s kingdom. The time fixed is half-past 7 o’clock on Saturday mornings. Here is news that may encourage these praying

friends, and that may serve to enlist some more in their company. We hope that it will do so, and that the glory of God will be promoted, by the thanksgivings of many for what He hath already done. But we look for greater things, and we should "give Him no rest" till we see them. He sanctions importunity, and assuredly will not be inquired of in vain.—*Calcutta Christian Herald*.

REMARKS ON A STATEMENT IN THE "SUCCINCT ACCOUNT."

TO THE EDITORS OF THE MADRAS CHRISTIAN INSTRUCTOR.

GENTLEMEN,—Your last issue contains an interesting article from the pen of the Rev. A. Leitch, being, "A Succinct Account of the first forty-nine years of the London Missionary Society." I was present when the same was read at the Jubilee meeting in September, and heard the strictures of two senior missionaries on the *gloomy view* taken of India. I supposed that the Reverend writer would have been influenced by those remarks to have relieved the picture of some of its darker shades, but I see that all remains as it then was—darker, indeed, than I supposed at the time. Had the writer dealt in *generalities* alone, his notice of India would have remained unnoticed so far as my pen is concerned, but there is *one sentence* too erroneous not to be contradicted. *It is this, "Tracts and Bibles when new were greedily received; now we dare not distribute them lest they be torn before our eyes and cast into the mire."* This brief sentence leaves a three-fold erroneous impression on the mind. *First*, that the popular desire to receive Bibles and Tracts has greatly *diminished* from what it was a few years ago. *Second*, that but *few* Bibles and Tracts are at present distributed by missionaries—"We dare not distribute them," says the writer)—and *Third*, that a large proportion are torn to pieces and cast away. It seems strange that one who is a member of the Madras Bible and the Madras Tract and Book Society Committees, and who, as a practical missionary, is an active Tract and Bible distributor, should have allowed himself to have penned such a sentence, and especially to have permitted it to be put to press. This latter act shows it to have been a deliberate opinion and not the thought of the moment. If the remark be true, I see not upon what ground the friends of the Bible and Tract cause can be called upon to continue their support—much less to enlarge their subscriptions. But I question its correctness, and in explaining why, I shall confine myself to the *Madras Presidency* and *Jaffna*. Since the commencement of the current year the Madras Tract Society has

issued from the Depository, as grants, more than 150,000 Tracts, and all in compliance with urgent requests. These have gone from Guntoor on the north, to Cannanore on the west, Tinnevely and Jaffna on the south, Mauritius and Moulmein across the sea. There is scarcely a city or town to which supplies have not been sent, and we have documents at hand to show that never has the demand for Tracts and Scriptures been greater than at this hour. Add to the 150,000 Tracts emitted from the Madras Tract and Book Society, the constant supplies sent forth from the Societies at Vizagapatam, Bellary, Bangalore, Tinnevely, Nagercoil, Neyoor, Jaffna, and other less public institutions; and in place of the statement that we "dare not distribute them," it might be written that "not less than 400,000 Tracts and many thousand Bibles have been granted to missionaries since the commencement of the current year, and that still the cry from every quarter is 'Give, give.' The people are constantly asking and we have daily opportunities for distributing these volumes with every hope of their being read with attention and, through the Divine blessing, with profit." As to their "being torn and thrown into the dirt," I am not ignorant that instances of such misuse and harm have occurred. I may be allowed a word, however, as to my own observation. I have been in India for many years and have distributed annually in city and town, in the street, at bungalows and otherwise, thousands of Tracts and hundreds of Bibles. During this time I have had *one* Tract torn up in my presence, the pieces of *another* I saw in my compound, and the fragments of several others I saw scattered in the street of an idolatrous town during the excitement of a high festival; as offsets to these I have seen the people reading Tracts in their houses, while sitting on their carts, when gathered for evening rest, &c. &c., in their school-houses, and in almost all possible situations. But never have I been, except for a little time, in a position where I "dared not distribute." All missionaries will allow that Tracts and Bibles are at times misused—so are they in England and America, but I am strongly disposed to think that the instances are *fewer* than some imagine. Heathen butlers, and idolatrous Moonshes are not persons whose testimony is of much value in this matter.

With great respect I beg to *differ* from my friend the writer of this article, and in opposition to his statements I must decidedly *affirm*,

1. That Bibles and Tracts are still most greedily received in all parts of the Madras Presidency.

2. That missionaries not only *dare* to distribute but eagerly avail themselves of all times and places to scatter abroad these volumes of heavenly truth.

3. That while it is painfully true that *some* are "torn and cast into

the mire," there is ample and most gratifying evidence that *many* are preserved and read with attention.

I would not be understood as manifesting *no sympathy* with the Reverend writer in the feeling of depression excited by a view of the slow progress that Christianity makes in India. Comparative want of success has attended the efforts of all Missionary Societies in this land of error and death, but I would say to him and to all readers of the "*Instructor*," let us *hope* that this darkness is but for a season, and that the day will soon dawn. Let us be grateful that we can put forth the least effort in the way of preaching, instruction of the young, and Bible and Tract distribution, and let us pray that God may soon display the right hand of His power and set this nation free.

Yours respectfully,

D.

BAPTISMS AT AHMEDNUGGUR.

SINCE the first of last month eight converts from Hinduism have been received into the Christian church in connection with the American Mission at Ahmednuggur. One of this number, a middle aged man, formerly practised many of the rites and austerities enjoined in the Hindu Shastras, hoping to obtain salvation by the merit of his good works. He once went to Benares and brought from thence with great labour a load of the sacred water of the Ganges, with part of which he gave his mother a sacred bath, and the remainder he carried to Punderpoor where he bathed the image of Chök-hooba, an act of great merit in the eyes of Hindus. A few months ago on hearing the Christian religion exhibited and explained, he became satisfied that he could not obtain salvation by his own works but through the merits of Jesus Christ alone, and he accordingly received him as his Saviour and publicly embraced his religion.

Another of those recently admitted to the church was formerly a well-known gooroo of the Kubeer Punthee sect, who has for a long time exerted great influence over a large class of the community, and numbered his hundreds of disciples in Ahmednuggur, Poona, Bombay, Nassick, and numerous other places in the region. About a year ago he first heard of Jesus Christ the only Saviour of the world, and about two or three months ago he began to teach his disciples that there was no Saviour but Jesus. Most of them left him in consequence, though some declared that inasmuch as he was determined to embrace Christianity, they could not do otherwise than follow him. He told them that he had been deceiving them hitherto, that an awful load of guilt rested upon him for practising such deception in matters concerning their salvation, and that the only way by which he could hope to obtain deliverance from this burden of sin was by applying to Jesus Christ the sinless Redeemer of lost men, and he urged them to apply to the same

Saviour for salvation. He now speaks freely of the modes of deception which he formerly practised, describing particularly the plans which he adopted to obtain money from his disciples. Having been intimately acquainted with the religious teachers of many different systems of religion among the Hindus, he is well acquainted with many of "the hidden things of darkness" and modes of deception practised among them, by which they lead the people to look up to them as possessed of superhuman power, and he is now prepared to make these things manifest. He declares that every religion with which he has become acquainted among the Hindus, is maintained by fraud and deceit, and that Christianity is the only religion which he has found free from all deceptive practices and resting on the simple declarations of God for support.

We entreat all our Christian friends to join in prayer to God in behalf of these new converts that they may endure to the end and glorify their Father which is in heaven, and particularly that the gooroo mentioned above may cleave to that Saviour whom he has embraced, and be the means in the hands of God of extending the light of divine truth among this deluded people, and of delivering many of them from the snares in which they are now held through the power of Satan and the craftiness of wicked men.—*Dnyanodaya, October, 1844.*

EDUCATIONAL ORDER OF GOVERNMENT.

WE have seldom had a more gratifying office in connection with the Government of India than the printing and circulating of the accompanying order by the Governor General. The Government of India, and especially the Bengal Government, have heretofore encouraged education; but it has too often been an education without the Bible. This noble order, indirectly at least, encourages *Christian education*—which alone is safe in India, as honouring the true God and giving a right direction to the awakened human mind, and opening the way for the salvation of the human soul—by placing the pupils of mission and private schools, on the same ground, as to Government employment, with those in the institutions supported by the state. This is as it should be. May the example be followed by the Noble Marquis at the head of the Madras Government.

"The Governor General having taken into his consideration the existing state of Education in Bengal, and being of opinion that it is highly desirable to *afford* it every reasonable encouragement, by holding out to those who have taken advantage of the opportunity of instruction afforded to them, a fair prospect of employment in the public service, and thereby not only to reward individual merit, but to enable the State to profit as largely, and as early as possible by

the result of the measures adopted of late years, for the instruction of the people as well by the Government as by private individuals and Societies, has resolved, that in every possible case a preference shall be given in the selection of candidates for public employment to those who have been educated in Institutions thus established, and especially to those who have distinguished themselves therein by a more than ordinary degree of merit and attainment.

"The Governor General is accordingly pleased to direct that it be an instruction to the Council of Education, and to the several Local Committees and other authorities charged with the duty of superintending Public Instruction throughout the provinces subject to the Government of Bengal, to submit to that Government at an early date, and subsequently on the 1st of January in each year, returns (prepared according to the form appended to this Resolution) of Students who may be fitted, according to their several degrees of merit and capacity, for such of the various public offices as, with reference to their age, abilities, and other circumstances, that they may be deemed qualified to fill.

"The Governor General is further pleased to direct, that the Council of Education be requested to receive from the Governors or Managers of all Scholastic Establishments, other than those supported out of the public funds, similar returns of meritorious Students, and to incorporate them, after due and sufficient inquiry, with those of the Government Institutions; and also that the Managers of such Establishments be publicly invited to furnish returns of that description, periodically, to the Council of Education.

"The returns, when received, will be printed and circulated to the heads of all Government offices both in and out of Calcutta, with instructions to omit no opportunity of providing for, and advancing the candidates thus presented to their notice, and in filling up every situation, of whatever grade, in their gift, to show them an invariable preference over others not possessed of superior qualifications.

"The appointment of all such candidates to situations under the Government, will be immediately communicated by the appointing Officer to the Council of Education, and will by them be brought to the notice of Government, and the public, in their annual reports. It will be the duty of controlling Officers, with whom rests the confirmation of appointments made by their subordinates, to see that a sufficient explanation is afforded in every case in which the selection may not have fallen upon an educated candidate whose name is borne on the printed returns.

"With a view still further to promote and encourage the diffusion of knowledge among the humbler classes of the people, the Governor General is also pleased to direct, that even in the selection of

persons to fill the lowest offices under the Government, respect be had to the relative acquirements of the candidates, and that in every instance a man who can read and write be preferred to one who cannot."

ANECDOTE OF LUTHER.

It is a painful reflection that after all the ample and striking proofs which God has given of his willingness to hear and answer prayer, Christians in general show so little practical confidence in his promises. And it is a want of strength and simplicity in the faith of Christians at the present day, which makes the cause of Christ move so slowly, and the gospel of his grace to have so little of its legitimate and wonted power over the hearts and consciences of men. Let the friends of Christ then test the faithfulness of God's promises and his readiness to hear prayer, and see if he will not pour them out a blessing on their children or friends, and on the church of God, larger than their hearts can find room for. The following anecdote recorded by Luther in his journal, may serve to stimulate the faith of Christians. It is a very remarkable instance of the prevalence of the effectual fervent prayer of faith.

At a certain time Dr. Luther received an express, stating that his bosom friend and co-worker in the Reformation, Philip Melancthon, was lying at the point of death; upon which information he immediately set out upon the journey of some 150 miles, to visit him, and upon his arrival he actually found all the destructive features of death; such as the glazed eye, the cold clammy sweat, and insensible lethargy upon him. Upon witnessing these sure indications of a speedy dissolution, as he mournfully bent over him, he exclaimed with great emotion, "Oh, how awful is the change wrought upon the visage of my dear brother!" On hearing this voice, to the astonishment of all present, Melancthon opened his eyes, and looking up into Luther's face, remarked, "Oh, Luther, is this you? Why don't you let me depart in peace?" Upon which Luther replied, "O no, Philip, we cannot spare you yet." Luther then turned away from the bed, and fell upon his knees, with his face towards the window, and began to wrestle with God in prayer, and to plead with great fervency, for more than an hour, the many proofs recorded in Scripture of his being a prayer-hearing and a prayer-answering God; and also how much he stood in need of the services of Melancthon, in furthering that cause, in which the honor and glory of God's great name, and the eternal welfare of unnumbered millions of immortal souls, were so deeply interested; and that God should not deny him this one request, to restore to him the aid of his well-tried brother, Melancthon. He then rose up from prayer, and went to the bedside again, and took Melancthon by the hand. Upon which Melancthon again remarked, "Oh, dear Luther, why don't you let me depart in peace?" To which Luther again answered, "No, no, Philip, we cannot possibly spare you from the field of labour yet." Luther then requested the nurse to go and make him a dish of soup, according to his in-

structions. Which being prepared, was brought to Luther, who requested his friend Melancthon to eat of it. Melancthon again asked him, "Oh, Luther, why will you not let me go home, and be at rest?" to which Luther replied as before, "Philip, we cannot spare you yet." Melancthon then exhibited a disinclination to partake of the nourishment prepared for him. Upon which Luther remarked, "Philip, eat, or I will excommunicate you." Melancthon then partook of the food prepared, and immediately grew better, and was speedily restored to his wonted health and strength again, and laboured for years afterwards with his coadjutors in the blessed cause of the Reformation.

Upon Luther's arrival at home, he narrated to his beloved wife, Catharine, the above circumstances, and added, "God gave me my brother Melancthon back in direct answer to prayer;" and added farther, with patriarchal simplicity, "God on a former occasion, gave me also you back, Kata, in answer to my prayer."

QUEEN VICTORIA'S RESPECT FOR THE SABBATH.

ALTHOUGH not connected with this portion of Her Majesty's life, there is another incident which proves the high moral and religious influences exercised over the mind and heart of the Princess Victoria during her earlier years, and which now led her to conduct herself in every way worthy of her rank and elevation. The fact I am about to record demonstrates the devout respect she was always taught to feel for the sacredness of the Christian Sabbath. Indeed her religious education was invariably made a matter of the deepest and primary importance, and the lessons given at the period of her life we are now considering, have brought forth the most satisfactory results in after days. The incident to which I refer is the following:—A certain Noble Lord arrived at Windsor one Saturday night at a late hour. On being introduced to the Queen, he said, "I have brought down for your Majesty's inspection some documents of great importance, but as I shall be obliged to trouble you to examine them in detail, I will not encroach on the time of your Majesty to-night, but will request your attention to-morrow morning." "To-morrow morning!" repeated the Queen; "to-morrow is Sunday, my Lord." "True your Majesty, but business of State will not admit of delay."

"I am aware of that," replied the Queen; "and as, of course, your Lordship could not have arrived earlier at the palace to-night, I will, if these papers are of such pressing importance, attend to their contents after church to-morrow morning." So to church went the Queen and the Court, and to Church went the Noble Lord, when, much to his surprise, the subject of the discourse was on the duties of the Christian Sabbath. "How did your Lordship like the sermon?" asked the Queen. "Very much, indeed, your Majesty," replied the Nobleman. "Well, then," retorted Her Majesty, "I will not conceal from you that, last night, I sent the Clergy-

man the text from which he preached. I hope we shall all be improved by the sermon." The Sunday passed without a single word being said relative to the State papers; and, at night, when Her Majesty was about to withdraw, "To-morrow morning, my Lord, at any hour you please," said the Queen, turning to the Nobleman, "as early as seven, my Lord, if you like, we will look into the papers." The Nobleman said, "That he could not think of intruding on Her Majesty at so early an hour: he thought nine o'clock would be quite soon enough." "No—no, my Lord," replied the Queen, "as the papers are of importance, I wish them to be attended to very early. However, if you wish it to be nine, be it so;" and, accordingly, the next morning at nine, Her Majesty was seated ready to receive the Nobleman and his papers.—*Frazer's Magazine*.

THE RANSOMED CHILD.

MOKATLA, the chief of the Bahurutsi, joined Mr. Moffat's party on his visit to the great chief Moselekatse. Mokatla's party all seemed well off, and in high spirits, excepting one poor man. Mr. Moffat saw that he was very poor, and that some sorrow pressed heavily upon his heart. He pitied the poor man, and found out what was the cause of his trouble. He and his wife had once had two little boys, one eight years old, and the other ten. They had only these two. One day, the two little boys had left their father's hut, and were playing in a little valley near, when there came a troop of fierce Matabele warriors, and carried them both away. Ah! how their father and mother sorrowed for them!

After one long and lonely year had passed, the father heard that Moselekatse's people had his boys, and he resolved to take all he had, and try to redeem his sons. He had no money or cattle; he had only some beads and rings such as savages like to wear. He walked two hundred miles, and reached Moselekatse's court. He waited till a few days of merry-making had gone by, and then he sent in his humble petition to the king to be allowed to buy back his two sons. Some time after, the chief who had the boys came out and seated himself near Mr. Moffat's wagon. He was Moselekatse's brother. Mr. Moffat drew near, and looked on. The poor father spread his ragged mantle on the ground, and laid on it a few strings of beads and native ornaments. The proud chief would scarcely look upon these. The father sighed, and drew from his dirty skins a small bag of borrowed beads. The chief looked on them with scorn. The father took off two copper rings from his arms, and two others from his ears, and looked anxiously at the chief, but he only frowned, and angrily shook his head. The poor man took from his neck the only ornament he had left, and added that and an old knife to what he had offered for his two sons. The haughty chief would not so much as speak to the father. He went on talking carelessly to those around him, and at last he got up to go away. Mr. Moffat came near, and

begged him to have pity on the unhappy father. The chief answered with a sneer, that one of the boys had died of cold the winter before, and that what the father offered was not worth looking at. "I want oxen," he said. "I have not even a goat," replied the father.

The chief walked off, and the poor father sat with his head leaning on his hand, and his eyes fixed on the ground, and sighed heavily. He had not known till now that one of his boys was dead. Perhaps the poor little fellow had died from cruelty or neglect. His other dear son, he was not allowed so much as to see. At length, with a heavy heart he took up his mantle to go. Then Mr. Moffat spoke to him, and told him that he would try to get his son. He started at the voice of kindness, threw his mantle and beads at the feet of the Missionary, and said, "Take these, my father, and pity me." Mr. Moffat told him to keep them for himself. He kissed the hand of his kind friend, and departed, saying, "I shall have slumber," or "peace of mind."

Next day, Mr. Moffat took an opportunity to speak to Moselekatse about the poor man, and his brother agreed to sell the boy to Mr. Moffat. As he was returning to the town with the little boy in his wagon, he came to the foot of a hill, and he saw some one rushing down the steep, at such a rate as to be in danger of falling headlong. Some said, "It is the alarm of war." The wagon-driver said, "It is a woman, either running from a lion, or to save a child." Who do you think it could be? It was the mother of the little boy. She had heard from some one the news that her son was in Mr. Moffat's wagon. She had gone to the top of the hill, and watched till she saw the wagon coming, and then rushed down the steep. Mr. Moffat was afraid that she would come against the wagon, and he sprang to the ground to stop her in time. She could not speak, but she seized his hands, and bathed them with her tears, and wept aloud for joy. Her son drew near, and she rushed forward; and clasped him in her arms. Do you not wish that you had been in Mr. Moffat's place then.—*Youth's Miss. Rep.*

TRACTARIANISM.

IN the address of the Bishop of Calcutta, on the occasion of laying the Corner Stone of the new Church at Simla, given in one of our late numbers, there occurs the following passage :—

"I have been called myself, as you know, by my public duties, for the last six years, to 'contend earnestly for the faith once delivered to the saints.' I have had to stand, as it were, in the gap, against floods of anti-Protestant follies and superstitions. A barrier, thank God, has been erected by the blessing of God, by the united protests of almost all the Bishops, and dignified clergy at home, the decisive stand made by the University of Oxford, the piety of our clergy, and the noble efforts of the laity of our church.

"The flood is turned back, and we have now only the remaining back waters, as it were, of the inundation, to divert us."

We heartily wish, that with this tried and honoured servant of God, we could consider the danger to have *passed over*. We fully admit that by his writings, he has manfully protested against Tractarian corruptions; and has sought to stand in the gap against the floods of Popish doctrines and practices of which he speaks. If his actions have sometimes seemed calculated to neutralize the efforts of his pen, we believe, that it is to be attributed to his prevailing desire for *peace*, and, *not* to any secret attachment to the practices or doctrines, he with so much power has denounced. But the flood of heresy, we fear, is notwithstanding still flowing *onwards*, and not *backwards*, over our Native land. Of the eighty tutors at Oxford, more than half, it is said, are deeply tainted; whilst thirty, we believe, are avowed and active partizans of men set upon *unprotestantizing* the Church of England.

The *Times*, the most influential of all the London prints, is the avowed advocate of Tractarianism. And Puseyism, like '*ratsbane*' infused in sugar plums and concealed in Turkey figs, is administered in Novels, Romances, and disguised under every form. In short, it is the *staple commodity*, we fear, of *half* the Printers and Publishers in England.

If we turn to the Members of the Legislature, we see it upheld by one of the most rising men of the day, Mr. Gladstone. And because it is a system that admits (as we have seen, from the Bishop of Exeter's late judgment upon Mr. Todd) of a *considerable* laxity of morals; and, does not interfere with the amusements of the Sunday, with the race-course, the theatre, or the ball-room, but would provide rather for the gratification of the *imagination and senses*; and this, even in the house of God itself, (by a series of showy rites, and imposing ceremonies, by exquisite Gothic architecture, by paintings and fine music) for *these* causes, we fear, that it was not a vain boast of Dr. Pusey's, when he wrote, "at home, abroad, within, without, in palace or cottage, from continent to continent, we see it *spread* daily."

But the secret of it all, lies *not* very deep. Like Popery, it is a religion suited *exactly* to the natural heart of man.

Hence, we cannot think with Bishop Wilson, that a few Episcopal charges (for more than a few such, of a *decidedly* uncompromising and scriptural character, we have not yet been given to peruse) or, the temporary suspension of Dr. Pusey by the University of Oxford—a suspension already set at naught, by the Bishop of Exeter's late permission to Dr. Pusey, to preach throughout his diocese—will be efficacious even to the *damming up* of the flood. Its streams may here and there be *diverted* into other channels, but, that is *all*. For, we feel assured, that the siege of Protestant truth and principles, in the Church of England, is still *most actively progressing*. It has not been *relaxed* for an hour. The pick of the sapper is still working at the *base*; and Mr. Ward, at least, has now come forward to hurl in broad daylight his thunderbolts of defiance (harmless, though they be) at her walls. "I hold the doctrines of the Church of Rome. I have held them for three years past, and have made no secret of the fact, and I remain unmolested still."

It is a grief and shame, and may well call for *scalding* tears, that *it is so*—that such a violator of oaths and articles and subscriptions, should have

been permitted to remain, in a Protestant church *to betray!* But, if the Church of England, as an establishment, should fall; the Church of the Reformation, the mystical body of Christ Jesus (a thing *perfectly distinct* from any ecclesiastical or sacerdotal system, whatever) shall never fall. For we know who has declared that the very gates of hell itself shall not prevail against *her*. It is true, that Bishops Terrot and Skinner, in the Scottish Episcopal Church, may silence and excommunicate such men as Mr. Drummond and Sir W. Dunbar. And, that the Bishop of Exeter, may delight to degrade a faithful man like Mr. Todd, but *soon*, there will be a *reversal* of all such sentences; and *then* the names of such men will be confessed before the face of an assembled world, as amongst the *few*, who amidst a general backsliding into the arms of Apostate Rome, steadfastly *refused* to defile their garments with Popish abominations. They shall be confessed and *owned* by *Him*, who is the first begotten of the dead, and the Prince of the Kings of the Earth, and the ever blessed Shepherd and Bishop of Souls! How long 'O Lord! holy and true!'; and it was said unto them, that they should rest yet for a little season, and then shall the times of restitution come.

Here then, is the *hidden wisdom* of God,—a mystery to the world. But, to believers it is said, "Ye have an unction from the Holy One, and ye know all things." (1 John ii. 20.) It is then *this* teaching *from above*—the still small voice of God the Holy Ghost, which in speaking, *renews*, enlightens, and *transforms* the soul of man. It is the life *hid* with God—laid up with Christ in God, which unlike the mysticism of the Gnostic, boasts of no intuitive faculty or intellectual superiority, but *humbles* man and leads to purity of heart and life. It is the heart sprinkled from an evil conscience, by the blood of Jesus—the washing of regeneration and renewing of the Holy Ghost; this *true* religion, not meat nor drink, nor *signs*, nor ordinances, but righteousness and peace and joy in the Holy Ghost, which whether in churches or individuals, is the one only barrier and antidote to heresy and sin. For it is only by an individual and *heartfelt experience* of *such* truths (the gift of God to all, who seek the teaching of His Spirit, by earnest prayer) that Oxford teaching and Oxford practices, of the school denounced by Bishop Wilson, will by any, be *heartily* renounced and eschewed.—*Madras Christian Herald*.

BAPTISM OF THREE NATIVE CONVERTS.—It affords us much pleasure to state that the Rev. M. Hill, of the London Society's Mission at Berhampore, had the gratification of baptizing three Native converts, a few weeks since. May they stand fast and adorn the doctrine of God our Saviour in all things.—*Calcutta Christian Observer*.

MISSIONARY FACTS FOR THE SCEPTICAL.—In four groups of islands in the Pacific Ocean, where thirty years ago the people were idolaters, and most of them cannibals, there are now 40,000 members of Christian churches. In one district in southern India, the Church Missionary Society have 19,000 candidates for baptism, and 693 communicants. In New Zealand, in a

single district of the island, the average attendance of the Natives upon divine worship is 7,517; candidates for baptism 1,400; Native Christians 878. By the labours of the missionaries of the American Board, 59 churches have been gathered among the heathen, embracing about 20,000 members.—*Calcutta Christian Advocate*.

ASSAM—A CONVERT.—We are indebted for the following to the *Englishman*.

"On Sunday, October 6th, Baboo Gour Churn Dey, a write in the Collector's office at Gowhatty, renounced the Hindu superstition and embraced the Christian faith. He is 28 years of age, was formerly of the Hindu College, Calcutta; and came into Assam in 1843. Here his attention was directed towards the truth by an officer in the Company's service, now in Upper Assam. He received further exhortations from an American Baptist Missionary, to whom he wrote a letter the evening before his baptism, expressing his gratitude, at the same time stating his intention of being baptized a member of the Church of England. The new convert, being presented by two godfathers and one godmother, his special witnesses at the end of the second lesson at Morning Prayer, was baptized by the name of *Gour Churn*."—*Ibid*.

BOMBAY TEMPERANCE ADVOCATE.—The Bombay press moves on apace. We lately had the addition of the weekly *Witness*, and now we have that of a monthly Temperance paper.

The temperance which the new paper advocates is *teetotal*.

The first No. of the *Temperance Advocate* contains a great mass of interesting information. With the argument of the editorial and Archdeacon Jeffreys' contribution many will not agree,—but the spirit of both will generally commend itself.

We have so frequently given insertion to the Archdeacon's always clever articles, that we need scarcely say we desire to see the temperance question fully and fairly grappled with. We hail, on this ground, the appearance of the new paper with satisfaction.—*Oriental Christian Spectator*.

Obituary.

WE have this week to announce the death of the Rev. W. Moore, one of the oldest Baptist missionaries in India, he having resided in the country, without being absent from it one day, for the long period of nearly forty years. He fell asleep peacefully in Christ at Digah, near to Dinapore, on the 5th instant, after an attack of cholera. A very short time ago he was residing at Bhaugulpore, and had fully determined on coming to Calcutta to take back with him his youngest daughter, who only fifteen days ago arrived from England, whither she had been for education. He, however, contrary to all expectation, suddenly determined on going up to Digah, where he arrived on the 31st ultimo only. Thither he was no doubt guided to die, and to be entombed alongside of some whom he had ardently loved in life. His age was about sixty-eight. He was a meek and truly humble follower

of his Great Master, and will be most deeply lamented by a very large circle of relatives and friends.—*Calcutta Christian Herald, November 12.*

THE LATE REV. GEORGE VALENTINE.—We hear with much pleasure that the sum subscribed for the purpose of raising a fund for the widow and children of the beloved and respected Mr. Valentine amounts to Rupees 17,200. This liberal subscription marks the esteem in which he was held, and we rejoice that so many have borne testimony to the respect they had for his character.—*Bombay Witness, November 14.*

AN ELEGY

ON THE DEATH OF A YOUNG WIFE AND AN INFANT SON.

[ORIGINAL.]

My dream is o'er thou hast fled, my hopes are in the tomb :
My Paradise of earthly joys for me no more can bloom :
For one rude storm has made a waste of what was fair and bright :
The splendour of my noon-day sun has set in darkest night.

Oh ! I had hoped with thee to tread life's pathway to its close :
With thee to pass its happier hours, with thee to share its woes ;
With thee to run the Christian race, and find that each was given,
To guard, to guide, to counsel each, to point the road to heaven.

How bright when viewed through fancy's glass did future life appear,
For hope with blessings strewed our path and calmed each doubt or fear ;
As *matron* I did think of thee in fondness of my pride ;
As dear and welcome to my heart as when my lovely *bride*.

I found each joy that thou couldst share was doubly dear to me ;
And when hope pictured happy hours they gilded were by thee.
When sorrow or misfortune came whate'er might be its form
Thou to my troubled spirit wert the rainbow to the storm.

We had but seen the spring of life, and plucked its opening flowers,
Its summer fruits, its autumn stores, to gather was not our's ;
And if not sooner summoned hence—oh lonely will it be,
When winter's snowy winding sheet—*old age*—shall come to me.

We both had vowed to be the Lord's, well didst thou keep that vow,
Firm was thy faith and strong thy zeal, and they are perfect now.
And when with wayward, faltering step, the heavenly path I trode,
Thy gentle spirit seemed to be an angel guide bestowed.

I trusted that our altar fire would long and brightly burn,
That morning song and evening prayer would still each day return ;
And that to bless our humble shrine the spirit oft would come,
And heavenly peace and holy joy would sanctify our home.

The little babe that thou didst leave—that relic dear to me,
To whom my widowed heart could give the love I bore to thee.
Thou to thy Saviour didst it give with thy last dying prayer,
His spirit has that Saviour sought to join its mother there.

Thy fears are past, thy trials o'er, thou'st early found thy rest,
And now among the ransomed throng thou art forever blest ;
And yet such is my loneliness, so deep the pang to me,
My selfish heart forgets the joy in heaven reserved for thee.

The festive board, the fireside group, the friendly circle met,
The sabbath with its peaceful hours each wakens deep regret ;
When evening calls me from my toils, and gathered round I see,
Our happy band of kindred friends, sad are those hours to me.

And yet I must not—will not mourn—'tis God the blow has given,
From Jesus' hand in mercy sent to call my thoughts to heaven,
Oh may He give me strength and grace before His will to bow,
I've praised Him for His mercies oft—I'll praise Him even now.

I turn me to the world again to meet its cares *alone* ;
And yet I have a promised Friend, the high and Holy One :
And when my few brief days are past, oh, may we with Him dwell,
Nor fear the pang, that rends the heart, at that sad word—*farewell* ! W.

ECCELESIASTICAL MOVEMENTS.

THE following friends expect to leave Northern India for Europe and America during the present cold season :—The Rev. C. Mather, A. M. (and family) of the London Society's Mission at Mirzapore ; the Rev. J. H. Wilson and Mrs. Wilson of the American Mission, at Futtyghur ; Mrs. Wilson and family of the American Mission, Allahabad. The Rev. G. Small and Mrs. Small, of the Baptist Mission, are appointed to Benares, and will leave Calcutta for that station in a few days. The Rev. Mr. Makepeace and Mrs. Makepeace, of the Baptist Mission, appointed to *Multra*, arrived after a long passage on the 20th ultimo.

Mr. Ullman, formerly of Mr. Start's Mission at Patna, has been received as a probationer by the London Society's Missionaries at Benares. Mr. and Mrs. Antope are expected to join the London Society's Missionaries at Mirzapore, at the close of this month. The Rev. A. Stronach, of the London Society's Mission, has been appointed to the Society's Station at Singapore, vacated by the death of the late excellent S. Dyer.

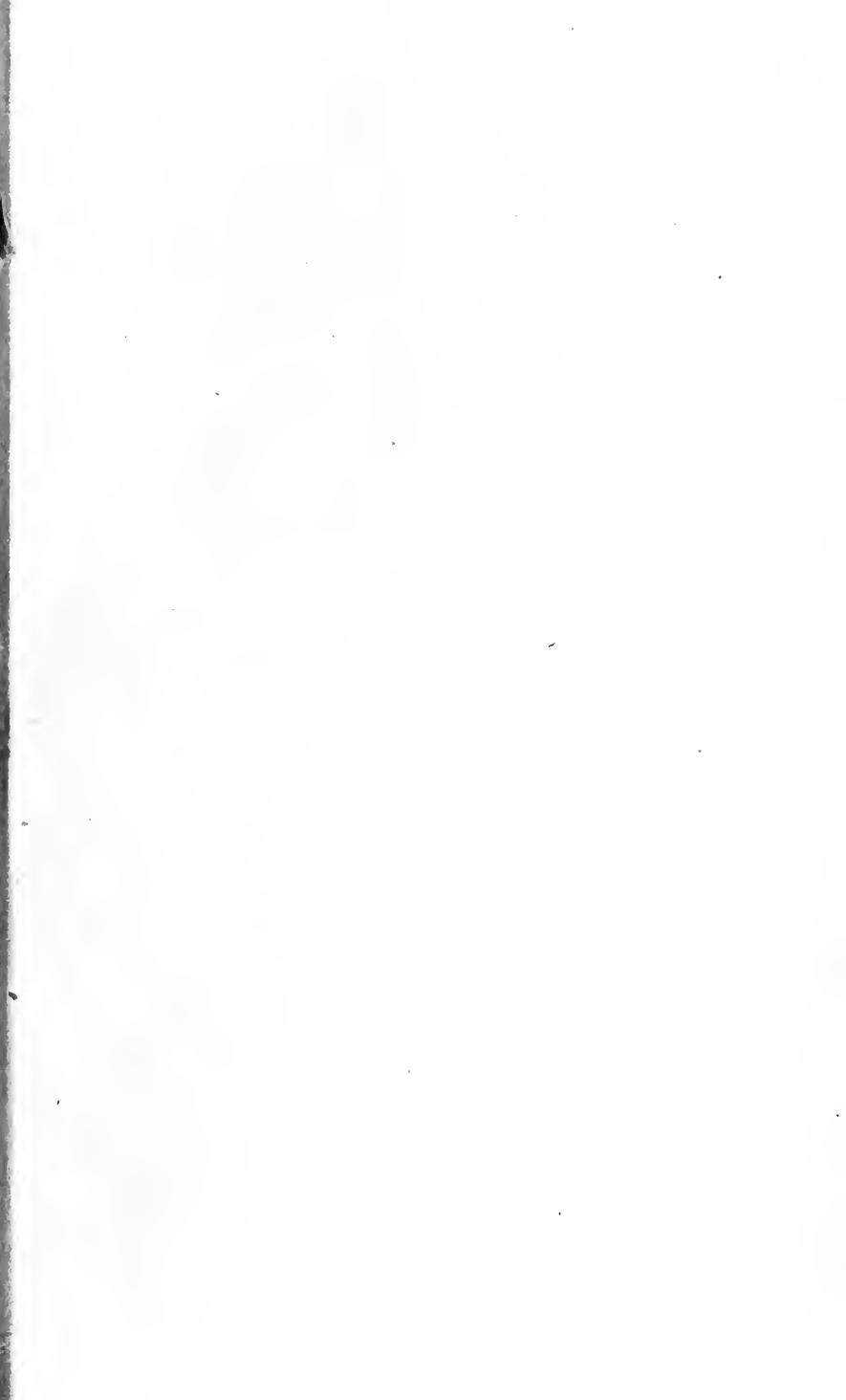
The Rev. Mr. Hislop, of the Free Church Mission, is on his way out to this country. Mr. Hislop is appointed to the new Station at Nagpore.

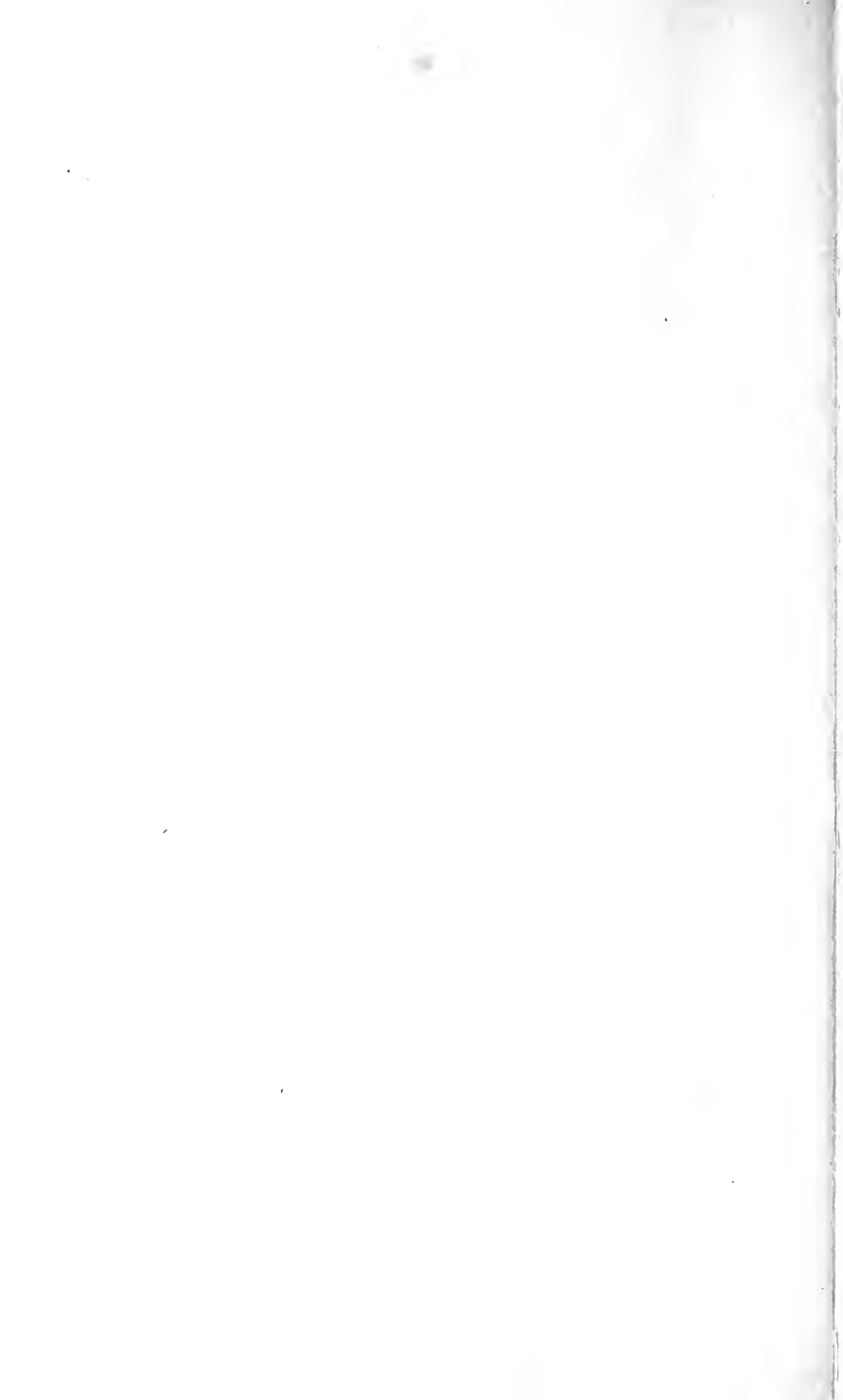
We understand that Mrs. Wilson, late of the Agarparah Orphan Refuge, purposes (D. V.) to proceed to England on the February Steamer.—*Calcutta Christian Observer*, for November, 1844.

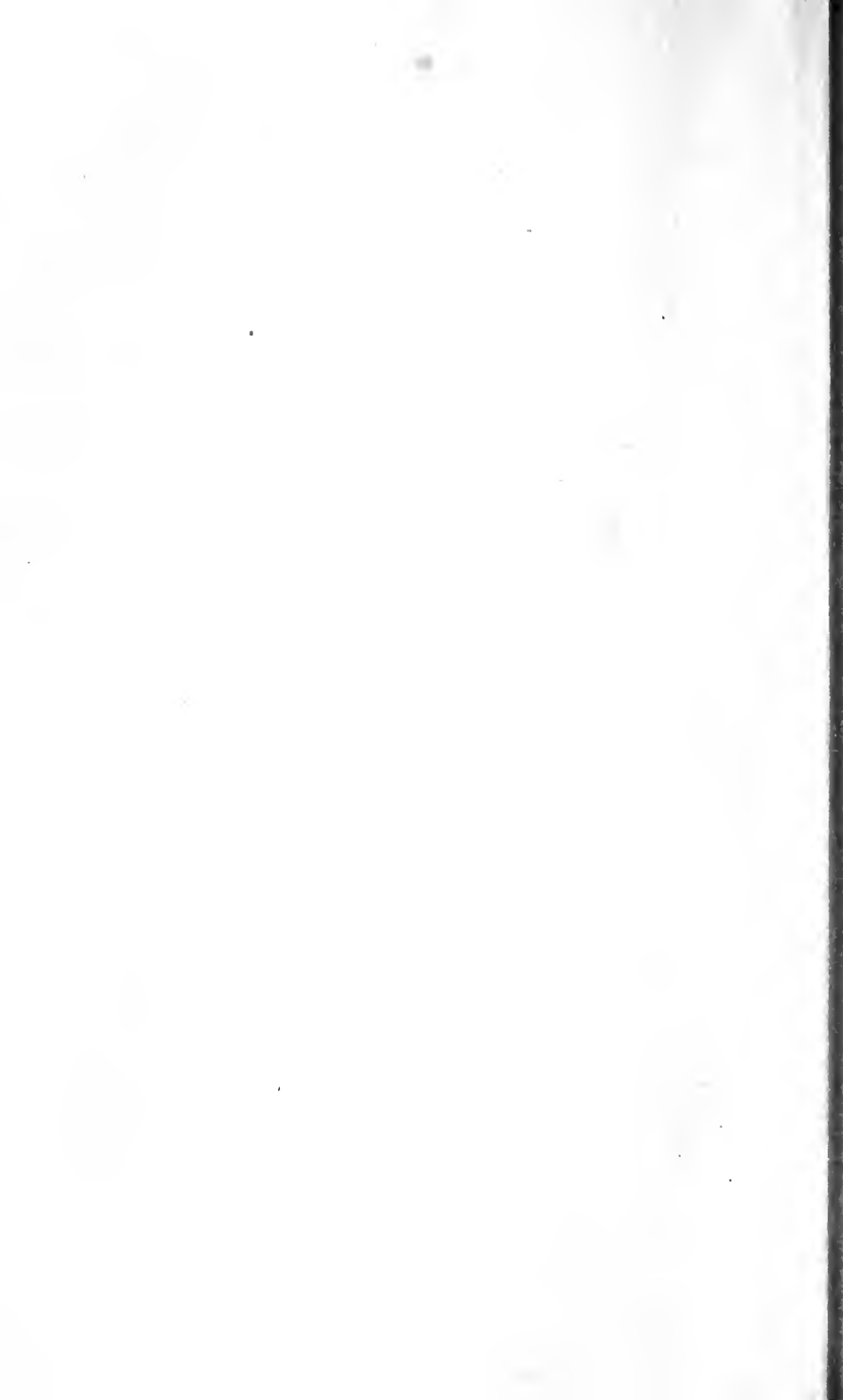
MONTHLY MISSIONARY PRAYER MEETING.

THE Address on the 4th ultimo, by the Rev. E. Lewis, was "*On the Conversion of India by the Preaching of the Gospel.*" The speaker took occasion to combat the idea that the personal appearance of Christ is necessary for the extension of his kingdom throughout the world ; and showed that no other agency is required than God's Spirit accompanying his own Divine truth. Many of the thoughts were presented in a forcible manner, and were well worthy of attention.

The Meeting on the 2d instant is to be held at the General Assembly's Institution. The Address by the Rev. W. Porter.







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